



**Shaykh Muhammad bin `Alawī al-Mālikī**

*By Shaykh Fakhruddīn Owaisī al-Madanī*

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## Introduction

Al-Sayyid Muhammad bin `Alawī bin Abbās al-Mālikī al-Hasanī was one of *the* foremost traditional Islāmic scholars of contemporary times, and without doubt, the most highly respected and loved scholar of the holy city of Mecca and the entire Hijāz region (Western Arabia).

He is a grandson of the Prophet ﷺ, a leader of the *Ahlul Bayt*, the Imām of Hadīth in our age, an authority of the four Madhhabs, a spiritual leader of the highest caliber, caller to Allāh, and unparalleled in his standing in the world of traditional Islāmic scholarship. A visit to him was considered imperative for the `Ulemā who would visit Mecca.

## Family

The Sayyid descends from a noble family that is directly connected to the blessed Prophet Muhammad ﷺ himself.

He is a scion of the famous al-Mālikī al-Hasanī family of Mecca, who are descendants of the Prophet ﷺ through his grandson, Imām al-Hasan bin `Alī, may Allāh be pleased with them.

The Mālikī family is one of the most respected families in Mecca and has produced great scholars who taught in the Haram of Mecca for centuries. In fact, five of the Sayyid's ancestors have been the Mālikī Imāms of the Haram of Mecca.

His grandfather, al-Sayyid Abbās al-Mālikī was the Muftī and Qādī of Mecca and the Imām and Khatīb of the Haram. He held this position during the Ottoman, then Hashemite times, and continued to hold it after the Saudi Kingdom was established. The late King `Abdul Aziz bin Sa`ūd had great respect for him. <sup>1</sup>

His late father, al-Sayyid `Alawī al-Mālikī was one of the greatest `Ulemā of Mecca in the previous century. He taught the various traditional Islāmic sciences in the Haram of Mecca for nearly 40 years! Hundreds of students from all over the Islāmic world benefited from his lessons in the Haram and many hold key religious positions in their lands today. The late King Faisal would not make any decision regarding Mecca without consulting al-Sayyid `Alawī. He passed away in 1971 and his funeral was the biggest funeral seen in Mecca in a

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<sup>1</sup> For more about him, check *Nūr al-Nibrās fī Asānid al-Jadd al-Sayyid `Abbās* by his grandson al-Sayyid Muhammad `Alawī al-Mālikī.

100 years! For the next three days after his death, the local Saudi radio stations played the holy Qurʾān only. This was something that was only done for him.<sup>2</sup>

The Mālikī family has produced many other scholars, but, for the sake of brevity we have only mentioned al-Sayyid Muhammad bin ʿAlawī's eminent father and grandfather.<sup>3</sup>

## Birth and Early Education

Al-Sayyid Muhammad al-Hasan bin ʿAlawī bin Abbās bin ʿAbdul Azīz, was born in 1946, in the holy city of Mecca, in the famous al-Mālikī al-Hasanī *Sayyid* family of traditional ʿUlemā.

He was fortunate to have as his father, the most learned scholar of Mecca, al-Sayyid ʿAlawī. His father was his first and primary teacher, teaching him privately at home and as well as at the *Haram* of Mecca, where he memorized the Holy Qurʾān at a young age. He was educated by his eminent father from childhood and was authorized to teach every book he studied with him.

## Further Education

With his father's instruction, he also studied and mastered the various traditional Islāmic sciences of *Aqidah*, *Tafsir*, *Hadith*, *Fiqh*, *Usul*, *Mustalah*, *Nahw*...etc at the feet of other great scholars of Mecca, as well as Medina, all of whom granted him full *Ijāzah* (certification) to teach these sciences to others.

By the age of 15, the Sayyid was already teaching the books of *Hadith* and *Fiqh* in the *Haram* of Mecca to fellow students, by the orders of his teachers!

After finishing his traditional education in his hometown of Mecca, he was sent by his father to study at the esteemed al-Azhar University of Egypt. He received his Ph.D. from al-Azhar at the age of 25, making him the first and youngest Saudi to earn a Ph.D. from there.

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<sup>2</sup> For more about al-Sayyid ʿAlawī, check his biography called *Safhat Mushriqa min Hayāt al-Imām al-Sayyid al-Sharif ʿAlawī bin ʿAbbās al-Mālikī* by his son, and our author's younger brother, al-Sayyid ʿAbbās al-Mālikī. Sayyid ʿAbbās is also a learned scholar but is much better known for his beautiful voice and as the topmost *Qasida* reciter/*Munshid* of Saudi Arabia. His above-mentioned work contains articles written on al-Sayyid ʿAlawī by scholars from all over the Islāmic world. It is a treasury of information on the *ex*-system of traditional studies in the *Haram*.

<sup>3</sup> For more information on this noble family, check works on the history of Mecca and its scholars in the last few centuries. One will find enough on the *Bayt al-Mālikī*.

His thesis on Hadīth was rated ‘excellent,’ and highly praised by the eminent `Ulemā of the Azhar at that time, such as Imām Abū Zahrah ؒ.

## Travels in quest of Knowledge

It has been the way of most great `Ulemā to travel in pursuit of knowledge and wisdom. The Sayyid was no exception to this rule. He traveled from a young age, with the permission of his father, to seek knowledge and spirituality from those who possess it.

He traveled extensively in North Africa, Egypt, Sudan, Syria, Turkey, and the Indo-Pak sub-continent to learn from great scholars, meet the Friends of Allāh, visit the Mosques and Shrines, and collect manuscripts and books

In each of these lands, he met its great `Ulemā and *Awliyā* and benefited immensely from them. They, in turn, were also very impressed by this young student from Mecca and gave him special attention. Many had great respect for his learned father already, so were extremely honored to have the son as *their* student.

## Ijāzahs

The Traditional system of Islāmic education is based on *Ijāzah* or the ‘permission to transmit Knowledge.’ Not any person was allowed to teach; only those who had certified *Ijāzahs* from well-known scholars.

For every branch of knowledge and for every book of *Hadīth*, *Fiqh*, *Tafsīr*..etc, there were *sanads* or ‘chains of narration’ that went back to the author of the book himself through his students and their students. Most such *sanads*, such as those of the *Qur’ān*, *Hadīth* and *Tasawwuf* go back to the blessed Prophet ﷺ himself.

Sayyid Muhammad was honored to be one of the Shaykhs with the largest number of *Ijāzahs* in our times. He also possessed the closest/shortest ‘chain of narration’ to his ancestor, the Prophet Muhammad ﷺ. In his Arabian homeland and in the course of his travels, the Sayyid obtained more than 200 *Ijāzahs* from the greatest scholars of his time, in every branch of Islāmic knowledge. Thus, his own *Ijāzah* that he would grant to his students was from the most prestigious and rarest in the world, linking his students to countless great scholars. Indeed, most of the great Scholars today had sought the *Ijāzah* from the Sayyid.

The Masters who granted the Sayyid their respective *Ijāzahs* were great savants and shining stars from all over the Islāmic world. I would like to mention a few here:

### From Mecca al-Mukarramah:

- 1) His learned father and his first teacher, al-Sayyid `Alawī bin Abbās al-Mālikī
- 2) Shaykh Muhammad Yahya Aman al-Makkī
- 3) Shaykh al-Sayyid Muhammad al-`Arabī al-Tabbānī

- 4) Shaykh Hasan Sa`id al-Yamanī
- 5) Shaykh Hasan bin Muhammad al-Mashshāt
- 6) Shaykh Muhammad Nūr Sayf
- 7) Shaykh Muhammad Yasīn al-Fadānī
- 8) Al-Sayyid Muhammad Amīn Kutbī
- 9) Al-Sayyid Ishāq bin Hāshim `Azūz
- 10) Al-Habīb Hasan bin Muhammad Fad`aq
- 11) Al-Habīb `Abdul Qadir bin `Aydarūs al-Bār
- 12) Shaykh Khalīl Abd-al-Qadir Taybah
- 13) Shaykh `Abd-Allāh Sa`id al-Lahjī

**From Medina al-Munawwarah:**

- 1) Shaykh Hasan al-Shā`ir, *Shaykh al-Qurra* of Medina
- 2) Shaykh Diyā`uddīn Ahmad al-Qadirī
- 3) Al-Sayyid Ahmad Yasīn al-Khiyārī
- 4) Shaykh Muhammad al-Mustafā al-`Alawī al-Shinqīti
- 5) Shaykh Ibrāhīm al-Khatānī al-Bukhārī
- 6) Shaykh `Abdul Ghafūr al-`Abbāsī al-Naqshbandī

**From Hadramawt and Yemen:**

- 1) Al-Habīb `Umar bin Ahmad bin Sumayt, Grand Imām of Hadramawt
- 2) Shaykh al-Sayyid Muhammad Zabārah, Muftī of Yemen
- 3) Shaykh al-Sayyid Ibrāhīm bin Aqīl al-Ba-`Alawī, Muftī of Tā`iz
- 4) Al-Imām al-Sayyid `Alī bin `Abdul Rahmān al-Hibshī
- 5) Al-Habīb `Alawī ibn `Abdullāh bin Shihāb
- 6) Al-Sayyid Hasan bin `Abdul Bārī al-Ahdal
- 7) Shaykh Fadhl bin Muhammad Ba-Fadhal
- 8) Al-Habīb `Abdullāh bin `Alawī al-Attās
- 9) Al-Habīb Muhammad bin Salīm bin Hafeez
- 10) Al-Habīb Ahmad Mashhūr al-Haddād
- 11) Al-Habīb `Abdul Qādir al-Saqqāf
- 12) Shaykh `Abdullāh Zayd al-Zābidi

**From Syria and Lebanon:**

- 1) Shaykh Abūl Yusr ibn `Abidīn, Muftī of Syria
- 2) Shaykh al-Sayyid al-Sharīf Muhammad al-Makkī al-Kattānī, Muftī of the Mālikīs
- 3) Shaykh Muhammad As`ad al-Abājī, Muftī of the Shafī`īs
- 4) Shaykh al-Sayyid Muhammad Sālīh al-Farfūr
- 5) Shaykh Hasan Habānnakah al-Maydānī
- 6) Shaykh `Abdul `Azīz `Uyūn al-Sūd al-Himsī
- 7) Shaykh Muhammad Sa`id al-Idlabī al-Rifa`ī
- 8) Shaykh `Abdullāh al-Harārī

### **From Egypt:**

- 1) Shaykh al-Sayyid Muhammad al-Hāfiz al-Tijānī, Imām of Hadīth in Egypt
- 2) Shaykh Hasanayn Muhammad Makhluḥ, Muftī of Egypt
- 3) Shaykh Sālīh al-Ja`farī, Imām of al-Azhar
- 4) Shaykh Amin Mahmūd Khattāb al-Subkī
- 5) Shaykh Muhammad al-`Aqūrī (student of Imām al-Bajūrī)
- 6) Shaykh Hasan al-`Adawī
- 7) Shaykh al-Sayyid Muhammad Abul `Uyūn al-Khalwatī
- 8) Al-Imām al-Akbar Dr. `Abdul Halīm Mahmūd, Rector of al-Azhar

### **From North Africa (Morocco, Algeria, Libya and Tunisia):**

- 1) Al-Sharīf Idrīs al-Sanūsī, late King of Libya
- 2) Shaykh al-Sayyid `Abdullāh bin al-Siddīq al-Ghumārī, Imām of Hadīth in Morocco
- 3) Shaykh al-Sayyid `Abdul `Azīz bin al-Siddīq al-Ghumārī
- 4) Shaykh Muhammad al-Tāhir ibn `Ashūr, Imām of al-Zaytūna, Tunis
- 5) Shaykh al-Sayyid al-Sharīf `Abdul Kabīr al-Saqālī al-Māhī
- 6) Shaykh al-Tayyib al-Muhājī al-Jazā`irī, *Muhaddith* of Algeria
- 7) Shaykh al-Farūqī al-Rahhālī al-Marrākashī
- 8) Shaykh al-Sayyid al-Sharīf Muhammad al-Muntasir al-Kattānī
- 9) Shaykh Sīdī Muhammad Bal-Qā'id al-Hibrī al-Shadhilī al-Darqāwī, Algeria

### **From the Indo-Pak subcontinent:**

- 1) Shaykh al-Faqīh Abul Wafā al-Afghānī, Imām of the Hanafīs, Hyderabad Deccan
- 2) Shaykh al-Allāmah `Abdul Mu`īd Khān, Hyderabad Deccan
- 3) al-Imām al-`Arif-Billāh Mustafā Ridā Khān al-Barelawī, Muftī of India
- 4) Muftī Muhammad Shāfi`ī al-Deobandī, Muftī of Pakistan
- 5) Mawlāna Muhammad Zakariyyah al-Kāndahlawī, Master of Hadīth
- 6) Malawāna Zafar Ahmad Thānawī, author of *Tla al-Sunan*
- 7) Shaykh al-Muhaddith Habīb al-Rahman al-`Azamī
- 8) Mawlāna Sayyid Abul Hasan `Alī al-Nadawī

### **From the Sudan:**

- 1) Shaykh Yūsuf Hamād al-Nīl
- 2) Shaykh Majdhūb Muddassir Ibrāhīm al-Tijānī
- 3) Shaykh Ibrāhīm Abū Nūr
- 4) Shaykh al-Tayyib Abū Qināyah al-Tijānī

These were only the most famous of the scholars from whom our Shaykh got *Ijāzah's* from, and there are many others. In al-Sayyid Muhammad `Alawī al-Mālīkī, one would find the best of all these Shaykhs from various backgrounds and inclinations. The Sayyid's broadmindedness in his quest for knowledge is an example for all those who wish to restrict themselves to one school or institute.

## His Teaching Career

One would not like to use the word 'career' for the Sayyid's teaching activities, as it seems closely connected to material gains. The Sayyid however, like all traditional Shaykhs, and like his ancestors before him, taught solely for the sake of Allāh and expected nor gained any material benefits at all.

In fact, he would host a large number of students at his own residence, providing them with food, drink, shelter, clothes, books and everything else they need. In return, they were only required to follow the rules and etiquette of students of sacred knowledge.

These students would usually stay with him for many years, learning the various branches of Islāmic knowledge, then return to their lands.

Hundreds of students learnt at his feet and have become savants of Islāmic knowledge and spirituality in their countries, particularly Indonesia, Malaysia, Egypt, Yemen and Dubai.

After returning from al-Azhar, he was also appointed as Professor of Islāmic studies at the Umm al-Qurā University in Mecca, where he taught from 1970.

In 1971, after his father's death, the scholars of Mecca asked him to accept his father's position as a teacher in the *Haram*, which he did. Thus, he sat on the Chair from which his family had taught for more than century. He also taught in the *Haram* of Madinah occasionally. His lessons were the largest attended lessons in the Two *Harams*.

In the early eighties however, he was relinquished of both his teaching position in the Umm al-Qurā University as well as his ancestral chair of teaching in the Haram, due to the *fatwās* of some fanatical scholars of the Wahhābī sect, who considered his presence a threat to their extremist ideology and religious authority.

Since then, he taught the great books of *Hadīth*, *Fiqh*, *Tafsīr* and *Tasawwuf* at his home and mosque on al-Mālikī street in the Rusayfah district of Mecca, and his public lessons, between Maghrib and 'Isha, were attended by no less than 500 people daily. Many students from the University would attend his lessons in the evenings.

Despite opposition from the Wahhābī establishment, al-Sayyid Muhammad `Alawī al-Mālikī was highly respected by the Saudi government and was often consulted by the King on important affairs. He was also nominated as the head judge at the international *Qira'āt* (Qur'ānic reading) competition in Mecca for three consecutive years.

## His Writings

The Sayyid was a prolific writer and produced close to one hundred works. He has written on a variety of religious, legal, social and historical topics and many of his books are considered masterpieces on the subject and are prescribed textbooks in Islāmic institutes around the world. We mention here some selected works on various subjects:

### **`Aqīdah:**

- 1) *Maḡabīm Yujīb `an Tusabbab*
- 2) *Manhaj al-Salaf fī Fahm al-Nusūs*
- 3) *Al-Taḡẓīr min al-Takfīr*
- 4) *Huwa Allāh*
- 5) *Qul Hadhibi Sabīlī*
- 6) *Sharḡ `Aqīdat al-`Anwām*

### **Tafsīr:**

- 1) *Zubdat al-Itqān fī `Ulūm al-Qur`ān*
- 2) *Wa-Hīma bil Ufūq al-`Alā*
- 3) *Al-Qawā`id al-Asāsīyya fī `Ulūm al-Qur`ān*
- 4) *Hawl Khasā`is al-Qur`ān*

### **Hadīth:**

- 1) *Al-Manḡal al-Latīf fī Usūl al-Hadīth al-Sharīf*
- 2) *Al-Qawā`id al-Asāsīyya fī `Ilm Mustalah al-Hadīth*
- 3) *Fadl al-Muwatta wa-Ināyat al-Ummah al-Islāmīyya bibī*
- 4) *Anwar al-Masālik fī al-Muqaranat bayna Rimayāt al-Muwatta lil-Imām Mālik*

### **Sīrah:**

- 1) *Muḡammad ﷺ al-Insān al-Kāmil*
- 2) *Tarīkh al-Hawādīth wāl-Aḡwāl al-Nabawīyya*
- 3) *‘Urf al-Ta`arīf bil-Mawlid al-Sharīf*
- 4) *Al-Anwār al-Bahīyya fī Isrā’ wal-Mirāj Khayr al-Barīyya*
- 5) *Al-Zakḡā`ir al-Muḡammadiyya*
- 6) *Zikrīyāt wā-Munāsabāt*
- 7) *Al-Buḡhra fī Manāqīb al-Sayyīdat Khadijah al-Kubra*

### **Usūl:**

- 1) *Al-Qawā`id al-Asāsīyya fī Usūl al-Fiqḡ*
- 2) *Sharḡ Manẓūmāt al-Waraqāt fī Usūl al-Fiqḡ*
- 3) *Maḡḡūm al-Tatawwur wa al-Tajdīd fīl Shari`ah al-Islāmīyya*

### **Fiqh:**

- 1) *Al-Risālat al-Islāmīyya Kamālubā wā-Kḡulūdubā wā-`Alamīyyatubā*
- 2) *Labbayk Allāhumma Labbayk*
- 3) *Al-Ziyārat al-Nabawīyya bayn al-Sharī`a wa-al-Bid`īyya*
- 4) *Shifā’ al-Fu`ād bi-Ziyārat Khayr al-`Ibāda*

- 5) *Hawl al-Ihtifāl bi-Zikra al-Mawlid al-Nabawī al-Sharīf*
- 6) *Al-Madh al-Nabawī bayn al-Ghulumw wāl-Ijhāf*

#### **Tasawwuf:**

- 1) *Al-Mukhtār min Kalām al-Akhyār*
- 2) *Abwāb al-Faraj*
- 3) *Shawāriq al-Anwār min Adiyāt al-Sadah al-Akhyār*
- 4) *Al-Husun al-Ma`niyya*
- 5) *Mukhtasar Shawāriq al-Anwār*
- 6) *Azḳār Nabawiyya wa-`Adiyyat Salafiyya*

#### **Miscellaneous:**

- 1) *Fi Rihāb al-Bayt al-Haram* (History of Mecca)
- 2) *Al-Mustashriqūn Bayn al-Insāf wa al-`Asabiyya* (Study of Orientalism)
- 3) *Naẓrat al-Islām ilā al-Riyāda* (Sports in Islām)
- 4) *Al-Qudwat al-Hasana fī Manhaj al-Da`wah ilā Allāh* (Methods of *Da`wah*)
- 5) *Ma La `Aynun Rā`at* (Description of Paradise)
- 6) *Niẓām al-Usra fī al-Islām* (Islām and Family)
- 7) *Kashf al-Ghumma* (Virtues of helping fellow Muslims)
- 8) *Al-Da`wat al-Islābiyya* (Call for Reform)
- 9) *Al-Muslimūn bayn al-Waqi' wa al-Tajriba* (Contemporary Muslim world)
- 10) *Fī Sabil al-Huda wal-Rashād* (Collection of speeches)
- 11) *Sbaraf al-Ummat al-Islāmiyya* (Superiority of the Muslim *Ummah*)
- 12) *Usūl al-Tarbiyyat al-Nabawiyya* (Prophetic methods of education)
- 13) *Nūr al-Nibrās fī Asānid al-Jadd al-Sayyid `Abbās* (Set of Grandfather's *Ijāzahs*)
- 14) *Al-Uqud al-Lu'liyya fil Asānid al-`Alawiyya* (Set of father's *Ijāzahs*)
- 15) *Al-Tali` al-Sa`id al-Muntakhab min al-Musalsalāt wal Asānid* (Set of *Ijāzahs*)
- 16) *Al-Iqd al-Farīd al-Mukhtasar min al-Athbat wa al-Asānid* (Set of *Ijāzahs*)

This is a selected list of the published works of the Sayyid. There are many other publications that were not mentioned and many works that are still to be published. We also did not mention the numerous important classical works that the Sayyid has located, researched and published for the first time, with notes and commentary. All together, the Sayyid's contribution in this field has been great. Many of the Sayyid's works have also been translated into foreign languages.

### **Other Activities**

The Sayyid was a keen propagator of true Islāmic guidance and spirituality and traveled all over Asia, Africa, Europe and America calling people to heed to the Words of Allāh and His final Messenger Muhammad ﷺ.

In Southeast Asia especially, the Sayyid personally established and ran more than 70 Islāmic schools to counter Christian missionary activities.

Large numbers of Christians and Buddhists embraced Islām at his blessed hands, many of them, simply by looking at the Muhammadan Light shining on his face. Wherever he would go, the leaders, scholars and masses of that country would receive him with jubilation. He often addressed crowds of hundred of thousands of people.

He was dearly loved and adored all over the Muslim world, not only because of his Muhammadan Lineage but also because of his immense knowledge, wisdom, humble manners and spiritual charisma. He was known to be extremely generous with his knowledge, wealth and time.

### **The Sayyid's 'Approach'**

The Sayyid followed and advocated the mainstream majority tradition of Islām, the way of *Ablul Sunnah wal Jama`ah*, the hallmark of which is tolerance and moderation, knowledge and spirituality, and unity in diversity.

He believed in adherence to the four established *Madhhabs*, but without fanaticism. He taught respect for the great *Ulemā* and *Anliyā* of the past.

He was against the hasty condemnation of fellow Muslims as *Kāfir*s and *Mushrik*s, something that has become the trademark of certain sects today. He was very critical of so-called 20<sup>th</sup> century 'reformers' who wish to simply *wash away* the Islām of the previous generations in the name of 'pure Islām'.

He believed that condemning all Ash`arīs, or all Hanafīs, Shafi`ī's and, Mālikīs or all Sūfīs, as some extremist sects are doing nowadays, means condemning the whole Ummah of Islām for the past thousand years. This can only be the attitude and approach of an enemy of Islām, not a friend.

The Sayyid strongly believed that the great Madhhab-following Sunni-Sufi Islāmic scholars of the past thousand years, are our *connection* to the Qur`ān and Sunnah, and *not* a barrier between them and us, as some would like to believe.

True understanding of the Qur`ān and Sunnah is one that is based on the interpretation of the great scholars of Islām, not the whims and fancies of modern-day extremists who don't think twice before condemning the majority of the Muslims of the world. The Sayyid believed that the majority of this Ummah are okay, it's the fanatical minority groups that must recheck their extremist ideologies.

The Sayyid was also a proponent of true Shari`ah based Sufism, the Sufism of the great *Anliyā* and saints of this Ummah. He himself was a spiritual master of the highest caliber, linked to most of the great Spiritual Orders of Islām, through great Shaykhs of the Tariqahs.

He believed that reciting *dhikr*, alone and in congregation, is an integral part of a Muslim's spiritual well being. All his students were required to pray *tabajjud* and read morning and evening *anrād*.

Finally, the Sayyid believed that Muslims must use their resources to uplift the state of their *ummah*, spiritual, socially and materially, and not waste their precious time in fighting over petty issues.

He believed Muslims should not condemn each other on matters that have been differed upon by the `Ulemā, they must rather join hands in combating that which is *agreed upon* to be evil and sin.

The Sayyid's views are exemplified in his most famous work *Mafahim Yujib an Tusābbah* <sup>4</sup> ('Concepts that should be rectified'), a book that gained wide appreciation throughout the Islāmic world, and was highly acclaimed in scholarly circles.

### **His Passing away**

He passed away on Friday the 15th of Ramadan 1426 / 29<sup>th</sup> October 2004 (and he had wished for dyeing in Ramadan) in a state of fasting in his house in Mecca. His death was sudden. Here is something I wrote to a friend after his *janāza* (to which I had to rush from Medina):

YES...it is a colossal Loss...Condolences came from the entire Muslim world, and Janāzahs were performed all over. He passed away in Ramadan on a Friday! I was at his *Janāzah* (at his house first by his brother Sayyid `Abbās...then at the *Haram* by Imām Subayl).....thousands and thousands of people turned out for his funeral...everyone was crying and emotional...it was an unforgettable scene...*Allāhu Akbar!* What a man. What a loss....What a massive *janāza*...I know my eyes haven't seen anyone like him...anyone so loved by the people like him....any scholar of his caliber and knowledge and wisdom (and I have seen many scholars) ... There were at least 500 soldiers deployed by the Saudi Government at the Ma`ala graveyard to control the thousands of hysterical people. The mourners were shouting the *kalima* loudly throughout the procession, which filled the streets of Mecca from the *Haram* to the graveyard. The Sayyid was buried next to his father, near the blessed grave of his ancestor Sayyida Khadīja (R.A.). Before he passed away, he had phoned an old student in Indonesia and asked him if would come to Mecca in Ramadan? When he said no, the Sayyid said: "Won't you attend my funeral?!! Indeed, he passed away in Ramadan on a Friday morning...what more sign of Acceptance by Allāh does one need. Mecca is crying for him, Arabia is crying for him...the entire Islāmic world is crying for him.

The day after his passing away, the King of Saudi Arabia, `Abdullāh, and all the top officials of the country and members of the Saudi royal family came to pay their condolences.

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<sup>4</sup> This masterpiece is currently being translated by Sunni Publications [[www.sunnipubs.com](http://www.sunnipubs.com)]. For an excerpt from the upcoming translation see: [http://www.marifah.net/index.php?option=com\\_content&task=view&id=72&Itemid=74](http://www.marifah.net/index.php?option=com_content&task=view&id=72&Itemid=74)

The Sayyid left behind two sons, Sayyid Ahmad and Sayyid `Abdullāh, and many daughters. Sayyid Ahmad is a learned young scholar and has become his father's able successor. He continues with all the teaching and spiritual activities of his father. The Sayyid also left behind a large number of students, many of whom hold prominent positions in Saudi Arabia and throughout the Muslim world. Through them, and through his works, his legacy continues to flourish.

May Allāh grant him the highest place in Jannah next to his beloved Grandfather, Sayyidinā Rasūlillāh ﷺ. *Amin.*

### Final Words

There is no doubt that a personality like Sayyid Muhammad bin `Alawī was a blessing for this Ummah. He was indeed a biological *and* spiritual inheritor of the beloved Prophet ﷺ. The people of Mecca and Medina dearly loved him

All who met him would fall in love with him. His house in the holy city of Mecca was open throughout the year for visiting scholars and students, thousands of whom would throng to him. Generous with guests, he was also fearless in speaking the truth, and went through extremely hard times for that. Nevertheless, the support of Allāh always seemed to be with him. *Radiallāhu `anhu wa ardah. Amin.*<sup>5</sup>



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<sup>5</sup> For more on the life and achievements of our late Shaykh al-Imām al-Sayyid Muhammad bin `Alawī al-Mālīkī, check his excellent biography called *al-Mālīkī `Alīm al-Hijāz* by the famous writer/historian of Mecca, Dr. Zuhayr Kutbī.