



Shaykh Muḥammad Adīb al-Kallās

Summarized & Translated by
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He is the erudite scholar, the learned teacher, the *zahid*, the renowned jurist, Muḥammad Adīb al-Kallās b. Aḥmad b. al-Ḥāj Dīb.

Childhood and upbringing

He was born in 1921 in the suburb of al-Qamariyah in Damascus, Syria. His father, Aḥmad al-Kallās was one of the *mujāhids* against the French colonialists and he had memorized the Qur’ān and retained it very well. His father was an expert at his work. His mother, our lady Durriya Al-Kallās was known for her generous nature, excellent character, forbearance and etiquette. She passed away whilst Shaykh Muḥammad Adīb

¹ This article has been summarized and translated from the biography which was written by the shaykh’s son, Aḥmad al-Kallās who is a member of the administrative committee of Ma’had al-Fath al-Islāmī. Aḥmad read his own biography to him after which the Shaykh said: “*Allāhumma yā Tawwāb*” (O Allah, The One Who accepts a person’s repentance).

Al-Kallās was still a boy and he was taken care of by his sister and his aunt. From a young age, he was known for his intelligence and the way he acknowledged the rights of others.

Teachers he received knowledge from

His father enrolled him in the schools administered by the shuyūkh because he wished that his son be distanced from the government schools during the days of the French occupation. He studied at Madrasah al-Kāmiliyyah and at Madrasah al-Jawhariyah al-Safarjalāniyyah. At the latter he acquainted himself with Shaykh Muḥammad ‘Īd al-Safarjalāni.

He moved to al-Madrasah al-Amīniyyah where Shaykh Kāmil al-Baghāl was and where he was taught by Shaykh Khayr al-Jalād. Thereafter he continued studying at the mosque and at the school of Shaykh ‘Abd Allah al-Munjalān after which he moved to Madrasah al-Irshād wa al-Ta’līm.

In 1931, when he was 10 years old he had already read and studied *al-Arba’īn al-Nawawiyyah* and some basic Fiqh essentials like *Nūr al-Idāḥ* under Shaykh Ṣāliḥ al-Farfūr. Thereafter his father made him work as a tailor, a job he did until the late hours of the night. As a result he was unable to continue his lessons with Shaykh Ṣāliḥ al-Farfūr.

He worked with his father in the family business but he punctually attended the lessons and study circles conducted by Shaykh Suhayl al-Khaṭīb which focused on sending salutations on the Prophet Muḥammad ﷺ and the lessons by Shaykh Hāshim al-Khaṭīb where he read the Qur’ān.

He eventually returned to the lessons of Shaykh Ṣāliḥ al-Farfūr and the reason for this was that he used to assist his younger brother in solving some mathematical problems which he had learnt at school. The younger brother was surprised and he used to say that he ought to accompany him to the mosque where he would get answers to other complex questions. Shaykh Adīb accepted and resumed acquiring knowledge.

When Shaykh Ṣāliḥ saw him, he welcomed him graciously and as soon as he noticed the boy’s wit and memory he directed him to a teacher, ‘Abd al-Ḥalīm Fāris who taught him some Arabic grammar. He came first in the examination and he received a copy of *al-Risālat al-Qushayriyyah* from Shaykh Ṣāliḥ al-Farfūr which he still has. He completed the lessons in grammar, Ibn ‘Aqīl and *al-Balāghah al-Wādiḥah*.

He studied some Fiqh texts under Shaykh ‘Abd al-Razzāq al-Ḥalabī and some of the important books in Tawḥīd under Shaykh Ṣāliḥ al-Farfūr together with some logic, inheritance, Tafsīr, Ḥadīth, Muṣṭalaḥ, Taṣawwuf, Tajwīd and some of *Khulāsāt al-Ḥisāb* by al-Āmilī.

Shaykh Adīb spent the time after Fajr engaged in *‘ibādah* and thereafter he studied *Ḥāshiyat Ibn ‘Ābidīn* and in the evenings after Maghrib he continued studying. During the day, he worked with his father.

Shaykh Adīb had memorized *Alfiyah Ibn Mālik* and even wrote a summary of his lessons and revised them during the day while he was at work. He excelled at his studies and became an authority in his field but he continued to assist his father.

It was the Will of Allah that the Shaykh spend his time promoting the word of Allah and so he was the Imam, teacher and public speaker at a number of mosques in Damascus. He further reinforced whatever he learnt by further studying under the Mufti of Syria, Shaykh Abū al-Yusr Ābidīn who used to say to him: “If only I knew you earlier.” He said this after having observed the Shaykh’s knowledge and humility.

Shaykh Adīb read some sūrah’s of the Qur’ān under Shaykh Maḥmūd Fayiz al-Dair Aṭānī. Shaykh Maḥmūd occasionally questioned him and was really impressed with his answers.

He also read and studied under Shaykh Fawzī al-Munayir and Shaykh Aḥmad ‘Abd al-Majīd al-Dowmāni who was one of Shaykh Muḥammad Salīm al-Ḥalwānī’s students. He studied under Shaykh Abū al-Ḥasan al-Khabzū who was known for his excellent retention of the Qur’ān.

Scholars he received authorisation from

Amongst the scholars he received *Ijāzah* from:

- Shaykh Muḥammad Ṣāliḥ al-Farfūr
- Shaykh Abū al-Yusr ‘Ābidīn
- Shaykh Muḥammad Sa’id al-Burhani in the Shadhili Order
- Shaykh Aḥmad Wahhāj al-Ṣiddīqi (from Pakistan but he was raised in Makkah) in the Naqshbandī, Chisti, Qadirī, Suhrawardiyyah and Qalandariyyah Orders.
- He exchanged *Ijāzah* with Shaykh ‘Abd al-Razzaq al-Ḥalabi and Shaykh Muḥammad ‘Alawī al-Mālikī. During his travels to the Ḥijaz he used to meet with the senior ‘ulamā and they would exchange *Ijāzah*.

Concern of knowledge, teaching and guiding

Shaykh Adīb al-Kallās excelled in the art of debate and the ability to constructively break down arguments and he possessed the amazing ability to respond effectively to deviant ideas. He is also a specialist in the science of Tawḥīd, inheritance and Fiqh. Fiqh and Tawḥīd are probably the dearest subjects to him. Shaykh Abū al-Yusr used to describe him as a person who resembled the illustrious Ṣaḥābī, ‘Umar ibn al-Khaṭṭāb because he fearlessly opposed falsehood.

He taught at Ma’had al-Fath al-Islamī from the time it was established as well as in al-Madrasah al-Amīniyyah and some secondary schools.

He is very humble with his students and he never turned anyone away. If a student approached him with a request to study under him he would say: “This is my free time so choose a time that suits you so we can read something.” He used to say that the Zakāt of knowledge is to impart it. He always responded positively to anything good.

Students of the Shaykh

His students are many and they include those who studied under him or attended his lessons as well as those who studied at Ma'had al-Fath al-Islāmi. He granted Ijāzah to those who graduated from Ma'had al-Fath and he advised the students to adhere to the four madhabs and to continue in their pursuit of knowledge and to include him in their Du'a.

Whoever read or studied under him loved him, and whoever questioned him even once became his friend and whoever entered his home recognized his humility and whoever spoke to him knew his justice and whoever saw him observed his awe and radiance.

His character

He is generous and very humble. If someone borrowed money from him, he never asked for it even if the person didn't pay. He displayed great respect for his teachers and the people of knowledge. He gave preference to imparting knowledge over and above his personal comfort. The Shaykh was very particular on maintaining family ties and he loved performing Ḥaj and 'Umrah where he loved to spend at least one month engaged in 'Ibādah and devotion. He loves the Khulafā and the rest of the Ṣaḥāba and the family of the Prophet Muḥammad and the awliyā.

{ May Allah The Exalted preserve him }

