



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Shaykh Muṣṭafā al-Khin

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Muṣṭafā b. Saʿīd b. Maḥmūd al-Khin al-Maydānī al-Shāfiʿ ؓ was from a noble and respectable family, his father being the representative for the suburb of al-Maydan in Damascus in Syria. Born in 1922 (1341H), he grew up under the care and guidance of his parents along with his brothers and sisters in a pure and respectable environment. When he was eight years old, his father enrolled him at one of the primary schools after which he enrolled him at Jamʿiyat al-Gharra al-Ibtidaʿiyah (a primary school) where he remained for one year. Thereafter he joined al-Madrasah al-Rasmiyyah.

In the summer of 1931 (1350H), Shaykh Muḥammad Zarzūr (father of Shaykh ʿAdnān Zarzūr) observed qualities of intelligence and competence within the young boy. He sought permission from Muṣṭafā's father to permit him to take the young boy with him to Shaykh Ḥasan Ḥabannaka al-Maydānī's lessons. His father granted him permission.

Shaykh Ḥasan had already established and organized a school wherein dedicated students were taught daily from after Fajr until Zhuhr. He taught adults and businessmen after ʿEshā.

Initially Shaykh Muṣṭafā attended the night classes. Shaykh Ḥusayn Khattāb was impressed with the young boy's intelligence and memory and mentioned this to Shaykh Ḥasan. After a short while the boy developed a passion for ʿilm and he began attending more sessions.

Once a function was held at the family home in honour of the fact that one of their youth chose a path of *‘ilm*. The young Muṣṭafā was made to wear a turban which was tied by Shaykh Ḥusayn Khattāb. The young boy delivered a short speech and this was followed by his father’s announcement of his full support for his son.

Muṣṭafā grew up in Jāmi’ Manjak where he was a hardworking and dedicated student. He attended lessons in the day and taught at night. It was the will of Allah that these lessons were to be the foundation for an institution known as Ma’had al-Tawjīh al-Islāmī. His combination between learning and teaching and the guidance of Shaykh Ḥasan Ḥabannaka were instrumental in developing his personality.

Shaykh ‘Abd al-Raḥmān al-Maydānī (son of Shaykh Ḥasan) who was of Shaykh Muṣṭafā’s colleagues during his student days spoke highly about him as a student.

Shaykh Ḥasan always encouraged his students to visit the ‘ulamā and to sit in their lessons. Shaykh Muṣṭafā observed this practice and among the ‘ulamā who he was fortunate to sit with and benefit from were:

- Shaykh ‘Alī b. ‘Abd al-Ghanī al-Daqr (1943/1362H)
- Shaykh Muḥammad Amīn Suwayd (1931/1350H)
- Shaykh Ibrāhīm b. Muḥammad al-Ghalāyīnī (1958/1377H)
- Shaykh Abu al-Ḥasan ‘Alī al-Nadwī (2000/1421H)

In 1949 (1369), Shaykh Muṣṭafā went to Cairo in Egypt with the desire to study at the prestigious Al-Azhar University where he hoped to acquire a certificate that would qualify him to teach at Syrian Schools. He sat the entrance examination and was accepted into the third year of studies at the Faculty of Shari’ah from where he graduated with excellent results.

During his time in Egypt he acquainted himself with many illustrious scholars from whom he benefited and who influenced his methodology and thinking. These included:

- Shaykh ‘Esā Mannūn
- Dr ‘Abd Allah Mūsa
- Dr Muṣṭafā ‘Abd al-Khāliq
- Shaykh ‘Abd al-Ghanī ‘Abd al-Khāliq

Shaykh Muṣṭafā returned to Syria where he taught at secondary schools in Damascus and in Aleppo. He contributed greatly to the improvement of teaching methods, syllabi and the examination committees. He continued doing this until he was awarded with his doctorate.

Between the years 1955-1962 (1375-1382) he lectured at the Faculty of Shari’ah at the University of Damascus.

He then went to Saudi Arabia here he taught Arabic and its grammar at the Imam Muḥammad b. Saud Islamic University between the years 1962-1966 (1382-1386H). His travel to that country coincided with the arrival of many other scholars who also went to teach. He thus spent the four years engaging with scholars like: Shaykh ‘Alī al-Tanṭāwī,

Shaykh ‘Abd al-Fattāḥ Abū Ghuddah, Ustadh ‘Umar ‘Awdah al-Khatīb, Dr Muḥammad ‘Alī al-Hāshimī and Dr ‘Abd al-Quddūs Abū ṣālih.

The Azhar University permitted graduates from its faculties who spent more than five years lecturing at university level to enroll for doctoral studies. Shaykh Muṣṭafā did not hesitate in registering and he obtained his doctorate in 1971 (1391H) with excellent results. The title of his thesis was: *Athar al-Ikhtilāf fī al-Qawā’id al-Usūliyyah fī Ikhtilāf al-Fuqahā* and his supervisor was Shaykh Dr Muṣṭafā ‘Abd al-Khāliq. There is no doubt that this certificate was no reflection of his knowledge as he was a much greater scholar but this certificate and qualification assisted him in being able to lecture at various universities.

Thereafter he was appointed as the head of and a lecturer at the at the Department of Aqīdah and Religions in the Faculty of Shariah at the University of Damascus, in addition to his appointment at the Faculty of Education at the same university. He remained at the university until 1983 (1404H). During these years he contributed towards the authoring of a university textbook and three other books which are still taught at the Faculty of Shariah. These books are:

- *al-Tafsīr al-‘Aām*
- *Fiqh al-Mu‘āmalāt*
- *Mabādi al-‘Aqīdah al-Islāmiyyah*

In 1983, after having reached retirement age, he travelled for the second time to Saudi Arabia where he served as a teacher at the Faculty of Shariah of the Imam Muḥammad b. Saud Islamic University. He was also appointed as a lecturer at the Faculty of Education for Females as well as a member of the Academic Council to the Imam Sa’ud University in Riyadh. He remained there until 1992 during which he supervised numerous masters and doctoral theses.

Shaykh Muṣṭafā, however, longed to return to Damascus where his home was. From the beginning of 1993 (1414H) he agreed to teach at the post-graduate department which was affiliated to the Umm Durman University, the Abu al-Nur Institute in Damascus and he headed the department for specialization at the Faculty of Shariah which was affiliated to the al-Fath Islamic Institute. He taught Usul al-Fiqh and also supervised many theses in Damascus and Lebanon.

Shaykh Muṣṭafā had a private room in Jami’ al-Daqqāq which was a center of tremendous activity. This room contains an amazing library which was visited by renowned scholars who included the likes of: Shaykh ‘Abd al-‘Azīz al-Rifāi’, Shaykh Muḥammad Sa’id Ramadān al-Boutī, ṣālih al-Akhras, Shaykh Sa’id al-Tantāwī, Shaykh Aḥmad Rātib al-Naffākh and others.

His books:

Shaykh Muṣṭafā began writing from a young age. Initially he wrote exclusively for himself. In this regard he wrote two works explaining and elaborating on the grammatical evidences used in the Arabic Language. Sadly though, these works are missing.

As was mentioned earlier he was involved in preparing school and university texts. Some of his exclusive books are:

- *Athar al-Ikhtilāf fi al-Qawā'id al-Usūliyyah fi Ikhtilāf al-Fuqahā*
- *'Abd Allah b. 'Abbās, Ḥibr al-Ummah wa Turjumān al-Qurān*
- *Dirāsāt Tārikhiyyah li al-Fiqh wa Usūlihi wa al-Ittijāhāt allati zhaharat fihimā*
- *Al-Ḥasan b. Yasār al-Basrī*
- *Al-Adillat al-Tasrīhiyyah wa Mawqif al-Fuqahā min al-Ihtijāj bihā*
- *Abḥāth ḥawl Usūl al-Fiqh al-Islāmī*
- *Al-Kāfī al-Wāfī fi Usūl al-Fiqh al-Islāmī*

Books he co-authored:

- *Nuzhat al-Muttaqīn Sharḥ Riyād al-ṣāliḥīn*. This book was co-authored by Shaykh Muṣṭafā al-Bughā, Shaykh Muḥyi al-Dīn Mistu, Shaykh 'Alī al-Sharbaji, Shaykh Muḥammad Amīn Luṭfī
- *Al-Fiqh al-Manḥajī 'alā Madhhab al-Imām al-Shāfi'*. It was co-authored by Shaykh Muṣṭafā al-Bughā and Shaykh 'Alī al-Sharbaji
- *Al-Aqīdah al-Islāmiyyah* which was co-authored with Shaykh Muḥyi al-Dīn Mistu
- *Al-Idah fi Ulūm al-Ḥadīth wa al-Iṣṭilāh* which was co-authored with Shaykh Badī' al-Laḥḥām.

Books he edited:

- *al-Manhal al-Rāwī min Taqīb al-Nawāwī* by Imām al-Nawawī
- *Tashīl al-Husūl 'alā Qawā'id al-Usūl* by Shaykh Muḥammad Amīn Suwayd

Books he co-edited:

- *Ḥusn al-Uswah bimā thabata min Allah wa Rasūlihi fi al-Niswah* by Muḥammad ṣiddīq al-Qannūji al-Bukhārī. The book was edited by Shaykh Muṣṭafā and Shaykh Muḥyi al-Dīn Mistu
- *Irshād al-Fuḥūl ilā Taḥqīq al-Ḥaq min 'Ilm al-Uṣūl* by Imām al-Shawkānī. He edited it along with Shaykh Muḥyi al-Dīn Mistu
- *Anwār al-Tanzīl* by al-Baydāwī which he edited along with Shaykh Muḥyi al-Dīn Mistu and Shaykh Badī' al-Laḥḥām
- *Al-Minhāj al-Qawīm fi Masā'il al-Ta'lim* by Ibn Ḥajr al-Haytamī which was edited along with Shaykh Muḥyi al-Dīn Mistu and Shaykh 'Alī al-Sharbaji.

His demise:

Shaykh Mustafa passed away during the ṣalāt al-Jumu'ah in 2008 (29th Muharram 1429H) in Jami' al-Ḥasan in al-Maydan. Shaykh Kurayim Rājiḥ was delivering the khutbah and he was explaining a Ḥadīth from *Riyād al-ṣāliḥīn* which was reported by Juwayriyah bint al-Ḥarith (one of the Prophet's wives) who said that the Prophet left her one early morning after performing Fajr while she was in her place of ṣalāt. He returned in the morning and saw her sitting. He asked her: "Are you still in the same condition as I had left you in?"

She replied: "Yes"

The Prophet ﷺ said: “I have repeated after you four statements thrice. If these were weighed with what you had said since the morning, then these would certainly outweigh them; *Subhanallahi wa bi Hamdihi adada khalqih wa rida nafsih a zinata arshih wa midada kalimatih.*” (Reported in ṣaḥīḥ Muslim)

Shaykh Kurayim paused at the word ‘*masjidiha*’ and he said that this word could be pronounced with a *fatha* on the letter ‘*jeem*’. He doubted and then said that maybe our teacher (Shaykh) al-Khin will clarify it for us.”

It was Shaykh Muṣṭafā’s habit to attend the Jumu’ah where Shaykh Kurayim delivered the khutbah and he always sat on a chair to the right. Approximately four minutes after Shaykh Kurayim mentioned the above, he sighed and some worshippers turned. His son, Shaykh Anas was rubbing his chest and thereafter made him lie on the ground.

While this was happening, Shaykh Kurayim continued speaking unaware until someone was sent to inform him. The person ascended the pulpit and informed Shaykh Kurayim and the news struck him. He exclaimed: “Now! In the masjid? To Allah we belong and to Him is our return.”

Shaykh Kurayim stammered and said a few words among the things he said was: “A scholar of the city and of the Ummah who died in the Maṣjid.” He completed the khutbah and requested that the people not gather around him. Shaykh Kurayim performed the ṣalāt and he cried after which he hurried to see his friend. Shaykh Muṣṭafā passed away after spending the greater portion of 88 years in writing, teaching and promoting ‘ilm. Then Shaykh Kurayim said the following: “This scholar is not spoiled (his reputation and credibility) by any leader or by any wealthy person.”

Shaykh ‘Abd al-Raḥmān Ḥabannaka al-Maydānī wrote in his book on the biography of his father, Shaykh Ḥasan Ḥabannaka:

“Shaykh Muṣṭafā Sa’īd al-Khin was known within university circles for his intelligence and his ability to explain complex issues. He was known for his taste of literature, his sharpness in his criticism and his willingness to share knowledge.”

“He was averse to getting involved in social activities because by nature he was a teacher and a researcher. He was not one to gather crowds around him rather he concentrated on preparing study circles. He was truly one of the luminaries of Damascus.”

May Allah have mercy on him and may he be granted the highest stages in Jannah.

