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A LETTER RELATED TO THE PAYMENT OF ZAKAT TO THOSE WHO
HAVE REACHED THE AGE OF MAJORITY STUDY AND
INVESTIGATION

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Introduction

Praise be to God, Lord of the worlds, and may blessings and peace be upon our Master Muhammad and upon all his family and companions, and after:

Indeed, one of the blessings of God Almighty upon the people of Islam is that he pleased this great Sharia and made, with his success, sincere working scholars to explain to people the matters of their religion and what their uneasy understanding of the Shari'a matters pertaining to them, so the efforts of scholars in this field were great and their benefit was abundant by answering people's questions and the good simplicity of what they were asking about With the clear legal evidence that came out in the texts, and the effort that he made here is related to a written message that Imam Shams al-Din al-Nababi was asked about, and he answered clearly the evidence with the simplification of texts that fulfill the issue its right, so I investigated it according to the scientific method To achieve the texts and its rules, and I made this work in two subjects:

The first topic: studying the author's biography and his message on the subject and the method of investigation.

The second topic: In verifying the text of the message of the Imam al-Anbabi, and the ratio of scholars' sayings to its sources, and a translation of the flags mentioned in the message.

Then indexed the sources and references, and God Almighty ask for success in words and deeds, and praise be to God first and foremost.

Researcher

The first topic

The life of Sheikh Shams al-Din al-Anbabi and his message related to paying zakat to those who have reached the age of majority

First: his name

It is Shams al-Din Muhammad bin Muhammad bin Husayn al-Anbabi (), and al-Anbabi: relative to the town of Anbaba by Fatah al-Hamza and its annexation, now known as (Imbaba), and it is located on the western shore of the Nile facing Zamalek, and it is affiliated with the Giza governorate, and was attributed to Anbaba; Because he lived in it for a period of his life .()

Second: birth and upbringing:

Sheikh Al-Anbabi was born in 1240 AH in the aforementioned city and grew up in it, so he memorized the Noble Qur'an and continued his primary studies there, and he was with students of knowledge working in trade since his youth, so the love of trade inherited from his father, who was one of the major merchants, and he had an agency for the trade of fabrics in the Al-Ghuriya region and was known by his name. However, his inclination to seek knowledge was his preoccupation, so he joined Al-Azhar in the year 1253 AH, and studied the established sciences such as: interpretation, hadith, monotheism, jurisprudence and its principles, speech, grammar, morphology, propositions, rhetoric, history and others, in addition to his studies of logic, position and timing.()

Third: his sheikhs:

Sheikh Al-Anbabi studied some of the sheikhs at Al-Azhar University, the most famous of whom are:

-Sheikh Ibrahim al-Bajouri: Ibrahim bin Muhammad bin Ahmed al-Faqih al-Shafi'i, Sheikh of the Al-Azhar Mosque, was born in 1198 AH, presented Al-Azhar and learned in it, excelled in science and authored useful works such as the masterpiece of the murid on the jewel of monotheism, a footnote on the merits of Tirmidhi, and a footnote on board Samarkandi, he died in the year 1277 AH.()

-Ibrahim al-Saqqa: Ibrahim bin Ali bin Hassan al-Saqa, a modern jurist, one of the Shafi'i scholars, took over the rhetoric at the Al-Azhar Mosque and taught in it. On the interpretation of Abu Al-Saud, and a footnote to the country, he died in 1298 AH.()

-Mustafa al-Bulaki: Abu Yahya Mustafa bin Ramadan bin Abd al-Karim bin Suleiman bin Rajab al-Bursali al-Masri al-Maliki, one of the great jurists of the Maliki, was born in Bulaq in the year 1215 AH, and studied at Al-Azhar, and excelled in jurisprudence, hadith and interpretation, issued to teach and fatwa in Al-Azhar until his death, from his books: Sunni sermons,

the flowing way to those who want to drink albumen, letters on algebra, corresponding and trigonometry, a treatise on faith, died in the year 1263 AH.()

Fourth: its functions

After he was given knowledge and his merit became famous, he held several positions: he was assigned the leadership of the Shafi'i after his Sheikh Al-Saqqa, and he was appointed as secretary of the fatwa of the Al-Azhar Sheikhdome, then he took over the Sheikhdome of Al-Azhar twice: the first in 1299 AH, then he left it at the end of the year, and he returned to its fatwa again in 1304 AH until his death, then Teaching with these positions in Al-Azhar to lead it to scholars of his time and the need for science students to benefit from it.()

Fifthly: his books

He has several printed and manuscript books:()

-1Publications:

-The report of Al-Anbabi on Al-Sajai's footnote to explain the country, The Scientific Press - Cairo, 1310 AH.

-Reports on the Amir's Footnote on the Gold Fragments, The Scientific Press - Cairo, 1310 AH.

-Report on the footnote of Al-Barmawi on the explanation of Ibn Qasim - Shafi'i jurisprudence-, Bulaq Press - Egypt, 1292 AH.

-Reports on the Explanation of the Criminology of Khaled Al-Azhari, Bulaq Press - Egypt, 1302 AH.

A footnote to the message of Al-Sabban in the science of statement, Bulaq, 1915 AD.

-The Lesser Basmalah Letter, printed by Bulaq, 1305 AH.

A footnote on abstraction on the summary of Al-Saad.

-2Manuscripts:()

Formulation in the science of rhetoric.

Report on the footnotes of Ibn Aqeel's explanation.

A footnote to the graphic letter of Aldder.

A footnote to explaining Ramli on the curriculum.

-A message on the knowledge of the situation.

-Message in B. Jurisdiction.

A treatise on principles of grammar.

A message explaining usury and its divisions.

A Message on Healing the Plague.

An explanation of the introduction to Al-Qastalani.

A message regarding the payment of zakat to those who have reached the age of majority and have not reached their longevity.

A report on Senussi's footnotes and others.

Sixth: His disciples

All of his contemporary scholars at Al-Azhar took from him the most famous of them:

-Sheikh Hassouna bin Abdullah al-Nawawi al-Hanafi, known for his knowledge and piety, was chosen as the Sheikh of Al-Azhar after the death of Al-Anbabi, and he also assumed the position of fatwa, and set the law for reforming Al-Azhar, he died in 1343 AH.()

-Abu al-Fadl Muhammad bin Ahmad al-Jizawi al-Maliki, one of the leading scholars of Al-Azhar, was chosen as the sheikh of Al-Azhar in 1335 AH. He wrote the book The Modern Style on the Art of the Terminology of Hadith, he died in 1345 AH.()

-Sheikh Ali bin Muhammad bin Ahmed Al-Bilawi, one of the most prominent scholars of Al-Azhar, he took on the authority of Al-Anbabi and others, and studied jurisprudence, hadith and exegesis in Al-Azhar.

Yakat Al-Azhar in 1320 AH, then resigned in 1323 AH, he died in the same year()

Seventh: his death

In his last days he was paralyzed, so he resigned from the sheikhdом of Al-Azhar, and became unable to carry out his duties, so he sat in his house, and worked on reading until his death on the night of Saturday, Shawwal 21, 1313 AH, and he stopped his library and what he owned of the property in the goodness.()

Eighth: Study the manuscript and my work in it:

-1Copies used in the investigation:

-Version (A) No. (8382) Al-Azhar Library - Egypt.

-Copy (b) number (8383) Al-Azhar Library, Egypt, and both copies were written in an old naskh script.

-2The title of the manuscript, mentioned in the copy (A): (This is a message for the one and only of his time, Shams al-Din Muhammad ibn Muhammad al-Anbabi, may God preserve him and prolong his stay in favor of the best of his prophets, related to the payment of zakat to those who have reached the age of not reaching the length of his life) and in

manuscript (b) the same title Increase (may God bless our master Muhammad and his family and companions, and grant them peace.)(

-3The version (A) which I adopted in the investigation with the correspondence with the version (B) stated the following: (... and God knows best, and may God's prayers be upon our master Muhammad, the illiterate Prophet and upon his family and companions all, and peace be upon the messengers, and praise be to God, Lord of the worlds. May God help him and his success in the year 1291 AH). As for the version (b), it was stated: (And God knows best, and may God Almighty peace and blessings be upon our master Muhammad the illiterate Prophet and upon all his family and companions, and peace be upon the messengers and praise be to God, Lord of the worlds), meaning: without mentioning the date of writing The letter is as in version (A.)(

-4Both copies are written in good, clear and identical handwriting (old copies.)(

- 5The name of the copyist is not mentioned in both versions, the bad thing is mentioned in version (A) that it was empty in Muharram in the year 1291 AH, and it may be in the author's handwriting, for God knows best.

-6I conducted the interview between version (A) and version (B), but I did not find any differences in the message, and it is most likely that one of them is cloned from the other.

-7I indicated the beginning of each page of the manuscript and the page number.

-8The texts contained in the manuscript were attributed to their fluorescence in the books cited from it.

-9At the conclusion of the study of these two manuscripts, samples of the first and last pages of each copy of the two manuscripts were attached.

The first panel of transcript (A(

The last panel of transcript A

The first panel of transcript (b(

The last panel of transcript b

The second topic

Text verified

In the name of of Allah the Merciful

And the blessings and peace of Allah be upon our Master Muhammad, his family and companions, and he was asked what you said, please, for an adult person who did not reach his long life, neither before or after puberty, so what is the ruling on his taking zakat by himself, is it correct and is zakat acceptable or invalid and the site does not fall? If you say it is correct, do

you have an explicit text about it, if you say it is incorrect, do you have an explicit text about it? Whoever writes on this question, let him write the text with attribution to its author, and mention the name of the book and the section in which it is mentioned, please advise the answer.

He replied by saying: Praise be to God, when a person who is not rational has reached a person who is not reconciled with his money or his religion on the one who is approved, it is not valid to take possession of him himself, rather it is necessary to arrest his guardian or someone else because he is absent or not by the absence of a guardian or a judge who sets up a guardian for him. The site is located, in the masterpiece (), in the book section on alms, and the condition for taking zakat from these eight categories: complete freedom except for offices until he says what he stipulated: and that he should not be interdicted, and then he issued a fatwa in an adult who neglects prayer lazily that he only takes it for him except his guardian That is, as a boy and a madman, he is not given to him, and if he is absent from his guardian, contrary to the one who claims him, contrary to what he had left or squandered, and he was not forbidden, then he takes possession of it. He and the like in the end (), and in Ibn Hajar's fatwas in the section on alms section, what he stated is not permissible for the owner to spend anything from his zakat to a young person or to his fool, but rather he is paid to his guardian if a guardian is unable to take possession of him or a judge establishes a guardian for him, so that was a rare matter. He is reliable, and does not pay any attention to it, and some of them choose the permissibility of payment. Because that is something outside of the madhhab, and its aforementioned saying is not a mujtahid, so it must be canceled and the objections to it head () H. And if the boy abandons prayer before reaching puberty, then his time is only in his old moment, and there is nothing that prejudices maturity, then he has reached a rationality. Once when it is most likely that his action is for the wanted person and leaving him against him is not an agreement, and this did not show that he did not wear it with him in a way that does not prejudice the maturity and is not in agreement and there is no meaning for the choice except that if he is aware that he is dressed in his own way in a way that violates maturity and that the eye in it is a bank of the state of puberty often then he says about nearly From what he does not know his state of safety, which breaks and lack thereof, so reliance on something close to him is when he is ignorant of his fate so far that he can hardly understand from their words in the face of something, so he does not pay any attention to it, so they did not rely on the specifics of puberty, i.e., the tight moment and their saying: If Debauchery after puberty, that is: by an act of greatness or by insisting on the minor and his obedience did not prevail over his sins, he was not forbidden to him. He has by choosing [v 12] It is a precursor to which they stated that it is obligatory, and as for doing it, for example, before it, it leads to the continuation of the gender of the stone, taking from considering the choice before it as an example in its moment, and if he was not caught in a moment of something that violates maturity, then it is necessary that if he knows about wearing him before him with something that prejudices maturity, then he thinks of his maturity. Thus, the cessation of adulthood is triggered from the point where he wrote on a saying, for example, at the moment, and if he

was not caught in a moment with something that violates the maturity, then it is necessary for him to know that he wore something before him before him with something that prejudices the maturity of the choice after him until he thinks of his maturity, and by this the cessation of rationality is rushed from where he wrote on a saying he does not do It is forbidden that justice is nullified by a major or insistence on a minor, so he said what was stated, that is: upon puberty, according to what will come in the text that if he is immoral, i.e.

It is not prohibited for the young after puberty to apply this due to the reason of time between puberty and immorality, and by its abundance, and accordingly, foolishness is only achieved in the one who commits immorality in comparison to puberty. I have learned from those who transmitted the text of his speech, but that he is immoral in the verdict is not subject to proof nor is it denied. I have learned what drives his words, there is no way to rely on his aforementioned words. Before puberty or after puberty, he shall be judged of maturity and may receive zakat himself. Because it is possible that he reached a time when he did not do something forbidden, such as when he reached the time of the morning for example, because he did not like prayer for him at that time, and he did not know that he did something forbidden here. They stated in the chapter on stone in many of the important books [and 13] such as Al-Minhaj and Al-Bahdah () by choosing, and that it is required to repeat it two or more times, so that it is assumed that he is rational and that he is not satisfied with one time. Because it may strike an agreement in it, and that it is in money and in debt also on the value therein agreement, and that before puberty is dependent on the dependent, Hajar said: What is meant is the elevation of a tribe even if his maturity appears and his money reaches him immediately. And M.R. said: What is meant by the tribe is the approximate time, so that his sensibility appears to deliver the money to him as indicated by the Imam on the authority of his companions A.H. And the phrase minhaj (), and if he has reached maturity, he will pass by the same adult age. And in Al-Baidawi (): So they paid them their money without delaying the point of reaching puberty. In the end, M.R responded in the chapter on Al-Hajar to say that: Choosing after puberty leads to stone for a rational adult to a test, and it is invalid. That is, it may lead to stone the rational adult, along with the same matter, to choosing him, although there is no need for that when his experience comes before puberty. What he stipulated, and the guideline for his qualities is that a period of time after puberty should be spent on him thinking that the goodness of his condition is money and religion, and this is not appreciated by religion or worship. The fact that the issue is stated that the choice before puberty is not appropriate and there is no point in passing the period after puberty in which he thinks the goodness of his condition is money and world in addition to the time of choosing before puberty in which he thinks his adulthood at puberty, and he knew from the foregoing that you should carry the saying of A sh in the section of stone what he stated What is meant by his attainment [z 13] rational is to judge him of maturity in view of what he sees of his conditions, and this is not achieved until after a period in which this appears as a custom, so he is not bound by the time in which he reached such as the time of meridian, for

example. However, what is meant is a period before puberty, not after him, you carry his phrase on that far away. If you say that if the laboratory is his guardian after puberty, then his choice has a branch and there is no intention of him and he has doubts about it, then he does not have the right to consider his money as it is taken from his words in the masterpiece () In the section of the stone, what is stipulated by a branch: An orphan is absent and he has reached his maturity, it is not permissible for his guardian to consider his money Depending on the presence of the stone for suspicion, guardianship upon the contract, which is a condition that must be fulfilled. If the guardian forsakes his test until he has reached the age of absent and has attained no sheba, I said: A poison was written on that and he said what he said: It is not permissible for the guardian to consider the institute that he does not refrain from the guardian to act unless he knows that he has reached rationality. If he has the disposition of his money and his guardianship over him is fixed, his choice of him is correct, and in the sentence it is necessary to rule with maturity in every case of the test, even if its original position before puberty is obligatory, as stated by B.S. He did not prove his rationality, then he acted and died, so he claimed that he was taken from him [and 14] and his heir was that he was not rational, and he who was certified by them answered () by saying: The attested is the heir as a group of late people issued a fatwa, and he is heading, since the principle is that the fool remains And because the stone is higher than it is only if it is proven of maturity, then where it has not been proven, the stone was remaining, and whoever says the principle remains of maturity, his words must be carried out to those who know his state of maturity. Because it is the origin, and the heir swearing in the form of the question is based on the denial of knowledge of maturity. He was also asked, as in the aforementioned section, about who bought something, and the seller claimed that he was not rational when selling, so is it acceptable?

He replied (2): With what happened to him, he heard his claim with his oath, since there is no evidence of adulthood if he claimed the foolish stone approaching puberty, and there was no evidence of the case to deny him A.H. And the answer to that was evidenced by their words: Yes, a ruling is valid for the treatment of those who are ignorant of their condition, whether the guardian tested him and found him rational or not? If ignorance is a conflict of adulthood and lack thereof, then it is according to what I heard, otherwise it will be performed as it was said by Al-Kurdi () in the footnotes of the masterpiece that he collected from the line of Mr. Omar Al-Makki Al-Shafi'i by the margin of the masterpiece in the section of the stone to the invalidity of most public dealings. . And on this the saying of the Imam at the end (), if the boy reaches puberty and does not appear that contradicts his senses, his lap is invalidated. It may mean that if he reaches puberty and does not appear to the guardian that contradicts his maturity with his experience of him before reaching puberty, his lap is invalidated. The right of the one who knows his room is to be accompanied until it is most likely that he will be of sound mind through the test, and as for those who are ignorant of his condition, his contracts are valid, like one who knows his maturity, and Ibn Al-Rifaa said (): I have not seen anyone who said that his contract is not valid. And if some of them express that it is one of the

conditions of a rational contract, it may be understood that the condition of its fulfillment is not intended by A.H. And in the name () on the masterpiece in the door of the stone are branches: The basic principle is the one who knows what he has acted on after he reaches the foolishness, and whoever does not know about that is the maturity. What is meant by it and in explaining m. (T) The father - may God Almighty have mercy on him - was asked: Is the basic principle for people of maturity or against it? He replied: The basic principle is for one who knows the stone against him, that is, after he reaches puberty

With it when it is thought most likely that he will be mature by the test, and as for whoever is ignorant of his condition, then his contracts are valid, as he knows of his maturity. And his saying: As for the one who is ignorant of his condition, his contracts are valid, that is, it is sufficient in the validity of the contracts and the transaction not to know about the stone against him after puberty that the stone has not been proven against him after puberty, and there is no presumption on him as the behavior of his guardian or his non-disposition, and even if the stone is the original, it does not contradict that the original Therefore, he was asked, as in the fatwas in the aforementioned section, about whether an adult sold something of his money in order to earn and take it, then his father knew about that and said: My son is not rational, so the sale is invalid, and the buyer said: He is rational, so saying what he said with his right, then he answered () by saying: The saying is saying His father is with his right hand [and 15] without evidence to accompany the ruling of stone, and if the later scholars issued a fatwa that requires his disagreement, it is over. If you say in the masterpiece () in the section of the stone, what is stated by a branch: Wali does not swear by the right to adulthood, but to say what he said about the permanence of the stone, and does not require his approval of that stone, and if it requires his isolation and where he knows, he must enable him from his money and if it is not proven, but the correctness of his behavior is apparent. Evidence of his maturity, i.e., the appearance as stated by some of them, where he said: The guardian is valid in the continuity of Hajj Because the principle is unless there is evidence of maturity or proof of A.H. And he wrote, p. Mesh, after his transmission of that, and he said: Accordingly, it is not correct for a child to dispose of his money before his maturity is proven by evidence or appearance, nor does the guardian act as a result of his admission of his maturity. Uh. This constitutes the validity of the treatment of the unknown, and the validity of the treatment of this guardian has been forbidden. I said: This should be carried in the event of conflict when the speech is healed, and there is no problem, and according to what was decided, what Ibn Abd al-Salam said in his rules (), as quoted by al-Shehab al-Khafaji () on al-Baydawi When the Almighty says ,() :the rulings are based on the outward appearance of the matter until it becomes apparent that what invalidates it, and if he emphasized that, the transactions would be void, and this constitutes the condition of Al-Shafi'i in adulthood when disposing of money and righteousness in religion so that he does not commit a major act and does not insist on Small, according to the consensus of Muslims, as they are permitted to treat the unknown and accept his emancipation and gifts, and the verse does not indicate what he said, and

the wonder of the imam's words in the end, if the boy reaches the age of puberty and does not appear that contradicts his senses, his lap will be invalid. And because of his impulse with what the Shehab said after that [z 15] in which there is an examination of the difference between the saint and the working people, so meditate. He said: "Chapter: If the boy has reached the age of rationality because of the difference of Salah al-Din or the financial one, he remains under guardianship and did not pay him the money. This is an odd and weak face, and Al-Nawawi denied it in the total (), on the grounds that this is an odd and weak, Ibn Al-Rifaa said as in the explanation of the great joy of the Sheikh of Islam in Bab Al-Hajar, and Ibn Razin () ruled and issued fatwas about what Ibn Abd al-Salam tended to and he used the consensus of Muslims. On the permissibility of treating strangers who meet him. I know the impetus of suspicion, and God knows best, and may God bless our master Muhammad, the illiterate Prophet and his family and companions all, and peace be upon the messengers, and praise be to God, Lord of the worlds. It was completed with the grace of God, help and good luck in the year 1291 AH.

Conclusion

After completing the verification of the tagged manuscript (a letter related to the payment of zakat to those who reached and did not reach the length of his life), and this message was an answer to a question received by Imam Muhammad bin Muhammad al-Anbabi al-Shafi'i jurist, who died in (1313 AH:(

The Sheikh, may God Almighty have mercy on him, answered as follows:

-1The answer contained in the letter is according to what was established by the Shafi'i school of thought, especially the later jurists such as Imam Ibn Hajar Al-Haytami in his book Al-Tuhfa, and what was mentioned in the explanation of the Minhaj by Imam Ramli.

-2The response of Sheikh Al-Anbabi was that he pays zakat to a non-rational person when he reaches puberty, and if he is not rational then the arrest is entrusted to his guardian, whether the person is absent and if there is no guardian, he shall appoint a guardian.

-3If the person is young or foolish, money is not paid to him, but he is paid to his guardian until he becomes adult.

-4If a person becomes immoral after puberty, by doing a major act or committing to his minor, then he is not forbidden, and foolishness is only achieved by the one who commits the infanticide compared to puberty. Because puberty is on the foolishness in the very end of the cycle, and then it is judged to be of maturity and it is permissible to collect zakat himself, because it is possible that he reached a time when he did not do something forbidden.

-5Al-Anbabi cites some texts on the authority of the late Shafi'i imams on this issue, such as: Whoever buys something and the seller claims that he is not rational when selling, does he accept the sale? He replied that his claim

is heard with his oath because there is no evidence of his rationality, and he also mentioned that if he reached speech and did not appear that contradicts his rationality, his lap would be canceled, and he gave other examples mentioned in the text of the message, and God knows what he went to.

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