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8. In your comments on the question of Abu Mus'ab concerning the apostate, you had indicated you referred the matter for study; my meager information indicated that depositing with the apostate is allowable for necessity or extreme need; however no tax would be taken from them - meaning recompense or restitution - what you had proposed in the draft agreement. I have attached for you what I have. However, the strange issue to which I have not found any response - although I have asked several brothers but they have not responded to me in years - was what the brothers in Jama'at Al-Ansar Al-Sunna had claimed, which is to ransom the apostate captive in exchange of money. They sought the advice of several Al-Jazirah scholars - they provided a fatwa allowing this. The reason was because what is applicable to the polytheists is applicable to the apostates. What I know is that the Hanafis' balance between the polytheists and the apostates in the capture and split of the booty is fivefold. With respect to ransoming their captive in exchange of money, I did not find anything to support it - but if you have any knowledge on this matter, let me know.

I found statements for the Hanafis - May God have mercy on them - it is allowable to award the captive apostate for interest purposes. I also found some unspecified statements indicating that in some of their stories, it is allowed to ransom the Arab polytheists. It is known in their principles that they equal equate Arab polytheists with apostates. However, I have not seen an honest statement in ransoming the captive apostates with money. If you have any supporting statement from the brothers of the Ansar Al-Sunna, or useful knowledge in this matter, I would be grateful to receive it if you could provide it to me.

I remember the delegation of Ansar Al-Sunna who visited Al-Hafidh, may God have mercy on him, and 'Abd-al-Hadi, may God release him, have spoken regarding this matter.

This could be the issue regarding the Afghani at your end; he is an apostate if you were to consider him amongst the crusaders' soldiers, because the crusaders are those of a supreme power in Afghanistan and the collaborating Afghanis are similar to the soldiers and the supporters. The rule of the prevailing sect will be applicable, similar to the rule of the polytheists in the redemption of Al-'Abbas, may God be satisfied with him, in Badr, although he was Muslim. We could also benefit from the

statement of Shaykh Al-Islam (he who jumps to them amongst the soldier leaders will be governed by their rule) and God knows best

Attached folder entitled, "Depositing with the Apostates."

Attached folder entitled, "Award the Apostate Captives"

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My reply to your message:

1. We inform you and provide you the good news that God the almighty granted us a sum of money from a deal in the exchange of the Afghani ambassador. The matter was concluded in the last couple of weeks as we actually received approximately half of the amount, and the other half the brothers may have received in the last few days. The total amount was five million dollars, and thanks be to God.

With respect to depositing money with the apostate or with men, God willing I shall attach for you some of the data we have. We requested from Shaykh Abi Yahya to expand the research on that as well, based on the brothers' need in Algeria to have better insight in this matter. Perhaps he may have written something; then, we shall send it to you with the help of God.

In summary, what we saw after consulting with each other and after reviewing and corresponding with the seekers of knowledge and those we trust, the money ransom is permissible when necessary but with men, it is based upon the need. Should there be a need to save a Muslim from the captivity of the infidels first and foremost the need to kill the apostate, not award him (it seems that the Hanafis had allowed it as you had mentioned).

No doubt we are in dire need of money, even if it is said to be necessary, for a better expression.

The brothers of Ansar Al-Sunna, in fact, agreed to allow the money ransom for the apostate due to the need of the jihad for money. I remember they had asked me at the time I was in contact with them when I was in Iran about the matter; I told them my opinion which was mentioned. I also shared with them the responses of the seekers of knowledge regarding that issue. I believe they even asked the seekers of knowledge personally. It

was said that Shaykh Sulayman Al-((`Alwan)) used to issue a fatwa to them and to ((Abi Mus'ab)) on that matter.

No doubt his issue is from our experiences, as we seek God's assistance.

Considering that the apostates in our current situation are similar to the true infidels, some of the war rules of engagement that several contemporary seekers of knowledge have said, regarding it, are that the issue of trusting them with a deposit (making peace with them) and the issue of the restitution and others is a quasi-measurement. It is evidence in the matter; however, each case is different.

The intent is that the jurisprudence, for example, would say: The apostates now have control over most of the Islamic countries; they have the state, the capacity, and the control. The Muslim (the mujahidin) do not have a state or a system and they are the minority and the oppressed. The war situation, as the one we are going through, requires expansion, such as entering into a truce of interest to the mujahidin; neutralizing several apostate entities when occupied with each other; and such. For example: Favoring several apostate soldiers sometimes for the purposes of uniting the tribes and the residents (taking into consideration that the mix of understandings and confusing issues in the nation would strongly confuse many of the dream people - and it is being said: They are the apostates similar to the initial infidels and less than the award of their ransom with money or men, but the ransom with men is clear and very permissible as I had indicated above. It is strange that one would be allowed to award the apostate (meaning to release him for free) and is not allowed to pay for ransom even when needed.

The Hanafi sect prevented depositing money with the apostates as it may be visible for consequence and money - fear of leading to abandoning their fight - which is the purpose - there are specific orders to kill the apostates and to kill the powerful amongst them; if it was allowed to the Muslims to deposit money with them, it would be similar to the tax and duty. This is a situation similar to what is permissible and opposed to the Shari'a that may lead to laxity in killing them, because of money satisfaction and for other inclinations with a similar thorn - which is conflicting with the Shari'a and its intent... and God knows best

However, in our current situation, the situation is extremely different and God knows best.

In any event, despite the lengthy discussions in these matters and our various readings, I believe it requires complete editing by several seekers of knowledge and we seek Allah's help.

Benefit: The Hanafi sect indicates that depositing with the apostate is not allowed - several expressions may mean the following: Not limited to fear them, or beg them to return to Islam and repent; rather than the desire to obtain money... these terms should be considered

For example: In Fatah Al-Qadir it was said: There is nothing wrong in depositing with the apostates, as it was known that if they win a town it becomes their war arena, otherwise not; because there is a report of the apostate on apostasy and that is not permissible. That is why the jurisprudent ((Abu Al-Layth)) restricted it in the explanation of Al-Jami' Al-Saghir) as we described, and he indicated:

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He refers to the matter in mukhtasar of Al-Karkhi and indicates: The apostate took over a Muslim house, so therefore it does not matter if we deposit with them for fear; but may not deposit money with them because it would be in a sense of a tax and a tax is not accepted by an apostate. And he added, "If depositing money with them," meaning without fear, but the money is the intent, which would be the motivation for depositing with them.