

11. The noble Scholar and jurist, Al-'Allāmah, Abdullah Ibn Al-Ghudayān (may Allah have mercy upon him) said: "This principle [of Al-Ikhwan] is newly introduced. Meaning, it is not a knowledge-based principle from the early times [of the Salaf]. This principle can be used by the Jews, Christians, and Muslims who say: 'We agree upon the existence of Allāh so let us agree or come together upon that basis and everyone has his own religion.' They intend that we are to affirm the false religions; and that is not correct because Allāh, the Majestic and Most High, stated:

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلْيَسْلَمْ مِنْهُ

'Whoever desires a religion other than Islam, it will never be accepted from him.' And He stated:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

'Indeed the only religion with Allāh is Islam.' And Allāh said to the Messenger (peace and blessings be upon him):

فَلَا وَتَكْ لَا يُؤْمِنُونَ حَتَّىٰ يَجِئُوا شِرْكًَا بِيَدِهِمْ لِيُجِدُوا فِي أَلْسِنِهِمْ مِنْ جَانِبِ غَيْرِهِمْ وَيَتْلَوْا تُسْبِيحًا

'No! By your Lord, they will not truly believe until they make you the judge in the disputes between them. Thereafter, they do not find in themselves any difficulty with what you have judged, and they submit with complete submission.' So this principle [of overlooking differences] can be used as I have stated; meaning, that all of the religions on earth agree upon the existence of Allah. It is said by them: 'We all agree upon Allah's existence however everyone follows his own religion.' This is what is called as the validation and acceptance of all the religions..."

12. When a person ponders over this principle of excusing and overlooking unrestrictedly, he will find that it only increases splitting and differing in the Ummah because newly-innovated groups with foreign and alien ideologies are given room to flourish and call to misguidance without censure — this results in more sects, more groups, more division, and even more deviation. The Sharī'ah itself curtails differing and adjudicates between differing that occurs among people so that the Ummah attains a true Sharī'ah based unity. Al-Khattābī (may Allah has mercy upon him) stated: "As for divided opinions and religions, then this is opposed by the [sound] intellect. And division is prohibited in the foundations (usūl) of the Religion. That is because divisions invite to misguidance and is a cause of denial and dereliction [of the Truth]. And if the people were left divided, then opinions and religion would [likewise] divide [into factions], and [as a result] religions and sects would become numerous. So, there would have been no benefit in sending the Messenger (peace and blessings be upon him). And this is the splitting which Allah denounced in His Book, and dispraised in the verses that were previously mentioned." [1]

The early Salaf strived for unity but they would not compromise the 'Aqīdah (Belief) when seeking to unite the Ummah. Shaikh, Al-'Allāmah, Muhammad Ibn Sālih Al-'Uthaymīn (may Allah have mercy on him) said: "The Salaf, all of them, called to agreement and uniting around the Sunnah of the Messenger (peace and blessings be upon him). And they would not declare as astray those who opposed them due to an interpretation unless it was in matters of 'Aqīdah. They would regard the one who opposed them in 'Aqīdah to be astray. As for knowledge-based matters [other than the 'Aqīdah] then they would be much lighter concerning them."

13. Furthermore, had this principle of excusing differences unrestrictedly been true as asserted by the callers to misguidance, then you would have found it being uttered by the Sahābah and those who followed them from the early Salaf and it would have been recorded in their books. So which of the Sahābah and great scholars of the Salaf stated, "We don't care what sect they are... I don't give a damn... We gotta be straight forward about this. Our community is bleeding from within. We have to look at the bigger picture. We have no time for this sectarian thing, no more man!" And which of the Salaf ever stated unrestrictedly: "We excuse [and overlook] one another in that which we differ." Which of the scholars of Sunnah of the early generations tolerated or called for cooperation with Ahlul-Bid'ah? So, had this Ikhwānī principle of Al-Banna been correct and praiseworthy, you would have found it with the best of generations and it would be known from their writings and sayings.

Al-Imām Ibn Kathīr (Allah's mercy be upon him) stated, "As for Ahlus-Sunnah wal-Jamā'ah, then they say about every action and saying that is not established from the Sahābah that it is an innovation (bid'ah). That is because if it had been something good, they would have preceded us with it due to the fact that there is not a single trait from the traits of goodness except that they hastened to it." [13] This in itself is sufficient proof against the upholders and promulgators of this Ikhwānī principle. They wish to silence the Salafis from speaking about opposition to the Sunnah and from warning against Ahlul-Bid'ah. They think that ignoring the differing among the sects will bring about unity because as they claim, "We have to look at the bigger picture." So this bigger picture of their's entails ignoring the guidance of the best of generations. And when they are informed about the falsehood of this principle, they turn on the Salafis and their scholars saying, "You Salafis divide the Ummah. All you do is refute other Muslims. You Salafism is nothing but a cult..." etc.

14. Instead of focusing on the futility of the principle they have established, they attack those who refute it. But the Salafi should never feel disheartened in the least because this is expected from the opposers just as Sahl Ibn Abdillāh At-Tustarī (may Allah be merciful with him) said: "Upon you is to cling to the Narrations and the Sunnah for I fear there will shortly come a time wherein if a person mentions the Prophet (peace and blessings be upon him) and taking him as an example to be followed in all of his affairs, the people will malign him, flee from him and dissociate themselves from him. They will belittle him, dishonour him and humiliate him." [14]

The Salafi 'Aqīdah and Manhaj evoke sincerity and courage in those who follow it because the Salafi knows that this Path is the Truth. They are not disheartened by those who oppose them and their Path. The noble Scholar, Hāfidh Al-Hakamī (may Allah's mercy be upon him) said, "Remain firm, Oh servant [of Allāh] who desires for himself salvation from the Fire and the success of Paradise, upon this Straight and Steadfast Path [that is] bright, clear and apparent — and do not be disheartened by the fact that those who follow it are few. And beware of deviating from it because you too will be destroyed alongside those who are destroyed."

15. In our times, it is imperative that the people of Sunnah, the people of Truth and Salafiyyah are not disheartened due to the large numbers who oppose the Manhaj of Salaf. These are times wherein the Sunnah is seen as bid'ah and bid'ah is regarded as the Sunnah and the innovated groups are universally united in their opposition to Ahlus-Sunnah wal-Jamā'ah (i.e. the Salafis) even though each adheres to his own unique set of innovations in belief and practice. Abu Hurairah (Allah be pleased with him) narrated that Allah's Messenger (peace and blessings be upon him) said: "There will appear in the last part of my Ummah people who will narrate to you narrations that you have never heard and neither your ancestors, so be warned from them and beware of them." [16]

This principle of Al-Ikhwān Al-Muslimūn and their offshoots is one clear example of what this Prophetic narration foretold. Those who speak with it have no Salaf to support them, yet they make it binding upon the Ummah to overlook innovations, oppositions, deviations, and sectarianism because they claim this principle of their's calls to a greater good. But, as we have already mentioned, if there was any good in this principle and its application unrestrictedly, then the Sahābah and those who followed them would have preceded us in mentioning it and applying it.

16. Instead, what we find from the Salaf is that they would oppose and stay away from the people of misguidance and innovation. They would refute Ahul-Bid'ah by name, write against them and warn their children from visiting them.

Imām al-Barbahārī (Allah's mercy be upon him) stated in his Sharhus-Sunnah (2/233): "Yūnus ibn 'Ubaid (Allah's mercy be upon him) saw his son exiting the house of a person of deviation, so he said: "O my son! From where have you just exited?" He replied, "From the company of 'Amr ibn Ubaid (the innovator)." So he said: "O my son! If I had seen you coming out of the house of a shameless and lewd person, it would have been more beloved to me than to see you coming out of the house of this man. And that you should meet Allāh, O my son, as a fornicator, an open sinner, a thief, and a treacherous person is more beloved to me than that you meet Allāh whilst upon the belief of the People of Deviation." Do you not see that Yūnus ibn 'Ubaid knew that a shameless and lewd person would not deviate his son away from his Religion — and that a person of innovation would misguide him till he causes him to [eventually] disbelieve."

The Salaf As-Sālih were in no doubt concerning their position towards Ahlul-Bid'ah. Far from overlooking and excusing Ahlul-Bid'ah for the sake of an outward, superficial and false unity, they would stay far away from them and warn against them.

17. Thābit b. 'Ajlān (Allah's mercy be upon him) said: "I met Anas bin Mālik, Sa'id bin al-Musayyib (d.94H), Al-Hasan Al-Basrī (d.110H), Sa'id bin Jubair (d.95H), Ibrāhīm An-Nakha'ī (d.96H), 'Atā bin Abī Rabāh (d.114H), Tawūs bin Kaysān (d.106), Mujāhid (d.104H), Abdullāh bin Abī Mulaikah (d.117H), Az-Zuhri bin Shihāb (d.124H), Mak-hūl Ash-Shāmī (d.112H), Al-Qāsim Abu Abdīr-Rahmān, 'Atā Al-Khurasānī (d.135H), Thābit Al-Bunānī (d.120H), Al-Hakam bin 'Utaibah, Ayyūb As-Sakhtiyānī (d.131H), Hammād, Muhammad bin Sirīn (d.110H), Abu 'Āmir and he had met Abu Bakr As-Siddiq (Allah be pleased with him), Yazīd ar-Riqāshī (d.119H) and Sulaymān bin Mūsā. All of them commanded me to stick to the Jamā'ah and all of them forbade me from the people of misguided desires (Ahlul-Ahwā')."

So the Manhaj of Ahlus-Sunnah in its origin forbids from sitting with, accommodating and mixing with Ahlul-Bid'ah, and sharing platforms with them. Even worse is praising them and aiding them whilst opposing Ahlus-Sunnah, the Salafiyyūn, and their scholars as you find with those who have found fame and following on social media and YouTube. So be warned, may Allah bless you from following the false principle of Al-Ikhwān that is being promoted vigorously by those who claim to be upon the way of the Salaf. In reality, they are Ahlul-Ahwā' masquerading as purveyors of reason and common sense in opposition to the consensus (ijmā') of the Salaf As-Sālih.

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<https://abukhadeejah.com/the-principle-of-ikhwan-we-ex-cuse-and-overlook-one-another/>



# IKHWAN-UL-MUSLIMEEN



THE MISGUIDED

# Muslim Brotherhood

"We cooperate with one another in that which we agree upon — and we excuse [and overlook] one another in that which we differ over."

# AN EXPOSITION OF THE IKHWANI PRINCIPLE OF EXCUSING DIFFERENCES FOR THE SAKE OF UNITY

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01. The Muslim Brotherhood (Al-Ikhwān Al-Muslimūn), founded in Egypt circa 1928 CE by Hasan Al-Banna (died 1949 CE), established for themselves a principle that was intended to unite the Muslims through mutual cooperation, agreement and overlooking differences for the sake of reaching a "greater goal", which was political power for the Ikhwān (Brotherhood) in Egypt and then the rest of the Middle-East, North Africa and elsewhere. By enacting this principle, the Muslim masses would be united under one banner and then mobilized to act against oppression and injustice. This principle of Al-Ikhwān Al-Muslimūn established by their founder, Hasan Al-Banna reads as:

وبعد بعضنا بعضا في الاخوة في الله تعالى

"We cooperate with one another in that which we agree upon — and we excuse [and overlook] one another in that which we differ."

This principle has been adopted by a large body of proselytizers (du'āt) among the Muslims who call to unity through ignoring differences and focusing on the "end goal" as they see it. Over the decades, this principle has become deeply-rooted into the methodology of many who see themselves as Islamic preachers; to the extent that if a Muslim is seen to be criticizing the erroneous beliefs or practices of other Muslims, he is dealt with swiftly (and often harshly); he is accused of extremism, causing disunity and weakness in the Muslim Ummah due to him pointing out the faults of other Muslims.

02. The group singled out for criticism by the advocates of this principle are the Salafis for reasons that will become clear in this article, insha'Allāh. We are seeing more and more opponents coming out (especially on social media) to attack the Salafi Da'wah, its scholars and followers in defense of this Ikhwāni principle with the claim that the Salafis cause disunity through their refutations and their refusal to work with other Islamic groups, sects, and parties. One such misguided caller to innovation who has made somewhat of a reputation for himself on YouTube and through speeches at Hyde Park (in London), responded passionately when questioned as to why he gives a platform to other groups and sects. So he said: "It's the maslahah (benefit). If this guy has the skills, we'll bring him in. If the woman has the skills we'll bring her in. If it's specialist knowledge, we don't care what sect they are, even if they're Jew, Christian. I don't give a damn! Nah, it's very important man! We gotta be straight forward about this. Our community is bleeding from within. We have to look at the bigger picture. We have no time for this sectarian thing no more man!" [1] This is exactly the intent behind the principle of Hasan Al-Banna and reinforced by Yusuf Al-Qardawi, which has become the mantra of the Muslim Brotherhood (Al-Ikhwān Al-Muslimūn) over the last 85 years. Many Muslims who think they are upon guidance utilize this principle because they are ignorant (or pretend to be ignorant) of its reality and use it as an excuse for remaining silent in the face of oppositions to Sunnah and innovations in practice and belief. They turn against the Salafis because they (the Salafis) refuse to remain silent about the sects of deviation and those who openly call to Bid'ah (i.e. innovated practices and beliefs for which they have no proof).

03. We have known for several years that these misguided preachers understand the correct position regarding this false principle, but they continue to invite to it regardless — many even claim to follow the way of the Salaf and they bend over backwards to claim that their methodology agrees absolutely with the Sunnah. This is a tactic of assimilation employed by the people of innovated ideologies to infiltrate the Salafi (i.e. Sunni) ranks in order to cause dissension among its followers and to pluck out as many youths as possible. And to a degree, the tactic has proven successful, especially among those raised on a constant diet of YouTube, Facebook and other forms of social media that waste a lot of precious time and entail very little actual study of the foundations of the Religion. It is for this reason that the great Scholars always encourage the Salafis, male and female, to study the Salafi Creed and Methodology from trustworthy, recommended and reliable sources.

So this Ikhwāni principle of Al-Banna, which states: **"We cooperate with one another in that which we agree upon — and we excuse [and overlook] one another in that which we differ"** can seem appealing to the unlearned and unsuspecting Muslim. After all, which Muslim does not desire unity and a united body of believers that stands up to the oppression and aggression against the Muslim Ummah? However, let us examine this principle more closely in light of the Qur'an and Sunnah, and in the words of the great scholars.

04. The noble Scholar, Al-'Allāmah, Sālih Al-Fawzān (may Allāh preserve him) was asked: **"I heard on one of the Islamic channels where a thinker stated that it is from wisdom that the various Islamic groups cooperate with one another against the secularists and those like them. Is this saying correct?"** Shaikh Al-Fawzān responded: "No. This is not correct. We do not cooperate with the people of falsehood, we do not cooperate with the deviated sects, ever! Rather we cooperate only with our brothers who are steadfast upon the obedience of Allāh and upon the sound Methodology (Manhaj). As for the deviated, misguided and opposers of Ahlus-Sunnah wal-Jamā'ah, then we do not cooperate with them because that would be cooperation upon sin and transgression; and it would justify what they are upon. Furthermore, as they say: the one who opposes you in your religion will not help you in establishing it!"

05. In the West, we face various groups that call to mutual cooperation between the Muslims, and when the Salafis refuse to cooperate except with those who follow the Sunnah in belief and action, they are criticized and accused of dividing the Ummah. A question was forwarded from London to The Permanent Committee For Academic Research And The Issuance Of Fatāwa in 1417AH (1996 CE) asking about cooperation between Islamic groups and sects in the West. The committee was headed by the Scholar and Imām, Shaikh 'Abdul-'Aziz Ibn Bāz. The other members were: Shaikh 'Abdul-'Aziz Ālush-Shaykh, Shaikh Abdullah Ibn Abdur-Rahmān Al-Chudayān, Shaikh Bakr Ibn Abdillāh Abu Zayd and Shaikh Sālih Ibn Fawzān Al-Fawzān. The text of the question was:

"Based on the saying of Allah, the Most High, **'Cooperate with one another upon righteousness and being dutiful to Allah. And do not cooperate upon sin and transgression.'** It is said, therefore, that it is obligatory to cooperate with all the Islamic groups even if they differ in their methodologies, their paths and what they call to (i.e. their da'wah). So the path of the da'wah of Jamā'at At-Tabligh is different from the path of Al-Ikhwān Al-Muslimin, or Hizbut-Tahrir, or Jamā'at Al-Jihād, or the Salafis. So what is the guiding principle concerning this cooperation? Is it limited, for example, to participating together in conferences and panels sessions? And what about in the presence of giving da'wah to the non-Muslims, where new Muslims may get confused? Every group from these groups will direct them (these new Muslims) to their own centres and to their own scholars such that they will become bewildered and confused concerning their [religious] affairs. So how is it possible to avoid this?"

The committee answered: "It is obligatory to cooperate with the jamā'ah (group) that traverses the Methodology of the Book and Sunnah, and that which the Salaf of this Ummah were upon in inviting to the Oneness of Allāh, the Most Perfect and free from all imperfections, and to sincerely establish worship for Him alone — and to warn from polytheism, innovations and disobedience; and to advise the opposing groups (jamā'āt) with this advice. So, if these groups return to what is correct, then they are to be cooperated with. **But, if they persist with their opposition [to the Truth], then it is obligatory to stay far away from them and to hold fast to the Book and Sunnah.**

**Cooperation is with the jamaāt (groups) that cling to the Methodology (Manhaj) of the Book and Sunnah,** and that cooperation is in everything of goodness, piety, being dutiful [and participating] in panels, conferences, classes, lectures, and everything wherein there is a benefit for Islam and the Muslims." [3] So, this is the Methodology of Ahlus-Sunnah wal-Jamā'ah, that the Muslims should unite upon the 'Aqīdah (Belief) and Manhaj (Methodology) of the Salaf, who are the Companions and those who followed them.

06. As for ignoring our differences and remaining silent when the People of Bid'ah contradict the Revelation, then that is not from the guidance of Allah (the Most High) and His Messenger (peace and blessings be upon him). Making excuses for the sects of misguidance and overlooking difference is from the paths of deviation. Shaikh Al-Islam Ibn Taymiyyah stated: **"There are people who do not know the Belief (Aqīdah) of Ahlus-Sunnah wal-Jamā'ah as is obligated upon them. Or, they may know some of it and maybe ignorant of some of it. However, that which they know, they conceal and do not explain it to the people. They do not prohibit innovations (Bid'a), and they do not censure or punish Ahlul-Bid'ah. Instead, you may find that they censure speech regarding the Sunnah and the Foundations of the Religion, absolutely. They may not even distinguish between that which is stated by Ahlus-Sunnah wal-Jamā'ah and that which is uttered by Ahlul-Bid'ah wal-Furqah (the people of innovation and splitting). Or they will accept all of the different groups such as the scholars accept [each other] in their positions of jīthād wherein differing is tolerated. This is the condition of many of the Murj'iah, the thinkers, the Sufis, and the philosophers."** [4] So, that which Al-Banna and those upon his principle call to is a path of misguidance that opposes the Book and Sunnah.

06. The great scholar of his age, Shaikh Al-Islam, Al-Imām, Abdul-'Aziz Ibn Bāz (may Allah have mercy upon him) stated explained the principle of cooperating and overlooking by stating: "Yes, it is obligatory that we cooperate upon that which we agree to support the truth, calling to it and in warning against that which Allah and His Messenger (peace and blessings be upon him) prohibited. As for excusing one another where we differ, then this cannot be taken unrestrictedly. Rather, this requires explanation. So if the differing is in matters of jīthād [juristic opinion] where the evidence is obscure, then it is not allowed for us to condemn each other due to it.

However, as for the one who opposes the Book and Sunnah; then it is obligatory to forbid him with wisdom, good admonition and by arguing with him in the best manner in implementation of the saying of Allah, the Most High: **"Cooperate with one another upon righteousness and being dutiful to Allah. And do not cooperate upon sin and transgression."** (Al-Mā'idah: 2) **And His saying, "The believers, men, and women, are allies of one another. They enjoin the good and they forbid the evil."** (At-Taubah: 18) **And His saying, "Invite to the Path of your Lord with wisdom, good admonition and argue with them in a manner that is best."** (An-Nahl: 125) **And the saying of the Prophet (peace and blessings be upon him): "Whoever among you sees an evil, let him change it with his hand. If he is not able, then with his tongue. If he is not able, then with his heart and that is the weakest of faith."** And his (peace and blessings be upon him) saying: **"Whoever guides to something good, then for him there is a reward similar to the one who acts upon it."** Reported by Muslim in his Sahih. And the verses and narrations of this kind are numerous."

07. As for cooperating with Ahlul-Bid'ah, then that is prohibited by the Shar'ah and by the Ijmā' of the Salaf until they give abandon their deviations, repent to Allah, and accept Methodology and Belief of the Salaf of this Ummah. The scholar of Hadīth and Sunnah, Al-'Allāmah Muqbil Ibn Hādī Al-Wādī' (may Allah have mercy upon him) was asked: **"Should we cooperate with the opposer in that which we agree upon, and should we excuse one another in that which we differ? Or should we cooperate where we agree and speak the truth in that which we differ?"** So he answered: "No, we do not cooperate with the Ikhwān Al-Mufilsūn (i.e. the Brotherhood of Hasan Al-Banna). We do not cooperate with them in that which we agree nor where we disagree. And we do not cooperate with the other Jam'iyyāt (organizations), not in that which we agree and nor in that in which we disagree. That is because they only work for the benefit of their parties and organizations. So, all praise be to Allāh, that He has blessed the Da'wah of Ahlus-Sunnah wal-Jamā'ah and it has spread and has filled the plains and the mountains of Yemen — and this is the favour of Allāh, the Most Perfect, Most High.

So say to them: No, and without respect, we will never cooperate with you. And we will never attend your speeches or your conferences. And we will never attend your speeches or your conferences. We want to study beneficial knowledge and study Sahih Al-Bukhārī, Sahih Muslim, Tafsir Ibn Kathīr, Riyāḍ As-Sālihin and other works such as Fath Al-Majid the explanation of Kitāb At-Tawhīd. And we seek the aid of Allāh." [6]

08. The Shaikh, Al-'Allāmah, Muhammad Ibn Sālih Al-'Uthaymin (may Allah have mercy on him) also commented on this principle: "Their saying, 'Let us unite upon that which we agree' is true. However, as for their saying, 'we excuse [and overlook] one another in that which we differ', then that requires elaboration. So, the jīthād (juristic opinion) that is acceptable and reasonable, then we excuse each other when we differ and it is not allowed for the hearts to divide due to this kind of differing. However, if the jīthād is not reasonable, then **we do not excuse the one who opposes [the truth], and it is a must that he submits and yields to the Truth.** So the first part of the saying is correct, but the second requires [this] elaboration."

09. Shaikh Al-Islam, Al-Muhaddith, the Revivor of the Sunnah, Muhammad Nāsir Ad-Dīn Al-Albānī (may Allah have mercy upon him) stated in his critique of this principle: "They (the Ikhwānis) are the first to oppose this passage. And we do not doubt that there is a portion of this passage that is correct, and that is, 'We cooperate with one another in that which we agree'. So this first sentence is extracted from the saying of Allah: **'Cooperate with one another upon righteousness and being dutiful to Allah.'** As for the second sentence, 'we excuse [and overlook] one another in that which we differ', then it is a must that it is restricted. But when? When we are advising one another and we say to the one who erred, 'You have made a mistake and the evidence for that is such-and-such and such-and-such.' So, if we see from him that he is convinced [of the Truth] and is sincere, then we leave him alone, his honor and position [remains intact] — and we cooperate with him in that which we agree. **However, if we find him stubborn, resistant, arrogant and turning away [from the Truth], then in that situation, this sentence is not correct and we do not excuse [or overlook] when we differ."**

10. The Imām of Al-Jarh wat-Ta'dīl, the scholar of Hadīth and Sunnah, Rabee' Ibn Hādī Al-Madkhall (may Allāh preserve him) stated: "Al-Ikhwān Al-Muslimūn, they are the ones who say: 'We cooperate with one another in that which we agree upon — and we excuse [and overlook] one another in that which we differ.' And they are ones who oft-repeat the word: 'Faith (īmān), faith, faith' because they are not able to say: '[Establish] the worship of Allah and [abandon] the worship of the false deities'. That is because when they use the word 'faith', then the Jew, the Christian, and others will come and participate and not feel embarrassed or annoyed. So, merely stating, 'faith in Allāh, faith in the Last Day', then the Jew and the Christian will accept that without getting angry. However, when you enter into the discussion the sole worship of Allah (Tawhīd), and you say to them: 'Jesus is the servant of Allāh and His Messenger and not the son of Allāh'. That is when they get upset and angry with you and then flee from you. So, if you wish to merely gather them, just say to them: 'Faith, faith'. Don't present to them the Muslim Belief and don't present to them the worship of Allah alone. [Likewise with] the grave-worshippers (i.e. the Sufis). If you were to say to them, 'Emān, emān', they would agree with you. But if you say to them, **'Don't sacrifice to Al-Badawī or Ar-Rifā'ī [deceased Sufi shaikhs]. And don't call upon them. And don't make vows to them'** then they would fight against you... So this principle [of cooperation] is old and repeats itself among the people of misguidance."