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Title:

“PURIFY THE ‘AQEEDAH OF GISBH FOLLOWERS”

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JABATAN AGAMA ISLAM SELANGOR



"PURIFY THE 'AQEEDAH OF GISBH FOLLOWERS"

الْحَمْدُ لِلَّهِ الْقَائِلِ : قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا
وَمَنْ اتَّبَعَنِي ^ص وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ سَيِّدَنَا
مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ، اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ
إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾²

Dear blessed Muslims,

I sincerely call upon all of us to altogether strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fulfilling all of His Commands and avoiding all of His prohibitions. May we all be bestowed with happiness and success in this world and the Hereafter.

On this glorious day, I will be expounding on a *khutbah* titled "**PURIFY THE 'AQEEDAH OF GISBH FOLLOWERS.**"

¹ Yoosuf 12:108

² Aal 'Imraan 3:102



Dear blessed Friday audience,

The issue regarding GISBH is hotly discussed nowadays. The question remain, is GISBH the same with al-Arqam of the past, which has been declared as *haram* (unlawful) with regard to their ideology and teachings by the Selangor Fatwa Committee? Is the book *Aurad Muhammadiyah* that was banned in the past still being practiced by the followers of GISBH?

The answer would be that they are both the same, if the ideology and teachings are the same between al-Arqam and what is being practiced by the followers of GISBH. Therefore, it behooves the Muslims in this state to remain vigilant and do not at all subscribe and practice upon the teachings and understanding of GISBH.

Beloved Friday audience,

Al-Arqam is a deviant sect founded by Ashaari Muhammad in 1968. After it was banned in 1994, several of its members had established few companies named Rufaqa' Co, GISB, and GISBH as large business entities. They operated a wide variety of businesses including restaurants, lodging, retail businesses, and social services, all under these brand names.

Ashaari Muhammad's influence remained strong within this sect even after it was banned. Ashaari Muhammad, who died in 2010, remained to be revered by his followers and his influence clearly manifested in the business and social structure of Global Ikhwan.

The case of Global Ikhwan is a clear demonstration of how an organization that had been outlawed due to its heresy, and yet able to continue its perverted influence within the society through business and social activities. Even though they no longer disseminate their misguidance openly, the same influence and values instilled by al-Arqam can still be seen in the operations and structure of this organization.



Dear beloved Friday congregation,

His Royal Highness the Sultan of Selangor, as the Head of Islam for the state, has approved *fataawa* in banning the ideology and teachings of al-Arqam in the past. The prohibition of its teachings and ideologies were determined by the Selangor Fatwa Committee through *fataawa* officially gazetted on the 4th of February 1993, 11th of August 1994, and 21st of December 2006. And the latest is the fatwa that has been approved by His Majesty the Sultan of Selangor on the 3rd of October 2024, which is in the process of being gazetted.

When these *fataawa* are gazetted, then it becomes binding and *waajib* (obligatory) upon each Muslim individual present in the state of Selangor to abide and adhere to them. Any *fataawa* that are disobeyed and insulted can be subjected to legal action. This is how Islam is preserved and regulated within this state, as well as curbing deviant teachings that are rampant.

Hence, we as Muslims in this state, who truly loves Islam and this land, must earnestly obey the teachings of *Ahl as-Sunnah wal Jamaa'ah* and the *fataawa* issued. Obey the Head of Islam of the state who practices upon the teachings of *Ahl as-Sunnah wal Jamaa'ah*. Abandon the ideology and teachings of al-Arqam, as well as other teachings having similarities with al-Arqam. Stay away from GISBH for its teachings and understandings have veered from authentic Islamic *'aqeedah*, even misleading the Muslim *ummah*.

So where is the deviation? Deviance in the form of exaggerated reverence upon their leader, misguidance in their practice of polygamy, astray with elements of shirk from the original teachings of al-Arqam, erred with the belief that deceased al-Arqam leader will resurrect, and deviated in believing that the coming of Imam Mahdi is related to al-Arqam.

Dear respected Friday audience,

First Deviation: Believing in the resurrection of al-Arqam leader that has passed away such as As-Suhaimi, who has physically deceased but exist in the unseen world and will resurrect as Imam Mahdi.

It has been clearly mentioned in al-Qur'an that those who have died have left us, where their souls will not return to this world except by the permission of Allah *Subhaanahu Wa Ta'aala*. Whether returning to visit family members, seeking revenge, or other actions of the living being. Whether the *rooh* (soul) is in a good or bad state. This is based on what Allah *Subhaanahu Wa Ta'aala* mentions in verse 100 of soorah al-Mu'minoon:

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ
وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

“That I might do righteousness in that which I left behind.” No! It is only a word he is saying; and behind them is Barzakh (barrier) until the Day they are resurrected.”

Imaam at-Tabari mentioned the narration of Mujaahid whom stated that *Barzakh* mentioned in this verse is *hijaab* (like a barrier) for the dead from returning to the worldly life.

While, regarding al-Mahdi and his appearance, there is an authentic *hadeeth* mentioning that al-Mahdi will appear at the End of Time, and without a doubt he will lead the Arabs and fill the earth with justice and equity.

Narrated 'Abdullah bin Mas'ood *radilyAllaahu 'anh*: Rasulullah ﷺ said:

“If only one day of this world remained. Allah would lengthen that day, till He raised up in it a man who belongs to me or to my family whose



father's name is the same as my father's, who will fill the earth with equity and justice as it has been filled with oppression and tyranny."

(Abu Dawood)

Beloved Friday congregants,

Second Deviation: Their fanaticism and glorification upon the leadership of Ashaari Muhammad, where Ashaari Muhammad possesses extraordinary spiritual power. It is also claimed that they believe Shaykh Muhammad as-Suhaimi will return as Imam Mahdi.

Excessive belief and idolization upon leaders are not allowed in Islam, for it can truly lead to *kufir* (disbelief). On the contrary, it is obedience upon the leaders. This is because obeying the ruler is *waajib* and truly demanded by the *shara'*, as mentioned by Allah *Subhaanahu Wa Ta'aala* in verse 59 of soorah an-Nisaa':

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ
مِنْكُمْ

"O you who have believed, obey Allah and obey the Messenger and those in authority among you."

Islam teaches us to obey the leader in all matters that are *ma'roof* (good). This is because the leader's command, for as long as he calls to good and for the benefit of the *ummah* in general, must be obeyed even though those commands may not be agreeable with the personal opinion of a certain few.

Therefore, rendering loyalty and obedience to the rulers in all matters of *ma'roof* is an obligation and duty upon those being led, but not to the point of deification or belief. Rasulullah ﷺ mentioned in the *hadeeth* of ibn 'Umar *radiyAllaahu 'anhuma*:



عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ فِيمَا أَحَبَّ وَكَرِهَ، إِلَّا
أَنْ يُؤْمَرَ بِمَعْصِيَةٍ، فَإِنْ أُمِرَ بِمَعْصِيَةٍ، فَلَا سَمْعَ وَلَا طَاعَةَ

"It is obligatory upon a Muslim to listen (to the ruler) and obey whether he likes it or not, except when he is ordered to do a sinful thing; in such case, there is no obligation to listen or to obey."

(al-Bukhaari)

Dear esteemed Friday audience,

Third Deviation: The existence of elements of *khurafaat* (superstition) and shirk from the original teachings of al-Arqam such as believing that the mind of Abuya is *wahy* (revelation) from God, where Allah will inform Abuya regarding illnesses among his followers and having the ability to predict the future. Even though after al-Arqam was banned and re-emerged as GISBH, these elements still exist implicitly in the belief and practice among the followers.

In Islam, shirk and *khurafaat* are the most severe of the major sins. Therefore, they are categorized as the first major sin from the 76 major sins gathered by Imaam adh-Dhahabi in his famous work *al-Kabaa'ir*.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 48 of soorah an-Nisaa':

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ
يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾



“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.”

Beloved Friday congregation,

Fourth Deviation: The understanding and practice of polygamy that is not in accordance with the *shara'* and the governing law. They would host seminars and campaigns in expanding the practice of polygamy among their followers. Even though polygamy is permissible in Islam, this group's approach regarding this matter is often criticized for it is deemed as neglecting the rights and well-being of women.

If we look from the perspective of *fiqh* (Islamic jurisprudence), it is very clear that the original *hukm* (ruling) for polygamy is that it is permissible.

However, its ruling can change to three different ones, namely:

It becomes *sunnah* if a man has the need to marry another wife, since having one wife cannot make him *'afeef* (safeguarding his lust from committing fornication and disobedience), or that his wife is sick, or she is barren and unable to conceive, while the husband wants to have progeny, in a state where the husband has the certainty that he can remain just among his spouses. This is because there are needs that are celebrated by the *shara'* such as having many offsprings, where this served as guidance for many of the Companions of Rasulullah ﷺ, the *Taabi'een*, and the generation after them.

The *hukm* becomes *makrooh* (detestable) if the man purely wants to enjoy and be entertained, or doubtful upon his ability to remain just among his spouses. This is because there is no actual need for him to do so. Also, there is the possibility of harm upon his spouses for having the inability to be just. Imaam al-Khateeb ash-Shirbeeni stated: *“It is a sunnah not to marry more than one wife if there is no apparent need.”*

The ruling is *haram* if it is certain that the man is not capable of being just due to his shortcomings, or that he loses confidence within himself in not practicing favoritism, or because he is living in poverty. This is because polygamy will only cause harm upon others.

In the *hadeeth* of ibn 'Abbas *radiyAllaahu 'anhuma*, Rasulullah ﷺ said:

لَا ضَرَرَ وَلَا ضِرَارَ

"There should neither be harming, nor reciprocating harm."

(Maalik)

This is in accordance with what Allah *Subhaanahu Wa Ta'aala* mentions in verse 3 of soorah an-Nisaa':

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ
أَلَّا تَعُولُوا ﴿٣﴾

"But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice]."

Dear beloved Friday audience,

To end the sermon today, let us derive several lessons as guidance in our lives, as follows:

1. The Muslim *ummah* must adhere to Islamic teachings that are based on the methodology of *Ahl as-Sunnah wal Jamaa'ah* in its 'aqeedah, *Sharee'ah*, and *akhlaaq* (character).

2. The Muslim *ummah* must truly comprehend the teachings of *Ahl as-Sunnah wal Jamaa'ah* so as to not become confused with groups claiming to be so, where in reality they are deviated and misguided.

3. The Muslim *ummah* must remain vigilant and practice *tabayyun* (verify) and investigate thoroughly before following blindly those using phrases such as religion, practice, and its like, by referring to the state religious authorities.

4. The Muslim *ummah* must reject the 'aqeedah held by GISBH followers that clearly contradicts the 'aqeedah of *Ahl as-Sunnah wal Jamaa'ah*.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۗ لَّا إِلَهَ إِلَّا هُوَ سُبْحٰنَهُ عَمَّا يُشْرِكُونَ

٣١

“They have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.”

(at-Tawbah 9:31)

بَارِكْ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ
مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلْ مِنِّيْ وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ
السَّمِيعُ الْعَلِيمُ.



أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
المُسْلِمِينَ وَالمُسْلِمَاتِ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الغَفُورُ الرَّحِيمُ

THE SECOND KHUTBAH

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُسْلِمِينَ، وَرَزَقَنَا مِنَ الطَّيِّبَاتِ.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَمَّا
بَعْدُ، فَيَا عِبَادَ اللَّهِ! اتَّقُوا اللَّهَ! أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ
فَقَدْ فَازَ الْمُتَّقُونَ.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَاصْحَابِهِ
أَجْمَعِينَ.



اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ يَا قَاضِيَ الْحَاجَاتِ.

اللَّهُمَّ أَصْلِحْ أُمَّةَ الْمُسْلِمِينَ وَوُلَاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةَ، جَلَالَةَ مَلِكِنَا الْمُعَظَّمِ، سُلْطَانَ سَلَاطُونِ، سُلْطَانَ شَرَفِ الدِّينِ ادریس شاه الحاج ابن المرحوم سُلْطَانَ صَلَاحِ الدِّينِ عبد العزيز شاه الحاج. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ وَالسَّلَامَةَ مِنْكَ، لَوْلِيِّ عَهْدِ سَلَاطُونِ، تَغْكَو أَمِيرِ شَاهِ ابْنِ السُّلْطَانَ شَرَفِ الدِّينِ ادریس شاه الحاج، فِي أَمْنٍ وَصَلَاحٍ وَعَافِيَةٍ بِمَنْتِكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطْلُ عُمْرَهُمَا مُصْلِحِينَ لِلْمُؤَظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

O Allah! We seek refuge in You from severe trials, from being afflicted with calamities, from evil in destiny, and from the joy of the enemies upon the



tribulations and misfortunes that befell us. O Allah! We beseech Your protection, from losing the favors that You have bestowed, from the loss of health that You have granted, protect our state from calamity and disaster. O Allah! You are our One and Only Savior, we humbly beg You to save Masjid al-Aqsa in Palestine.

O Allah! Make us among Your slaves that fulfills the *amaanah*. Strengthen our *imaan* so that we avoid treachery, protect us from becoming among those that neglect their responsibilities, and protect our state and nation from destruction due to bribery, embezzlement, and power abuse. Render the duty to lead our country upon Your slaves whom are trustworthy and honest, as well as firm and courageous in upholding the truth and executing justice according to the *Sharee'ah*. O Allah, make the *masaajid* and *suraus* in the state of Selangor as Your peaceful homes, uniting everyone, and serve as the heart of the *ummah's* strength.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَىٰ نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.