



جښاد اسلام سڻڻ

JABATAN AGAMA ISLAM SELANGOR

...



***PURIFY THE
'AQEEDAH OF
GISBH
FOLLOWERS***

BERNAMA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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***

BERNAMA

#bahagianpengurusanmasjid

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 *haraam* (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.**

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.

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.

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:

***““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 *radiyAllaahu ‘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)

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 *kufr* (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':**

“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*:

***“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)

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':

“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.”***

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 *haraam* 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  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':

“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].”

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*.


“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)




**THE SECOND
KHUTBAH**




**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
the Muslims and Masjid al-
Aqsa in Palestine.**



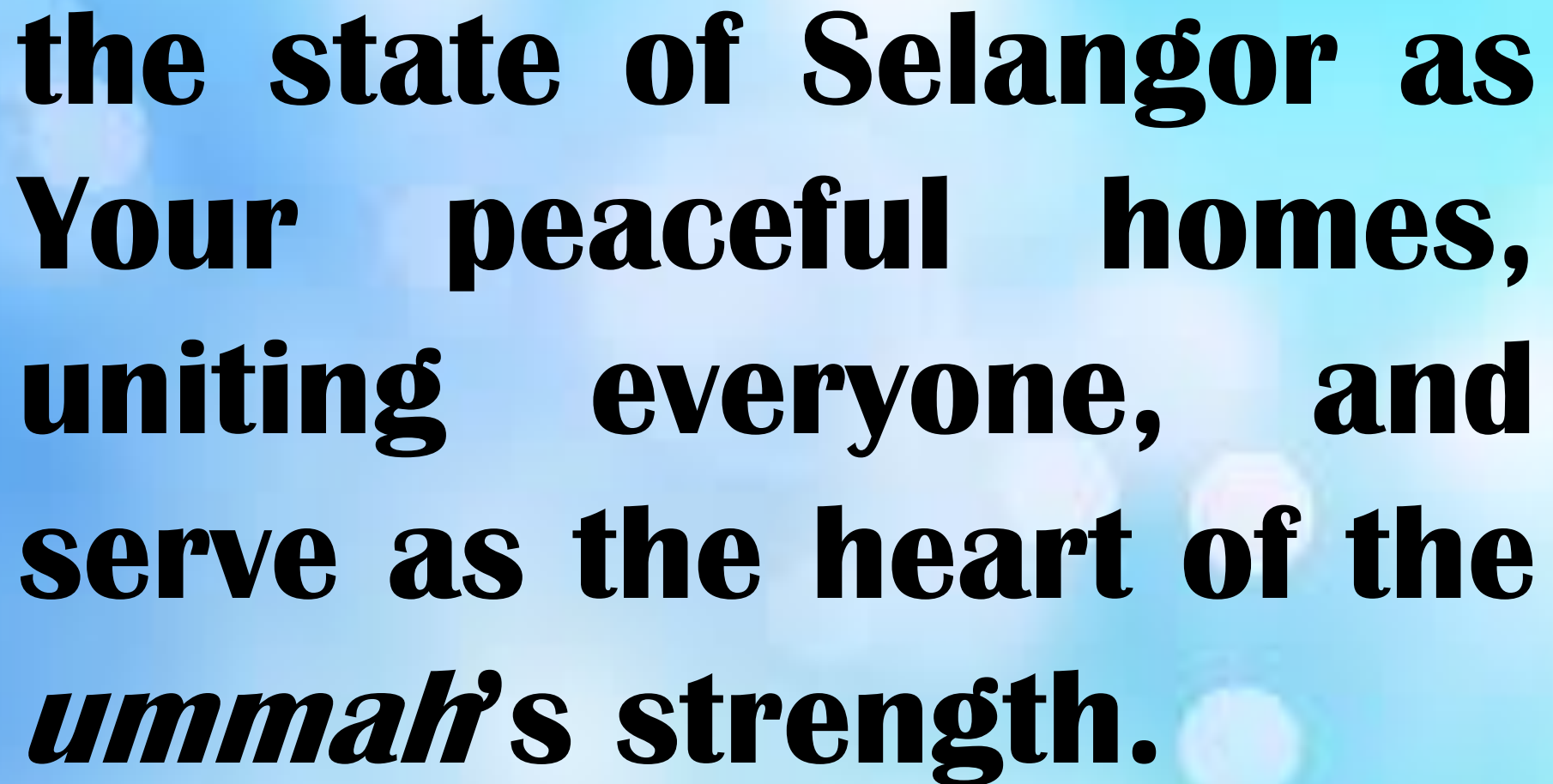
O Allah! Make us among Your slaves that fulfills the *amaanah*. Strengthen our *imaan* so that we avoid treachery, protect us from becoming among those that neglect their responsibilities,



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.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**