



جامعة الشريعة
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JABATAN AGAMA ISLAM SELANGOR

RESPONSIBILITIE S TOWARD MUSLIM CONVERTS



Let us increase our *taqwa* of
Allah *Subhaanahu Wata ‘aala*
by fulfilling all of His
Commands and avoiding all of
His prohibitions.

Indeed, we truly hope to attain success and blissfulness in this world and the Hereafter. The topic of today's *khutbah* is “Responsibilities Toward Muslim Converts.”

When a person utters the *shahaadah*, automatically he or she embraces the religion of Islam, and it is our very responsibility to love, care, and guide our new Muslim brethren (better known as *mu'allaf* in the Malaysian context).

In the *hadeeth* of ‘Abdullah
ibn ‘Umar *radiyAllaahu*
‘anhu, Rasulullah
sallAllahu ‘alayhi wasallam
said:

“A Muslim is a brother

of another Muslim. So he
should neither oppress him
nor hand him over to an
oppressor...”

(al-Bukhaari)

Allah Subhaanahu Wata 'aala
had mentioned how the
Muslims are brothers to one
another, where the basis of
such brotherhood is not in
family ties, kinship, or
ethnicity, but consolidated

with the bond of ‘aqeedah in Islam, as Allah *Subhaanahu Wata‘aala* mentioned in al-Qur’an:

“The believers are but brothers, so make

**settlement between your
brothers. And fear Allah
that you may receive
mercy.”**

(al-Hujuraat 49:10)

This verse indicated to us that the Muslim *ummah* have been bestowed the recognition from Allah *Subhaanahu Wata 'aala* as being brothers in their religion, thus many rights

that are to fulfilled together.
Therefore, in fulfilling our
da‘wah duties to the Muslim
converts, it behoove us to not
disregard the methods outlined
by Allah Subhaanahu
Wata‘aala,

which is through *hikmah* and excellent teachings.

The work of *da‘wah* and *tarbiyyah* upon Muslim converts is a duty that must be fulfilled by everyone. It is not the very job of certain

agencies and individuals only. It is the responsibility of all of us, whether NGOs, *masaajid*, *suraus*, workmates, spouses, family members, and community leaders.

Being receptive and having deep concerns regarding the welfare of the revert must be nurtured amongst us, since many a times these new Muslims would be disowned and ostracized by

their own family after deciding to return upon the ways of *fitrah*, which is Islam. Some even had to give up their property and wealth, or vilified, and even worse are those threatened

with their own lives. Hence, we must truly manifest the beauty of Islam by providing refuge and necessary assistance to them.

The masjid and *suraū* as major institutions within the society must carry out its vital role in this virtuous effort. The work of *da‘wah*, which in the past had focused more on the general

public, must be enhanced to include Muslim converts so they will not feel left out or isolated in within the society.

This ultimately will truly utilize and manifest the actual role of the masjid and

suraū. Furthermore, there are various *masaajid* that have taken active role in these *da‘wah* efforts by establishing their own *Mu‘allaf* Bureau or Bureau for *Da‘wah* & *Mu‘allaf*.

As the vehicle of transformation for its locality, the masjid is the most appropriate venue as the one-stop center for various activities related to religion, *da‘wah*, and

community. Similarly with existing Muslim NGOs, they must take an active role in fulfilling these *da‘wah* efforts by organizing activities and programs that will develop awareness and

appreciation within Muslim
converts towards Islam.

Various areas of expertise such
as language, cultural diversity,
and specific skills within the
NGOs must be shared with the
converts.

This is imperative to facilitate them to further accept and clearly understand the information conveyed, with the one giving *da ‘wah* and teaching having the same ethnicity so

that they can converse fluently using their mother tongue. Co-workers and local communities are not exempted from exercising the responsibility of *da‘wah* towards Muslim revert.

They must be more open to accepting the converts without sarcasm or degrading them. This is very important so that they will not feel left out, marginalized, and stunned

with un-Islamic behavior by their Muslim brethren. the bond of brotherhood established amongst Muslims, only then we can annihilate the thick

wall of ‘*asabiyyah jaahiliyyah*
(tribalism or nationalism) that
views Islam as being
exclusively for one particular
race only,

whilst Islam was sent down for all people. Moreover, we are a nation that is elevated and honored, for Islam is not based upon race or skin color.

It is the spirit of brotherhood amongst Muslims that we must nurture and inculcate in our lives irrespective of race, skin color, or even physical appearance. If our Muslim brethren is afflicted

with calamity and needs help, then it is upon us to rise and provide assistance. Perhaps, it will be us in the future needing their aid. The Islamic brotherhood amongst Muslims including the

mu'allaf in our community must be solely built upon *imaan* and *taqwa* of Allah, not upon opulence, skin color, social influence, or worldly interest.

It is from the fruit of *imaan*
that Muslim communities will
be truly honored and respected,
and the ties of brotherhood
amongst Muslims will further
strengthen.

In the *hadeeth* of Nu‘man bin Basheer *radiyAllaahu ‘anh*, the Messenger *sallAllahu ‘alayhi wasallam* said:“The similitude of believers in regard to mutual love, affection,

fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever.”

(al-Bukhaari and Muslim)

Da‘wah efforts upon the converts must also be done by the *mu‘allaf* themselves, by increasing their Islamic knowledge and putting them into practice. This is vital for the Muslim revert in truly

manifesting the beauty of Islam to their non-Muslim family. This can be done through proper learning and internalizing the *deen* of Islam.

Therefore, once we have selected Islam as our *deen*, then it obligates us to learn and practice its teachings. Seek authentic Islamic knowledge

from the various avenues made available by JAIS, MAIS, and other Islamic agencies, at the masjid, *surau*, and various *fard al-'ayn* courses organized.

By practicing the knowledge attained, it will bring good harvest and develop excellent *akhlaaq*. With that, the Muslim convert will provide utmost exemplary to their family and community.

Narrated Masruq *radiyAllaahu 'anh*: We were sitting with
‘Abdullah bin ‘Amr (*radiyAllaahu 'anhu*) who
was narrating to us. He said:
“Rasulullah (sallAllahu

‘alayhi wasallam) was neither a *Fahish* nor a *Mutafahhish*, and he used to say, “The best among you are the best in character (having good manners).””

(al-Bukhaari and Muslim)

As an agency that is fully responsible with the registration, education, and welfare of Muslim converts in this state, the Islamic Religious Council of Selangor (MAIS) also

provide educational and welfare aid to the *mu'allaf* especially in the field of education, for their very own benefit. Moreover, the masjid and *suraū* committees should strive to identify

Muslim revert that have yet to register their “conversion”, and inform either MAIS or their respective District Office for Islamic Affairs for immediate registration.

The *masaajid* must gather the *mu'allafs* on a weekly basis to provide *fard al-'ayn* lessons and get them involved with both Islamic and community activities at the masjid.

“And who is better in speech
than one who invites to Allah
and does righteousness and
says, “Indeed, I am of the
Muslims.”””

(Fussilat 41:33)

بَارَكَ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ وَنَفَعَنِي
وَإِيَّاكمْ بِمَا فِيهِ مِنَ الْأَيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ
مِنِّي وَمِنْكُمْ تِلَاقُتُهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ
فَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيْمَ لِيْ وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

**O Allah, You are the Almighty Lord,
we are grateful unto You for having
bestowed upon us Mercy and
Blessings, nourishing us to strive
to continue in strengthening the
Muslim nation especially the state
of Selangor, as an advanced,
progressive, peaceful, and
benevolent state.**

**We beseech and beg You, Ya Allah,
to strengthen our *imaan*, increase
our good deeds, strengthen our
unity, increase our provision,
enrich us with beneficial
knowledge, nourish our soul with
beautiful *akhlaaq*, guide us to the
Path that is Pleasing to You,**

protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.

Oh Allah, we ask You to open up the hearts of the Muslim *ummah* especially in Selangor, to fulfill their *zakaat* obligation as You had decreed in al-Qur'an. Bless the lives of those who have fulfilled their *zakaat* obligation, loving and caring for the poor and needy.

**Purify their wealth and soul so that
they will live according to that
which pleases You. Protect the poor
and needy from disbelief and
everlasting poverty. Allaahummaa
*ameen***



سُلْطَانِيَّةِ سِرَاجِ
الْمُرْسَلِينَ
جَابَتَانِ اِسْلَامِ سِلَانْجُورِ

JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :

BAHAGIAN KHUTBAH,

JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :

UNIT TEKNOLOGI MAKLUMAT,

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