

【刘哲伟专栏】穆斯林可否到其他宗教场所的矛盾



刘哲伟

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穆斯林可以进入其他宗教膜拜场所吗？穆斯林可以了解其他宗教吗？（档案照：透视大马）

穆斯林可以进入其他宗教膜拜场所吗？穆斯林可以了解其他宗教吗？

最近类似的疑问穷出不断，我个人觉得是州选迫在眉梢了，而州选的州属就包括了伊斯兰党主导的吉兰丹、登嘉楼和吉打。我个人很高兴看到雪兰莪苏丹殿下的发言，即反对狭隘的伊斯兰教义。

说实话，第一个问题并没有标准的答案。即使在逊尼派的四大法学派别哈乃斐派、马立克派、沙斐仪派及罕百里也有各自的解释。



笔者指出，要拟定一份标准并不容易，因为你需要与一大群狭义的伊斯兰教支持者作对。（档案照：透视大马）

然而，在现实世界中，正如朱基菲里巴克里博士所提到的，在一个多元化的社会中，很多时候伊斯兰教不能被定义得那么狭隘，与此同时，指导穆斯林社区的准则也是必要的。我个人是同意他的观点。但是要拟定一份标准并不容易，因为你需要与一大群狭义的伊斯兰教支持者作对。

即便如此，无论穆斯林学者在这个问题上如何争论，苏丹仍然有最终决定权，因为苏丹是个别州的宗教领袖，这在我国宪法中有明确规定。

因此，苏丹如何看待一个问题，对其有很大的影响作用，例如，较早前的日本盆舞节（Bon Odori）问题、清真洗衣店，以及其他节日的祝福语等等。

我想讨论的有趣部分是第二个问题，即穆斯林是否可以了解其他宗教。目前，普遍的答案是不可以。

如果这确实是一个坚定的回答，那么不幸的是，马来西亚国际伊斯兰大学（IIUM）不是必须关闭其中一个学系吗？因为院校中有一个研究比较宗教（comparative religion）的科系。我相信其他几所大学也是如此。

伊斯兰大学虽然是一个以伊斯兰教为基础的学府，它却成功地让非穆斯林在校内感觉温暖的时刻。（档案照：透视大马）



令人感到讽刺的是，那些限制穆斯林学习其他宗教的人，是扎基尔（Zakir Naik）的追随者和支持者吗？若是的话，这些人应该考虑离开或不信任扎基尔，因为他经常声称自己是一个研究比较宗教的学生。他的背景也合理，否则，他就不能在伊斯兰教和非伊斯兰教之间一直在做比较。

几天前，我刚刚在自己个人脸书上分享了亲身经历，我在伊斯兰大学集市斋月购买食物时就遇到温暖的一刻。我想说的是，并非宗教或机构导致人们对接近或疏远另一个宗教，而是信徒本身给予非信徒对于该宗教的正面或负面看法。

伊斯兰大学虽然是一个以伊斯兰教为基础的学府，它却成功地让非穆斯林在校内感觉温暖的时刻。

那些在外面说三道四的人，或许他们应该向伊斯兰大学学习包容他人文化，学习如何维护伊斯兰教的神圣性和好名声，而不是净说和做一些令人反感事情，使得非穆斯林对伊斯兰教感到恐惧。

** 刘哲伟目前在国际伊斯兰大学政治学系任职助理教授。在此之前，也曾其他高等学府执教。刘哲伟先后于马来西亚国立大学取得政治学学士及硕士学位，并于英国布里斯托大学取得政治学博士。*

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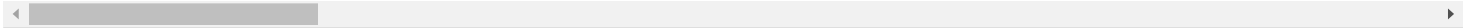
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[Liu Zhewei Column] Conflict over whether Muslims can go to other religious places



Liu Zhewei

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Can Muslims enter other religious places of worship? Can Muslims learn about other religions? (File photo: The Malaysian Insight)

Can Muslims enter other religious places of worship? Can Muslims learn about other religions?

Similar questions have been popping up recently. I personally think that the state elections are imminent, and the states to be elected include Kelantan, Terengganu and Kedah, which are dominated by the Islamic Party. I am personally happy to see His Highness the Sultan of Selangor speaking out against the narrow teachings of Islam.

To be honest, there is no standard answer to the first question. Even the four major Sunni legal schools, Hanafi, Malik, Shafi'i and Hanbali, have their own interpretations.



The author points out that it is not easy to draw up a standard because you need to deal with a large group of supporters of Islam in a narrow sense. (File photo: The Malaysian Insight)

However, in the real world, as Dr. Zulkifli Bakri mentioned, in a pluralistic society, many times Islam cannot be defined so narrowly, and at the same time, guidelines to guide the Muslim community are necessary. I personally agree with him. But crafting a standard is not easy because you need to contend with a large group of supporters of Islam in the narrow sense.

Even so, no matter how Muslim scholars argue on the issue, the Sultan still has the final say as the Sultan is the religious leader of individual states, which is clearly stated in our constitution.

Therefore, how the Sultan views an issue has a great impact on it, such as the earlier Bon Odori issue in Japan, halal laundry, and blessings for other festivals, etc.

The interesting part I want to discuss is the second question, whether Muslims can learn about other religions. Currently, the general answer is no.

If this is indeed a firm answer, then wouldn't it be unfortunate that the International Islamic University Malaysia (IIUM) has to close one of its departments? Because there is a department in the school that studies comparative religion. I believe the same is true for several other universities.

Although Islamic University is an institution based on Islam, it has succeeded in making non-Muslims feel warm moments on campus. (File photo: The Malaysian Insight)

It is ironic that those who restrict Muslims from learning other religions are followers and supporters of Zakir Naik? If so, these people should consider leaving or distrusting Zakir because he often claims to be a student of comparative religion. His background also makes sense, otherwise he wouldn't be able to keep making



comparisons between Islam and non-Islam.

A few days ago, I just shared my personal experience on my personal Facebook. I encountered a heart-warming moment while buying food for Ramadan at the Islamic University Bazaar. What I am trying to say is that it is not the religion or the institution that causes people to approach or distance themselves from another religion, but rather the believers themselves give non-believers a positive or negative view of that religion.

Although Islamic University is an institution based on Islam, it has succeeded in making non-Muslims feel warm moments on campus.

Those who make irresponsible remarks outside, perhaps they should learn from Islamic universities to tolerate other cultures and learn how to maintain the sanctity and good name of Islam, instead of saying and doing some objectionable things that make non-Muslims have a negative opinion of Islam. Teach fear.

** Liu Zhewei is currently an assistant professor in the Department of Political Science at the International Islamic University. Before that, he also taught in other institutions of higher learning. Liu Zhewei obtained a bachelor's degree and a master's degree in political science from the National University of Malaysia, and a doctorate in political science from the University of Bristol in the United Kingdom.*

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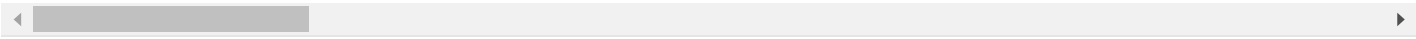
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