

## 【刘哲伟专栏】斋戒月的理解与包容



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在马来西亚若有人在斋戒月期间于穆斯林面前吃东西，就有可能变成种族主义的敏感议题。（档案照：透视大马）

本周，我将分享另一个关于斋戒月和马来西亚伊斯兰宗教的想法。

在这个斋戒月里，你们有人在穆斯林面前吃饭吗？如果有，为什么呢？如果没有，为何你要有所顾虑呢？

之前，我曾写过一篇关于马来西亚种族关系的文章。我说到目前的马来西亚，美其名只能称自己为设法容忍或容纳马来西亚的多样性，我们还没到欢庆马来西亚的多样性的那一步。



IIUM在斋戒月期间没有午餐出售，因为为了满足极少数非穆斯林群体的需求而开设一个摊位，站在商业的角度上，这根本是不符合经济效益。（档案照：透视大马）

前者和后者的区别在于，前者无论你做什么或不做什么会是因为敏感课题，担心另一个种族或宗教团体的感受，担心你会被批评，故意迁就或容忍等等，而后者则是，你不关心另一个社区团体的感受，因为你知道另一个社区可以理解你，不需要你特地为了照顾他们的感受而回避做些什么。

这就涉及到了最初的问题，在这个斋戒月里你会在穆斯林面前吃喝吗？这是我在国际伊斯兰大学（IIUM）的另一个个人经历，我想在这里分享一下。

在IIUM，根本就没有午餐出售。当然，这对我来说是非常不方便的。但是，我会因此抱怨吗？一点也不。并不是说IIUM不考虑校园内非穆斯林的福利，但尝试想一想，为了满足极少数非穆斯林群体的需求而开设一个摊位，站在商业的角度上，这根本是不符合经济效益。

同样地，我需要在公开场合禁食，或者吃喝时躲在隐秘角落吗？最常见的建议会是，你必须要有隐秘的地方用餐，否者对其他人而言可能会变成一个敏感问题，更遑论是在伊斯兰教机构的学府中。但实际情况是，我个人觉得，IIUM比马来西亚其他地方对伊斯兰教义理解更加正确。

我曾经在单位办公室工作（不是我的个人办公室），因为办公室有饮水机。由于我和两个单位的秘书熟络，当他们在他们面前吃喝时并没有负罪感，同样地，他们也不介意我在面前吃喝。

笔者指出，如果你因为他们禁食而不吃不喝，一个真正的穆斯林反而会感到内疚。（档案照：透视大马）



但我想分享的故事是，有一天，我如同往常在茶水间吃饭时，清洁工碰见我在吃面，我顿时对清洁工的存在，感到有点尴尬，也觉得内疚。令人意外的是，她的反应是如此随意。她并不介意，还跟我说“没关系”，“makan, makan”（吃吧）、“tak apa”（没关系）。以我个人的观察，她是真诚地完全不介意，而非礼貌上说不介意。同样，对我的学生来说，当我和他们分享我饿了，要找食物，或者我刚吃完等等，他们也一点都不介意。

这篇文章并不是要鼓励人们故意在穆斯林面前吃喝。我想与大家分享的是我在IIUM的斋月经历，因为我相信IIUM的权威性足以代表伊斯兰宗教的实践。

我们经常看到，在马来西亚若有人在穆斯林面前吃东西，就有可能变成种族主义的敏感议题。但在IIUM，这是司空见惯。斋戒月是一个考验穆斯林的神圣月份，也是穆斯林对其真主的一种宗教义务。

这绝不是一个世俗的义务，不会由于他们在斋戒，就禁止非穆斯林在他们面前吃喝。一个真正的穆斯林永远不会在意，毕竟吃喝是每个人的基本需求，他或她是因真主而禁食，而不是因为你。

另外，如果你因为他们禁食而不吃不喝，一个真正的穆斯林反而会感到内疚。

*虽然IIUM是一个伊斯兰机构，在外人眼里也可能被标签为极端，但比起马来西亚其他地方，IIUM反而是更容易包容多样性。（档案照：透视大马）*



就像在文章的开始，我提到在马来西亚是否会庆祝或容忍多样性。只有当我们不必因为担心某件事情会变成敏感问题而避免做某件事情时，我们才能称真正庆祝多样性。

同样地，其他种族或宗教团体也不会因为别人做了违反他们信仰的事情而感到沮丧。所有社区都不必隐瞒或躲避真正的事实，如非穆斯林不禁食，非穆斯林，特别是华裔食用猪肉等等。

相反的，马来西亚在这个阶段只做到了最大限度的容忍，就是说，我们试图在斋戒月用餐时躲避穆斯林，双方也试图隐瞒或不提起非穆斯林食用猪肉，甚至不谈论任何关于猪或猪肉的事情。这是躲避，或最多也能成为包容，绝对不是庆祝。

简而言之，我个人在IIUM今年斋戒月的经历，正如你在我之前的文章中所看到的。我想说，虽然IIUM是一个伊斯兰机构，在外人眼里也可能被标签为极端，但比起马来西亚其他地方，IIUM反而是更容易包容多样性。

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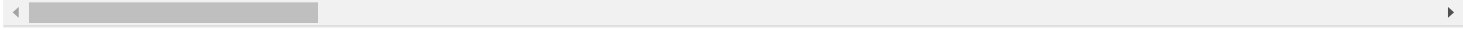
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# [Liu Zhewei's Column] Understanding and Tolerance during Ramadan



**Liu Zhewei**

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**THE MALAYSIAN INSIGHT**  
Afif Abd Halim

*In Malaysia, if someone eats in front of Muslims during Ramadan, it may become a sensitive issue of racism. (File photo: The Malaysian Insight)*

This week, I will share another thought about Ramadan and the Islamic religion in Malaysia.

Are any of you eating in front of Muslims during this Ramadan? If so, why? If not, why should you be concerned?

Previously, I wrote an article about race relations in Malaysia. I say that the current Malaysia can only euphemistically describe itself as trying to tolerate or accommodate Malaysia's diversity. We are not yet at the stage of celebrating Malaysia's diversity.



*IIUM does not sell lunch during Ramadan because it is simply not economical from a business perspective to open a stall to cater to the needs of a very small number of non-Muslim groups. (File photo: The Malaysian Insight)*

The difference between the former and the latter is that in the former, no matter what you do or don't do, it will be because of sensitive issues, worry about the feelings of another racial or religious group, worry that you will be criticized, deliberate accommodation or tolerance, etc., while the latter, you don't care about another community group's feelings because you know the other community understands you and doesn't require you to shy away from doing anything specifically to accommodate their feelings.

This brings us to the original question, will you eat or drink in front of Muslims during this Ramadan? This is another personal experience I had at International Islamic University (IIUM) that I would like to share here.

At IIUM, there was no lunch for sale at all. Of course, this is very inconvenient for me. But would I complain about that? not at all. It is not that IIUM does not consider the welfare of non-Muslims on campus, but try to think about it, opening a stall to cater to the needs of a very small group of non-Muslims is simply not economical from a business perspective.

Likewise, do I need to fast in public, or eat and drink in secret corners? The most common advice is that you must eat somewhere private, otherwise it may become a sensitive issue for others, let alone in an Islamic institution. But the reality is that I personally feel that IIUM has a more correct understanding of Islamic teachings than other places in Malaysia.

I used to work in a work office (not my personal office) because there was a water dispenser in the office. Since I was familiar with the secretaries of both units, I didn't feel guilty when I ate or drank in front of them. Likewise, they didn't mind me eating or drinking in front of them.

*The author pointed out that a true Muslim would feel guilty if you did not eat or drink because they were fasting. (File photo: The Malaysian Insight)*



But the story I want to share is that one day, when I was eating in the tea room as usual, the cleaner saw me eating noodles. I suddenly felt a little embarrassed and guilty about the cleaner's presence. What was surprising was how casual her response was. She didn't mind and told me "it's okay", "makan, makan" (eat), "tak apa" (it's okay). From my personal observation, she sincerely doesn't mind at all, rather than politely saying she doesn't mind. Likewise, with my students, they don't mind at all when I share with them that I'm hungry, looking for food, or that I just finished eating, etc.

This article is not intended to encourage people to deliberately eat or drink in the presence of Muslims. What I would like to share with you is my experience of Ramadan at IIUM, because I believe that IIUM is authoritative enough to represent the practice of the Islamic religion.

We often see that in Malaysia, if someone eats in front of Muslims, it may become a sensitive issue of racism. But at IIUM, this is commonplace. Ramadan is a holy month that tests Muslims and is a religious obligation that Muslims have toward God.

This is by no means a secular obligation and does not prohibit non-Muslims from eating or drinking in their presence just because they are fasting. A true Muslim will never care, after all eating and drinking are the basic needs of every human being, he or she is fasting because of Allah, not because of you.

Also, a true Muslim will feel guilty if you don't eat or drink because they are fasting.

*Although IIUM is an Islamic institution and may be labeled as extreme in the eyes of outsiders, IIUM is more tolerant of diversity than other places in Malaysia. (File photo: The Malaysian Insight)*





Like at the beginning of the article, I mentioned whether diversity is celebrated or tolerated in Malaysia. We can only truly celebrate diversity when we don't have to avoid doing something out of fear that it will become a sensitive issue.

Likewise, other racial or religious groups do not get upset when someone else does something that goes against their beliefs. There is no need for any community to hide or hide from the true facts, such as non-Muslims not fasting, non-Muslims, especially Chinese, eating pork, etc.

On the contrary, Malaysia is only practicing maximum tolerance at this stage, that is, we try to avoid Muslims during Ramadan meals, and both parties also try to hide or not mention non-Muslims eating pork, or even talk about anything about pigs or pork. . This is avoidance, or at best accommodation, definitely not celebration.

In short, my personal experience of Ramadhan this year at IIUM, as you can see in my previous article. I would like to say that although IIUM is an Islamic institution and may be labeled as extreme in the eyes of outsiders, IIUM is more tolerant of diversity than other places in Malaysia.

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