

Translation to English
Indonesian Ulema Council Fatwa
Religious Pluralism, Liberalism, and Secularism

During the seventh national meeting of MUI in 26p-29 July, 2005:

Considering:

1. That in the recent time, the understanding of a pluralistic, liberal, and secular religion has been spreading in the community.
2. That the development of such understanding has created anguish which leads to the community requesting for fatwa towards MUI for the issue.
3. That because of this reason, MUI deems it necessary to issue a fatwa regarding religious pluralism, liberalism, and secularism to be used as guidance for the Umma.

Remembering:

1. God's words:
And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers (Quran 3:85).
Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah , then indeed, Allah is swift in [taking] account (Quran 3:19).
For you is your religion, and for me is my religion (Quran 109:6)
It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error (33:36).
Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly. Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers (60:8-9).
Quran 28:77
Quran 6: 116
Quran 23: 71
2. The Sunna of the Prophet:
 - a.
 - b. The prophet sent letters of da'wa to the non-Muslim, among them were Heraclius, the Christian Kings of the Roman Empire, the Christian King al-Najasyi of Abyssinia, and the Majusi King or Persia named Kisra, wherein the Prophet invited them to embrace Islam. (Narrated by Ibn Sa'd in al Thabaqat al Kubra and Imam al Bukhari in Shahih al Bukhari)

c. The prophet Muhammad had a genial social relation with non-Muslim communities such as the Jewish community in Khaybar and the Christian Community in Najran; even one of the in laws of the Prophet was someone named Huyay bin Ahthab was a figure in Bani Quradzah Jewish community (Sayyid Bani Quraizah) (Narrated by Bukhari and Muslim)

Paying attention to: The opinions of the Fatwa committee commission C meeting during the seventh national meeting of MUI in 2005.

By surrendering to God

Decides

Issuing: FATWA ON RELIGIOUS PLURALISM, LIBERALISM, AND SECURALISM

First: General Stipulation

In this fatwa, these terms are described as:

1. Religious pluralism is an understanding that all religions are the same and because of that the truth within all religions is relative; because of that, each adherence of a certain faith tradition is not allowed to claim that his/her religion holds the absolute truth and that other religions are erroneous. Religious pluralism also teaches that all adherence of religions will live and enter the heaven side by side.
2. Religious plurality is a factual condition wherein a country or a region, people of different faith traditions live side by side.
3. Religious liberalism is the understanding of Qur'an and hadith by way of free reasoning; and only accept doctrinal teachings that are in alignment with reason only.
4. Religious secularism is the separation of worldly from religious matters; religion is only used for matters pertaining to personal relation between human and God, whereas human relation can only be managed based on social agreement.

Second: Verdict

1. Religious pluralism, secularism, and liberalism as described in the first part of this fatwa is an understanding that is contradictory with the teaching of Islam.
2. It is *haram* (forbidden) for Muslim to adhere to religious pluralism, secularism, and liberalism.
3. In the matters of aqidah and ibadah (I'm not sure what the English terms are), Muslim are obligated to take an exclusive attitude, meaning it is forbidden for Muslim to coalesce the aqidah and ibadah of Muslim with the aqidah and ibadah of other faith traditions.
4. For Muslim who live with adherence of other religions (religious plurality), in the matters of social life which is not related to aqidah and ibadah, Muslim (should/must/are encouraged to/ they did not put

any verb here so it could be interpreted many ways) inclusive attitude, meaning continuing their social relation with adherence of other religions as long as it does not mutually harm one another.

Decided : Jakarta 28 July 2005

The 7th NATIONAL MEETING
MAJELIS ULAMA INDONESIA