

# Intellectual Discourse

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# *Intellectual Discourse*

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## Editorial

In this volume *Intellectual Discourse* presents a total of 11 articles to the academic world. These articles deal with a wide range of issues concerning the Muslim world.

The first article, contributed by Abdul Rashid Moten, deals with the declaration and recognition of Jerusalem as the ‘eternal’ capital of Israel by the US President Donald Trump. He examines the implications of such an act on the Palestinian peace process. His analysis in this article makes it abundantly clear that contrary to its claims the US has never been an impartial moderator in finding peace in Palestine. The peace-process did not come to any successful conclusion not because Israel was not willing to concede to an independent Palestinian state but it was due to the fact that the US was not willing to put pressure on Israel to agree to a two-state solution.

Arshad Islam, in the second article, deals with an unusual topic – *Unani* medicine, also called Unani Tibb, or Islamic medicine. He delves into the origins and development of *Unani* medicine in the Muslim world. While doing that the author expertly analyses the contributions made by early Muslim scholars to integrate human knowledge in the areas of medical and health-care sciences.

In the third article Hamid Fahmy Zarkasyi concentrates on al-Ghazālī’s denial of causality in the observed phenomenal world. Al-Ghazālī makes a difference between ontological and logical causality. According to al-Ghazālī the knowledge attainment becomes possible when it is analysed from demonstrative sciences.

In the next article Muhammad Afif Bin Mohd Badrol, Abdul Bari Bin Awang, Sayed Sikandar Shah Haneef, and Anu Amelia Zainuddin, deals with a rather sensitive medical issue of “intersex birth impairment” from an Islamic perspective. Their analysis demonstrates that Muslim jurists and muftis by and large celebrated medical solution to resolve this problem. However, the authors argue that “juristic stamp of approval

needs to be more ethically grounded so as to avoid pitfalls inherent in this medical innovation.”

In the fifth article Fethi B. Jomaa Ahmed analyses the main sources of corruption as viewed from an Islamic perspective. Based on Qur’an and Sunnah this paper aims to engage in theoretical debates while attempting to understand corruption and fighting this evil.

Isiaka Abiodun Adams, and Maryam Omolara Quadri, in the sixth article study the link between social media networks (SMNs) and democratisation process in Nigeria. They focus on the 2015 Nigerian General Elections. The authors find that the impact of SMNs are still at the initial stage in Nigeria. A number of institutional and legal impediments, economic and infrastructural challenges in Nigeria have also contributed contrived to limit the expected positive impact of SMNs in the democratisation process in Nigeria.

The seventh article in this issue of *Intellectual Discourse* is a contribution of Bouhedda Ghalia, Muhammad Amanullah, Luqman Zakariyah, and Sayyed Mohamed Muhsin. They argue that subsuming the major themes of the Sharī‘ah, maqāṣid play a pivotal role in the domain of decision-making and deduction of rulings on unprecedented ethical discourses. They strongly argue that ethics represent the infrastructure of Islamic law. They further explain that the entire science of Islamic jurisprudence operates in the light of maqāṣid to realize the ethics in people’s lives. Analysing the key themes of maqāṣid-based ijtihād and scope of ethics in maqāṣid, the authors of this article delve into the discourse on the application of maqāṣid to medical ethics. Their choice of a case study is an analysis of the extent of medical confidentiality in the light of maqāṣid and arrives at the conclusion that limited confidentiality goes more in line with the maxims of maqāṣid.

Maszlee Malik, and Syaza Farhana Mohamad Shukri, in the next article, choose a contemporary issue – the relationship between Islam and democracy. They argue in this paper that it is time we understand the role of Islam through the lenses of Democrat Muslims. According to them Democrat Muslims are those who seek to preserve and promote the five major qualities in human life with values that surpass simply protecting the people’s political, social and economic life. By comparing Rashid al-Ghannouchi and Anwar Ibrahim, this paper traces their evolution to come to a similar conclusion that is applicable to

most Muslim societies. Using the dissonant politics theory, the authors suggest that local developments were taken into high consideration when these two personalities conceptualized what is known today as Democrat Muslims.

In the ninth article Majdi Haji Ibrahim, and Akmal Khuzairy Abd. Rahman examines the influence of Arabic language on the Malaysian culture. They argue that the public and private institutions in Malaysia have played important role in the spreading of Arabic in the Malay culture. This paper also assesses the impact of Arabic on the following aspects: the writing script of the Malay, the educational system in schools and universities, the mass media in addition to the public Malaysian institutions such as the mosques, the public and private companies.

The topic of the tenth article by M. Moniruzzaman, and Kazi Fahmida Farzana is the 14<sup>th</sup> General Elections in Malaysia. This article ventures into an analysis of the 14<sup>th</sup> General Elections. The article argues that since 1999 the ruling Malay elites have become permanently divided challenging the dominance of United Malay National Organisation (UMNO) in politics and the prospect for a viable alternative became consolidated with the rise of Parti KeAdilan Rakyat (PKR) offering an avenue for a new generation politics. The authors also point out that the the return of former prime minister Mahathir Mohamad to politics and a strategic coalition mainly between his party and PKR, party of the jailed leader Anwar Ibrahim, made an alternative to BN/UMNO a reality.

In eleventh article, Hazizan Md. Noon, A.H.M. Zehadul Karim, and Md. Sayed Uddin, attempt to analyse the performance of 57 member states of the Organization of Islamic Cooperation (OIC) based on selected indicators of some sectors namely demography, economics, education and technology and innovation. Among others, the study found that there is a positive correlation between Muslim countries' urban population growth and literacy rate, there is a steady decline in the number of OIC countries as they are categorized from lower to higher income category placement and the percentage of the scientific publications of all 57 OIC countries is far below that of any one single developed nation.

**Ishtiaq Hossain**

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