

EDITORIAL

This latest issue of IAIS Malaysia's flagship journal, *Islam and Civilisational Renewal* (ICR), contains a focus article, six substantive articles (all with actionable policy recommendations), two viewpoints, six significant event reports and speeches, and a book review. I am confident our readers will benefit from this expert body of work, characterised by honest scholarship, depth of learning, and originality of thought.

Our focus article, by Daud Abdul-Fattah Batchelor (Visiting Fellow, IAIS), is entitled 'Exploring the Significance of some Cultural and Religious Factors in Domestic Violence among Muslim Immigrant Australians.' An assessment of how classical juristic opinions and *tafsir*, coupled with traditional cultural practices, have engendered domestic violence among some immigrant Muslim communities in Australia, Batchelor recommends that: 1) Australian Imams employ egalitarian interpretations of spousal roles in order to minimise domestic violence; 2) Muslim men from South Asia, Africa, and the Middle East adopt reformist attitudes towards marriage, spousal roles, disciplining, and consultation; 3) female Muslim leaders be more actively consulted on domestic violence issues; and 4) regular consultation occurs between religious and community leaders when combating domestic violence.

Our second article, 'The Role of Shariah in the Judicial System of Afghanistan,' is by Lutforahman Saeed (Kabul University). Taking a broad sweep of Afghanistan's Islamic history, Saeed explores the various ways in which shariah has been incorporated into the country's ever-evolving judicial system from earliest times down to the present. To maintain shariah's continued relevance, the author recommends that: 1) modern legal opinions be included within Afghanistan's shariah curriculum; 2) an inclusive legal curriculum be developed capable of closing the gap between Afghanistan's parallel (secular-shariah) legal systems; 3) well-equipped shariah research centres be established to address newly arising legal issues; and 4) important Arabic texts be translated into local Afghan languages.

Authors Omar Sulciman (Southern Methodist University, USA) and Elmira Akhmetova (International Islamic University, Malaysia) contribute our third article, 'The Expanded *Usul* of Violence by ISIS, al-Qaeda, and other Similar Extremist

Groups.’ While modern Muslim terrorist organisations typically use interpretative frameworks rooted in violence to distort Islamic concepts like jihad, Suleiman and Akhmetova demonstrate the incompatibility of such an approach with Islam’s classical tradition, which privileged the intention of the Creator when determining meaning. The authors recommend that: 1) a new mechanism be developed to facilitate the identification of extremist groups via their methodologies of violence; 2) education systems throughout the Muslim World promote more moderate understandings of Islam; 3) international media outlets and NGOs educate and inform non-Muslims about Islam; and 4) mainstream Muslim scholars and organisations actively discredit extremist ideologies.

Our fourth article, ‘Jama‘at-e-Islami and Tabligh Jama‘at: A Comparative Study of Islamic Revivalist Movements,’ is by Jan A. Ali and Faroque Amin (both of Ritsumeikan Asia Pacific University, Japan). While contrasting Jama‘at-e-Islami’s politically active approach to Islamic reformism with Tabligh Jama‘at’s more quietist emphasis on personal piety, Ali and Amin outline how each movement has nevertheless proven extremely successful, demonstrating the flexible and dynamic nature of modern Islamic revivalism. The authors conclude by recommending that: 1) policymakers recognise the success of movements like Jama‘at-e-Islami and Tabligh Jama‘at; 2) academic studies be more cognisant of the variations between different Islamic revival movements; 3) commentators cease to label Islamic revivalism as ‘anti-modern’, instead characterising it as either anti-secular or anti-Westernisation; 4) Islamic revivalism be recognised as a culturally and politically active force; 5) scholars abandon generalised characterisations of Islamic revival movements in favour of individualised studies; and 6) scholars consider how the global reach of many Islamic revivalist movements impacted upon their development.

Our fifth article, ‘Gender Issues and the Search for a Hadith: A Journey in Scholarly Due Diligence,’ is by Mohammad Omar Farooq (University of Bahrain). In what amounts to an interesting bit of detective work, Farooq identifies as fabricated the oft-cited passage within the Prophet’s Farewell Sermon affirming gender equality alongside racial equality. Traceable to modern secondary literature, this accretion has been (unwittingly) adopted by liberal Muslim commentators seeking conformity with Western gender norms. Farooq recommends that: 1) scholars always check cited hadith against original collections to verify their substance; 2) hadith should never be cited from secondary sources; and 3) digital databases/archives of Islamic materials be used for verification purposes.

Our penultimate article, ‘The Ash‘ari Theological School and the Authority of Human Reason in Ethics,’ is by Javad Fakhkhar Toosi (University of Malaya). A re-assessment of human reason’s place within Ash‘ari theology, this article argues that, contrary to prior perceptions, Ash‘arism affirms the ability of human reason to discern moral values, provided doing so does not undermine the creation of actions

by God. In light of this argument, Toosi recommends that: 1) Ash‘ari thought be more fully utilised in modern ethical debates; 2) Islamic studies programmes more fully acknowledge Ash‘ari rationalism; and 3) an in-depth analysis be conducted into the variations between Ash‘arite and Mu‘tazite rationalisms.

Our final article, ‘Challenges Facing Female Muslim Medical Practitioners (FMMP) in the University College Hospital (UCH), Ibadan, Nigeria,’ is by Muritala Kewuyemi Kareem and Jamilah Adenike Adeogun (both of the University of Ibadan). Based on interviews conducted with FMMPs in Ibadan, this article details the discriminatory practices currently facing such women in the workplace. The authors recommend that: 1) the Nigerian government do more to uphold religious freedoms; 2) the management of UCH ensure their recruitment, employment, and promotion processes are fair, just, and objective; 3) FMMPs be given the space to practice their religion without intimidation or suspicion; 4) more effort be made by UCH management to accommodate issues like hijab and prayer; and 5) future advocacy and awareness of these issues be framed within the context of Article 18 of the Universal Declaration of Human Right and Section 38(1) of the 1999 Nigerian constitution, both of which provide for “freedom of thought, conscience, and religion”.

In addition to these substantive articles, this issue also carries two insightful viewpoints: ‘Halal Retailing: Closing the Last Mile in an End-to-End Halal Supply Chain,’ by Marco Tieman (HELP University, Malaysia) and Barbara Ruiz-Bejarano (UNESCO University of Alicante); and ‘Social Challenges in a Human-Robot Relationship,’ by Shahino Mah Abdullah (IAIS Malaysia). We are also pleased to carry a review of Mona Hassan’s *Longing for the Lost Caliphate: A Transregional History* (Princeton University Press), contributed by Owais Manzoor Dar (Jamkia Millia Islamia, India).

Finally, let me extend my heart-felt appreciation to all our authors. Their well-informed and enlightened contributions will, I feel sure, be of interest to scholars worldwide. I also thank my colleagues at IAIS Malaysia for their effort in the processing and publication of this issue.

Mohammad Hashim Kamali
Editor-in-Chief