

as a confluence of fact and fiction. Colonial historians, such as Wilkinson and Winstedt, instinctively dismissed Malay historical texts, interpreting them as *ahistorical*.

However, as European colonialism ended, Asia and other regions witnessed a revival in indigenous culture. Simultaneously, in 1960s France, post-structuralism emerged (Derrida, Foucault), re-styling historical enquiry as a ‘discourse’—as a linguistic narrative shaped by the historical and cultural context of its authors, not objective reality. All forms of history became equally valid.

Emphasising their genealogical nature and association with the royal courts, it was concluded that Malay histories functioned not to record (as in the West) but to legitimate; their magical elements were not intended to reflect reality but to reorder it in an attempt to confer divine power upon the ruler. Early Malay writers did not compose fictitious historical narratives; they merged genuine historical events with myth, co-opting the latter’s supernatural aspect to elevate the former’s status.. For early Malay writers, a myth did not signify an account without objective reality, but something that reinforced the importance of reality.

Malay texts were written to legitimate and glorify their subjects using mythological elements. The presence of mythic imagery within those texts should therefore be seen as part of a unique worldview, not a reason to discredit the existence of the individuals mentioned in the text. These considerations must prompt a new approach to the historical sources on Melaka.

Firdaus concluded that historians find it extremely difficult to ascertain facts from distant pasts especially when relevant documentations are not available. Historians have developed a strict standard of accepting true events that do not simply follow any rumours or hearsay, let alone myths or legends.

**Webinar: Forum: Wanita dan Cabaran Era Pandemik menurut
Perspektif Islam
(Women & Challenges during the Pandemic according to
Islamic Perspective)
(12 July 2021)**

Nurul Ain Norman

Women are at the epicentre of the global pandemic that threatens their physical, social, and economic well-being. As public awareness grew, IAIS

and Fitwanita IIUM organised a virtual forum entitled *Wanita & Cabaran Era Pandemik Menurut Perspektif Islam* (Women & Challenges During the Pandemic According to Islamic Perspectives). The forum featured honourable panellists from the University of Pendidikan Sultan Idris (UPSI), University of Malaya (UM), and University of Technology MARA (UiTM), namely Professor Dr Saedah Siraj, Associate Professor Dr Sharifah Hayaati Syed Ismail, and Dr Kartini Ilias. During the first round of the discussion, Saedah highlighted the pandemic's damages on women's life by increasing episodes of domestic violence, work overload, depression, and sexual abuse. The data and strategies are likely to be inaccurate and insufficient if Asian women continue to be embarrassed and reluctant to report incidents. In an attempt to untangle the issue, Sharifah stated Islam came to honour, protect, and raise the status of women. She stressed the intellectual capability of women in holding various positions and responsibilities. In response to the moderator's question, Kartini delineated the mental health issue among women during the COVID-19 pandemic. The pressure of an undue vicious cycle of burden and stress has been detrimental to depression, anxiety, post-traumatic stress and insomnia. She advised women to look closely at how they deal with emotions in terms of intensity, frequency, and duration. In the second round of discussion, Saedah depicted the role of women as being the spiritual teacher of the household. A woman has the quality of guiding her family to practise positive discipline, focusing on kindness, trust, and connection. Sharifah further mentioned the exemplary women in history: the four ladies of paradise; Khadijah, Fatimah, Maryam, and Asiyah. They have reached perfection through the trials that Allah had bestowed upon them and are worthy of following. At the end of the session, Kartini introduced the ABC Model, which is an acronym for activating events, beliefs, and consequences. It helps build women's awareness of their behaviour triggers and consequences, while belief plays a vital role in managing emotional stress by creating a conditioned response. Two hundred virtual participants attended the forum via zoom and Facebook Live and had over 1000 views overnight.

Webinar: Israel's Attempt at Normalisation in Nusantara (22 July 2021)

Wan Naim Wan Mansor

For the first time, online activism around the globe has driven a groundswell of support for the Palestinian cause, with even many global personalities