Role of Religious Leader in Interfaith Dialogue towards Conflict Resolution:An Islamic Perspective.[1]

Khairulnizam Mat Karim[2](Corresponding Author)
College of Foundation & General Studies, UNITEN
Bandar Muadzam Shah, Pahang, MALAYSIA
KhairulNizam@uniten.edu.my

Suzy Aziziyana Saili[3]
College of Foundation & General Studies, UNITEN
Bandar Muadzam Shah, Pahang, MALAYSIA
Suzy@uniten.edu.my

Khadijah Mohd Khambali@Hambali[4]
Academy of Islamic Studies, University of Malaya,
MALAYSIA
ijamh@um.edu.my

Abstract

The objective of this paper is to examine the role of Muslim religious leader in implementing interfaith dialogue towards conflict resolutionfrom an Islamic perspective, be itInternal Dialogue (Intra Dialogue) or External Dialogue (Inter Dialogue). Research proved that Islam encourages its follower in building good relations with the non-Muslims. To illustrate, Islam strongly emphasize**s**in honoring and respecting human being regardless of their creed, raceor skin colour (Q17:70). Islam also emphasizes that religious differences occurs by the will of Allah SWT (Q,11:118). Besides, Islam makes no compulsion to anyone to embrace Islam (Q2:256) and encourage all Muslim to be fair in dealing with other religion devotees (Q,5:8). If one look at the example of the basic of this relationship, harmonious relation between different religion can be foster, whereby being the Muslim religious leader, they have to undertake the responsibility to (1) explain (intra dialogue) the importance of understanding between devotees of different faith, Muslims and non-Muslims alike. (2) To have dialogue with other religious leaders in reconciling misunderstanding and prejudices among the adherent through the platform of interfaith dialogue.(3) Islam acknowledges religious pluralism, however religious leader should make it clear to the Muslims that Islam strongly rejected relativism and syncretism since in Islam the truth is absolute and it refers to the "Oneness of God". (4) Religious leader should emphasize that Islam also rejected extremism, chauvinism and fanaticism.

Keywords:Interfaith Dialogue, Religious Leader, Conflict Resolution, Islam.

1.   Introduction.

Religious Leader were known as High-level Religious Leader or Faith Leadership which refers to the group of religious leaders holding high positions in their religions, be it Islam, Christianity, Hinduism, Buddhism and others, with their own religious educational background (Special Report 2004: 3). Generally this group has the potential to influence policy and law makers such as the government, as well as the people in the wider context. They also function as mediators for conflict resolution. They were involved as representative in dialogue at the beginning of interfaith conflict or interfaith dialogue programmes, during the time of the conflict, at the post-conflict period, as well as the dialogue that are moving toward reconciliation. Among the examples of religious leaders involved in dialogue for conflict resolution are the Muftis for Islam, Rabbi for the Jews and the Priest for Christianity. (Khairulnizam Mat Karim, Khadijah Khambali and Suzy Aziziyana Saili 2012:2). Therefore these group of religious leader is highly important in the implementation of interfaih dialogue especially in conflict resolution. Failure in sending a suitable representative would rendered a failure in materializing the objectives of dialogue(Khairulnizam Mat Karim 2005:167).With respect to this,Kamar Oniah Kamaruzaman[5], a well known scholar of comparative religion in Malaysia stated that,

> "Since in interfaith dialogue the positions of the religions on certain issues are to be discussed, it is therefore imperative that the dialogue partners and participants be among those who are competent, knowledgeable and committed to their religions. This is to avoid misrepresentation of the religions, which will be disadvantage to both the religions and the dialogue audience. Disadvantage to the religion because the religion will be misunderstood by the partners and participant if it is poorly explained, and thus will be a disservice to the religion. Disadvantage to the dialogue partners and participants because they will receive inaccurate and false information about the religion and consequently, their perception on the issues in discussion will be erroneous". (KamarOniah Kamaruzaman 2010:131).

Thus in theview of the authors, the stated characteristics are essential to religious leader. Inthis paperthe authorswill begin the discussionsof the concept ofreligious leader, followed by a discussion of theirroles asemphasizes byIslam.

2.   The Concept of Religious Leader from Islamic Perspective.

There are several terms used in Islam in describing "leader." Among them are *Imām, Khalīfah, Amīr al-Mu'minīn, Ulil-amr, Syaikh* and *Sayyīd*.(M. Yusuf Husain 2001: 1) However there are no specific terms to describe "religious leader", except the combination of the word 'leader' and 'religion' asin Arabic, the term is, *"az-za'īm ad-dīnī"*, *"al-qāid ad-dīnī"* dan *"raasa ad-dīn"*.Therefore the concept of religious leader in Islam were referring to the concept of a leader or head of Islam (Khairulnizam Mat Karim, Khadijah Khambali & Suzy Aziziyana Saili 2013: 127)

Browsing through several researches, the authors are able to conclude that the definition of Islamic leadership is divided into two perspectives. The first is the basic quality, while the second is contemporary in nature.

First: Basic qualities expected from a leader are; (1) Good *akhlaq*, (2) Knowledgeable, (3) Wise, (4) Responsible, (5) Authoritative, (6) Competent (M. Yusuf Husain 2001: 1-14), (7) Just and Courageous. (Abdul Wahab Zakaria 1994: 77-84). Aside from that, a leader has to have characteristics like (7) an Inspirer and (8) Obedience to God. (Ahmad Kazemi Moussavi 2001: 1-2).

Second: Characteristics that are current or contemporary such (1) Visionary and open to challenges. These can be phrased as determined and confident in their sense of direction, ready to take risk, bold and courageous, inspiring and uplifting". (2) Dynamic leadership, meaning that "a leader must be well-informed;, with intellectual prowess, which is the ability of scientific analysis in all sphere of discipline", as well as thinking capacity. This is very important because if the leader does not possess thinking ability, it will lead to placing the ummah in a static situation, and unable to build progress and change. (3) Transforming leadership which is one"who can change the attitude of the ummah, polishing their potential, and refreshing dynamism of the Islamic doctrines and values based on the Qur'an and Sunnah". (Muhammad Nur Manuty 1994:1) (4) Good Planner, where a leader is one who possess the capacity of planning future goals". Without this feature, the ummah will be in a bleak and stagnant situation. (Muhammad Nur Manuty 1994:2) Apart from that, a leader should also have characteristics such as (5) Enlist followers to support the vision, (6) Enables others to act; in other word he empowers others in order to give them a chance to become leaders in their own right, (7) Motivates and encourages others, (8) [Becoming] a role model for subordinate to follow" (Ahmad Sarji Abdul Hamid 1994: 10-11).

3.   The Role of Religious Leader in Implementingof Intra-Dialogue (Muslim Community)

In this partthe authors wish to conduct a brief analysis on the roles that should be portrayed by Muslim religious leaders. Discussion in this section will not highlight the role of religious leaders in the affairs of Islam and the Muslim community as the role in terms of (1) Religion and Da'wah,[6] (2) Social and Education, (3) Politics and Law and (4) Economics and Management.[7] Instead the focal point will only be on the role of religious leaders in instilling basic principles of relations between the Muslims and non-Muslims or *ahl al-dhimmah*.[8]This process is referred as Intra Dialogue. This is because if the information on how exactly Islam builds bridges between religions is not conveyed to the Muslims, then good relations between Muslims and non-Muslims, especially Christians will fail to take place, enabling religious problems or conflicts to continue. Thus religious leaders should become a key role in educating Muslim community on the basic principles of relationship between religions as recommended by Islam in which it is built on two important principle; justice and tolerance.[9]

Among the basic principles of relationship between religion need to be incorporated by Muslim religious leader to the whole Muslim community encompassing justice and tolerance are:

First: Islam emphasized the necessity to honour and respect humans without looking at their religion, race or colour of the skin (Al-Qardāwī 1992:53). This emphasis is stated by Allah SWT in the Quran:

> "We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of Our creation."[10]

> Sūrah al-Isrā' (17): 70

From this verse, the concept of rights is further developed. (Ghazali Basri 1988:305) Islam strongly condemns the idea of discrimination based on ancestry and religion; Jews or Gentiles, Arabs or non-Arabs *('Ajam)*, European or Asian and white-skin or black. All human are God's creation and are equal except in the level of their piety. This was mentioned by Allah,

> "Verily the most honoured of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well-acquainted (with all things)".
> Sūrah al-Hujurāt (49):13

In reference to this discussion, a scholar of Islam wrote, *"Islam does not believe in false distinction of race, colour or territories, it always keeps the door open for them to embrace Islamic principles of life and become equal participants in all matters..."* (Al-Maudūdī 1977:264)

Furthermore, Islam stressed that God revelation is universal. Therefore His guidance are also universal and not to be monopolized by a specific race or religion. (Ghazali Basri 1988:306). The message carried by the chosen messenger are also universal and for all mankind. God said:

> "We make no distinction (they say) between one and another of His apostle"

> Sūrah al-Baqarah (2):285

This proved that Islam has not only emphatically valued humans, but also their religions. Hence there is no compulsion in Islam towards other races and adherents of other religions, which only prove that Islam is a religion that respects and honours humans. Allah said:

> "Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects Evil and believes in God hath grasped the most trustworthy handhold, that never breaks. And God heareth and knoweth all things".

Sūrah al-Baqarah (2):256

The above verse is a clear indication that Islam does not force non-Muslim to embrace Islam (al-Qurtūbī (n.d):279, Sayyid Qutb 1972: 290) and neither they are to be victims of discrimination or injustice simply because they adhere to other beliefs and religions.

Islam also prohibits belittling or downgrading any religious beliefs or religion, whether it is right or wrong, and maligning or slandering and insulting their gods. (Farooq Hassan, 1981: 235) The Muslims are also commanded by God to protect houses of worship of non-Muslims engraved with the names of their Gods, be it the synagogue (Jewish prayer house), churches, temples and others. This is consistent with what Allah commanded:

"Did not God check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of God is commemorated in abundant measure".

Sūrah al-Hajj (22):40

Hence if this principle be conveyed to the Muslim community and be understood, then it is certain that a good relationship between Muslims and non-Muslims will follow suit.

Second: The assertion of religious differences among humans occurred based on the will of Allah (Al-Qaradawi 1992:54) This has been described by Allah in the Qur'an which means;

"If thy Lord had so willed, He could have made mankind one people; but they will not cease to dispute".

Sūrah Hūd (11):118

What is meant here is that Islam has sown into the understanding of its followers to recognize the reality of religious diversity (religious pluralism) and its branches, but also respect this as a divine phenomenon (Ghazali Basri 1988: 307), and the existence of other religions is God-given. Allah said in the Qur'an;

"To each is a goal to which God turns him; then strive together (as in a race) towards all that is good. Wheresoever ye are, God will bring you together. For God hath power over all things".

Sūrah al-Baqarah (2):148

Moreover Islam acknowledges that God is the owner of all faith (creeds) or belief system where everything is according to the arrangement made by Him. Thus God also invited and urged them to be united with Him (to choose the way which pleases Him). As the word of God put;

Say, "The Truth is from your Lord": Let him who will believe, and let him who will, reject (it): for the wrong-doers We have prepared a Fire whose (smoke and flames), like the walls and roof of a tent, will hem them in:…"

Sūrah al-Kahfi (18):29

If the Muslim community hold clear understanding of this principle then they will be encouraged to do good deed and refrain from downgrading other religion or belief.

Third: The Prophet's responsibility is to remind people, not forcing them to profess and believe in God, neither to question the disbeliefs of the unbelievers. (Al-Qaradāwī 1992:54) This has been emphasized by Allah in the Qur'an,

"Therefore do thou give admonition, for thou art one to admonish. Thou art not one to manage (men's) affairs".

Sūrah al-Ghāsyiah (88):21-22

A similar principle is stressed in His other verse:

Now then, for that (reason), call (them to the Faith), and stand steadfast as thou art commanded, nor follow thou their vain desires; but say: "I believe in the Book which God has sent down; and I am commanded to judge justly between you. God is our Lord and your Lord: for us (is the responsibility for) our deeds, and for you for your deeds. There is no contention between us and you. God will bring us together, and to Him is (our) final goal".

Sūrah al-Syūra (42):15

Fourth: The Islamic assertion that the Muslim community should be "just" even to non-Muslims (al-Qardāwī 1992:55). Allah has stressed this principle as follows:

"O ye who believe! Stand out firmly for God, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear God. For God is well-acquainted with all that ye do".

Sūrah al-Māidah (5):8

In interpreting this verse, Al-Qurtūbī (n.d:110) has stated that non-Muslims are not discriminated in matter of justice.

Fifth: Muslim religious leader should also stress that Islam encourages its followers to engage in dialogues with non-Muslims. As Allah said in Sūrah Al-Nahl (16): 125,

"Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue [dialogue] with them in ways that are best and most gracious; for thy Lord knoweth best, who have strayed from His Path, and who receive guidance".

In Sūrah al-'Ankabut (29): 46, God also said,

"And dispute [dialogue] ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury)…"

However there is a guideline that should be clearly understood before engaging in dialogue activities.

Close examinationto the implementation of inter-religious dialogue by the Prophet S.AW, showed that it had several stages and each had its own purpose, circumstances and situations. Among others, it serves as (1) the field of da'wah, to the internal Muslim community as intra-dialogue and to the non-Muslim communities as inter-dialogue. (2) There are numerous level of dialogue: (a) dialogue with the concept of tolerance, (b) debate and (c)*mubāhalah* stage (death oath) (Khairulnizam Mat Karim & Suzy Aziziyana, 2009: 83-90). In the authors' view, this part should be well explained in the clearest possible manner by Muslim religious leaders to the Muslim community, and especially to Christian religious leader. It is feared that without clear explanation, it would cause confusion concerning the purpose and aims of inter-religious dialogue in Islam as it contains element of da'wah, debates and *mubāhalah* (death oath).

Sixth: Acknowledging religious pluralism and honouring differences of opinion as communal among human differing in background, culture, religion, race and ethnicity, as mentioned by the Qur'an (49:13). However, religious leader should at the same time stress the importance of avoiding relativism and syncretism of religion to the Muslims even though they acknowledge religious pluralism (Hashim Musa 2005:20-21). Relativism in religion is a stand that truth is relative and all religion contains element of truth and therefore are equal. To the Muslims, truth is absolute which is "Oneness of God" and the truth depends on knowledge and guidance sent down by Him which is preserved in the Qur'an andmust be execute without compromise. This is heavily stressed in the Quran in 5:44, 46 and 47.

Seventh: Religious leader particularly the Muslim, should avoid three harmful behaviour warned by the Qur'an (as well as by religious teachings and common human ethics) in an effort to strengthen Islamic teachings among Muslims, which is (a) extremism: being too extreme in translating and implementing regulation or decision, (b) chauvinism (*ta'asub*): accepting only own thought or

viewfrom particular group as the best, while others must be refuted or side-lined, (c) fanaticism: reacting blindly in following or implementing particular action, stand or own approach without considering other judgment(Hashim Musa2005:17) .

Thus the role of religious leaders in providing understanding and at the same time applying the basic principles of inter-religious relations is very important. Therefore, should any claims raised by the non-Muslims, then authorities should address this accordingly in an objective action or response, just manner and devoid from prejudices or biasness. Moreover the intra dialogue delivery should be properly structured. In the view of the authors, there is yet to exist in Malaysia a model of dialogue between religions or within a religion, especially for the Muslim. Issues, conflicts or conflicts resolution arising between Muslims and non-Muslims for example was not understood by grassroots society which could cause for minimum understanding of the society and subsequently lead to negative thought on the relationship between religion and the rejection of inter-faith dialogue.

4. The role of religious leader in implementing inter-faith dialogue.

In addition to five basic matters stated previously, a religious leader also need to understand two important things related to the basic principles of the relationship between religions and thus play a role in building rapport, tolerance and justice with non-Muslim community. These are:

First: The need to understand the basic concept of inter-religious dialogue. Religious leaders need to clearly understand the basic concept of inter-religious dialogue as demanded by Islam and implement a more structured planning and religious leaders must be among those who are competent, knowledgeable and committed to their religion.(Kamar Oniah Kamaruzaman 2010: 131).The basic concepts of inter-religious dialogue[11] that must be understood by the religious leaders include: (1) the definition of inter-religious dialogue, including intra-dialogue,[12] (2) objectives, (3) principles, (4) methodologies, (5) guidelines and (6) regulations.In the authors' view, accurate understanding of the basic concepts of inter-religious dialogue is one of the most important factors in ensuring that inter-religious dialogues to run smoothly and with toleration, particularly when it involves inter-religious conflicts. This is because if the religious leaders who serve as a panel or representative of his religion are incapable of understanding this basic concept then surely dialogue would not achieve a fruitful outcome. Therefore this research also aims to find out whether a clear understanding of the basic concepts has an influence to the social relationships and interaction of religious leaders itself.

Second: The need to build good relationships, interactions and dialogues. Religious leaders should build relationships whether formal or informal and interact with non-Muslims, especially with their counterpart from other faith. This has been explained in Sūrah al-Hujurāt, verse 13 which emphasizes the process of interaction among human.[13] Furthermore Islam does not prohibit the

Muslims to have good relationships with the non-Muslim community so long as they maintain good behaviour and toleration. This aspect was described in the Qur'ān:

> "God forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for God loveth those who are just. God only forbids you, with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances), that do wrong".

> Sūrah al-Mumtahanah (60): 8 -9

According to Ibn 'Abbas, the above verse was referring to Bani Khiz'ah upon peace agreement they made with the Prophet (pbuh) on not to oppose the Muslims or to conspire against them (Al-Razi 1938: 34).

Sayyid Qutb, in elaborating a similar verse also states that Islam is a religion of peace, religious belief and love. It is also a system that protects the whole world under its shade. Islam implements the concept and gathers everyone under the power of God as brothers with mutual care and love. Nothing can stop this purpose except those who are hostile to it and the attitude of its adherents. (Sayyid Qutb 1972:3544).

5.   Conclusion.

Conclusions that can be drawn from the above discussion are:

First: Islamisconcerned withthe basic principles ofrelationship in the diversity ofreligionswhich includesthetwo important aspectsof justiceandtolerance, respect for eachotherin the context ofreligious pluralismandopencommunication anddialogue.Somedetailson the aspects which Islampromotes are(1) give emphasison the aspect ofhonourandrespect towards one anotherdespitedifferences in religion, (2) buildrelationships, interact and to have dialogue,(3) preservemankindfromall forms of injusticeandoppression, (4) protection and preservationofanyinvasion ofpersonalpossessionsandhonour, (5) guarantee of freedom ofreligionandsustenance(6) protectingother peoplewhile they arein a state ofill-health,old ageandpoverty.

Second: Religious Leadershould execute InternalDialogue(Intra Dialogue) andhighlightto the Muslim communityon the need to buildgood relationsamong peopleof differentfaith in support of the above point.This is becauseifthis aspect is neglected thenpeople will fail to understand, therefore causingreligiousprejudices, mistrust, even halted the process of building relationship and eventually lead to conflicts. Even though Islam acknowledge religious pluralism, however religious

leader should make it clear that Islam strongly rejected relativism and syncretism since in Islam the truth is absolute and it refers to the "Oneness of God". Islam also rejected extremism, chauvinism and fanaticism.

Third: Interfaith Dialogue among religious leader is a necessity.Specificpreparationshould be undertaken byeachreligious leaderinincreasing theknowledgeoftheir own religionand be able to understandother faiths. Furthermorethe basics ofdialogueshould be clearly understood by those religious leader since failing to do so would prevent dialogue execution and conflict might take place. The basic concept of interfaith dialogue that should beunderstoodby religious leaderis: (1) definition ofinter-religious dialogue, including intradialogue, (2) purpose, (3) principles, (4) methodology, (5) guide, and(6) rules.

---

[1]This work is part of actual research of the involvement of religious leader in interfaith dialogue towards conflict resolution in a Malaysian context. In addition this research also received funding from The Research Management Centre (RMC), Universiti Tenaga Nasional (UNITEN), Malaysia.

[2] Senior Lecturer at College of Foundation and General Studies, Universiti Tenaga Nasional (UNITEN), Malaysia.Currently a Ph.D candidate at the Department of Aqidah & Islamic Thought, Academy of Islamic Studies, University of Malaya, Malaysia.Research area: Comparative Religion, Interfaith Dialogue, Islamic & Contemporary Thought.

[3] Lecturer at College of Foundation and General Studies, Universiti Tenaga Nasional (UNITEN), Malaysia. Research area: History & Civilization, Modern History (Europe, Asia & Middle East) and Civilizational Dialogue.

[4] Associate Professor (Ph.D) at the Department of Aqidah & Islamic Thought, Academy of Islamic Studies, University of Malaya, Malaysia.Research area: Comparative Religion, Civilizational Dialogue, Islamic Thought & Deviant Teaching.

[5]Kamar Oniah Kamaruzamanis an Associate Professor Dr. at the Department of Usuluddin and Comparative Religion, International Islamic University Malaysia.

[6] In the context of inter-religious dialogue, da'wah is a large framework in delivering the message of Islam to the Muslim or non-Muslim communities. Meanwhile dialogue is also one of the*Minhaj* or approaches, techniques, methods, means or ways to perform da'wah. Therefore in this research religious leaders is seen to have a very important role as preachers to continue the da'wah Prophet Muhammad (pbuh).Please refer to, Muhammad al-Sayyid al-Wakīl (1991), *Usus al-Da'wah wa Adāb li al-Du'āh*, (3rd ed.), Madīnah: Dār al-Mujtama', p.116-125 ; 'Abdul Rahman Hasan (1996), *Fiqh al-Da'wah ila Allah, Damsyik*, Dār al-Qalam, p. 15-16; 'Abd Allāh Nasīb 'Ulwān (1983), *Ilā Warathah al-Anbiyā*, (3rd ed.) Qaherah: Dār al-Salām, p. 80. This is because from the Islamic perspective, implementing*amar ma'ruf nahī munkar* (enjoining good and frobidding indecency) is the duty of every Muslim, even more so for Muslims who carries responsibility as the head (Religious Leaders). As Allah said in Sūrah Ali 'Imran, verse 104 which mean"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity" and in verse 110, Allah says in the Quran, "Ye are the best of peoples, evolved for mainkind, enjoining what is right, forbidding what is wrong, and believing in God...". "In interpreting verse 104 of Surah Ali 'Imrān, al-Qurtūbī explains that the Muslims are the best because of their faith to God and possess good qualities in leadership and to lead the world. Therefore Muslim religious leader should uphold these responsibilities, especially in the relationship between religions and serve as an intermediary for religious conflict resolution. Refer to Al-Qurtūbī (1996), *al-Jami' li Ahkām al-Qur'ān*, Vol. 2, (5th ed.), Beirut: Dār al-Kutub al 'Ilmiyyah, p. 109-111.

[7] Hamizan bt. Abd. Azizi (2001) "Konsep Kepaderian di dalam Kristian dan Pandangan Islam Mengenainya" (MA Dissertation for Department of Akidah and Islamic Thought, University of Malaya), pp. 158-173.

[8]*Ahl al-Dhimmah* is the non-Muslim communities are assured peace from Allah, His Messenger and the Muslims with an agreement to live under the protection of Islam and in Muslim communities in peace. In the present context they can be considered as citizens. For more information on the *Ahl al-Dhimmah* please refer to Al-Qardāwī (1992), *Ghayr al-Muslimīn fī al-Mujtama' al Islamī*, (3rd ed.), Qāhirah: Maktabah Wahbah, p. 9.

[9] The aspect of justice and tolerance that promotes by Islam in the context of inter-faith relations, especially with the *Ahl al-Dhimmah* is (1) protection from attack of enemy, (2) protection from all forms of injustice and oppression, (3) protection and conservation from any aggression of property and self, (4) protection while in a state of ill-health, old age and poverty, (5) guarantees for freedom of religion, (6) the freedom to work and make a living. The above matters were described by Al-Qardāwī in Chapter One, entitled *Huqūq alh al-Dhimmah*in his book *Ghayr al-Muslimīn fī al-Mujtama' al Islāmī.* Further detail please refer Al-Qardāwī, *Ghayr al-Muslimīn fī al-Mujtama' al Islāmī*, p. 9-23

[10]The whole translations of Al-Qur'ān in this paper is based on 'Abdullah Yūsuf 'Alī (1994), *The Holy Qur'ān, Text and Translation,* Kuala Lumpur; Islamic Book Trust.

[11] The basic concept of inter-religious dialogue has been established and explained in detail by Khairulnizam in his studies based on the Islamic perspective and a combination of western view which is still in line with the criteria laid down by Islam. The concept that was formed include the definition of dialogue, objectives, principles, methodologies, guidelines and regulations. Please refer for more details in Khairulnizam Mat Karim, "Realiti Dialog Antara Agamadi Malaysia:", p. 25-69.

[12] For more information on the complete definition of dialogue between religions, including the relation and differences with da'wah , debates and *mubāhalah* see *Ibid.* pp. 22-53. Complete description of *mubāhalah* please refer to Khairulnizam Mat Karim dan Suzy Aziziyana Saili (2009), "Inter-Faith Dialogue: The Qur'ānic and Prophetic Perspective", *Journal of Usuluddin*, No. 29, Jun 2009, pp. 83-90.

[13] Refer to Sūrah al-Hujurāt verse 13, "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.".

References

'Abd Allāh Nasīb 'Ulwān (1983),*Ilā Warathah al-Anbiyā*, (3rd ed.), Qaherah: Dār al-Salām.

'Abdullah Yūsuf 'Alī (1994), *The Holy Qur'ān, Text and Translation,* Kuala Lumpur; Islamic Book Trust.

'Abdul Rahman Hasan (1996),*Fiqh al-Da'wah ila Allah,*Damsyik: Dār al-Qalam.

Abdul Wahab Zakaria (1994),*Konsep Kepimpinan Dalam Islam*, Petaling Jaya: Angkatan Belia Islam Malaysia (ABIM).

Ahmad Kazemi Moussavi (2001), "Muslim Leadeship", (Seminar Paper in International Seminar on Islamic Leadership at University of Malaya, 19 -20 June 2001).

Ahmad Sarji Abdul Hamid (1994), "Managing Leadership Towards The 21st Century", (Seminar Paper in Seminar on Managing Leadership Towards 21st Century, 30-31 July 1994).

Al-Maudūdī(1977),*The Islamic Law and Constitution*, Lohore: Islamic Publication.

Al-Qardāwī (1992). *Ghayr al-Muslimīn fī al-Mujtama' al Islamī*,(3rd ed.), Qāhirah: Maktabah Wahbah.

Al-Qurtūbī (1996), *al-Jami' li Ahkām al-Qur'ān*, Vol. 2. (5[th]ed.), Beirut: Dār al-Kutub al- 'Ilmiyyah

_____ (n.d.) *al-Jami' lī Ahkām al-Qur'ān*. Vol.3. Qāhirah: N.P.

Al-Razi (1938), at-*Tafsīr al-Kabīr*. Vol. 29. Qāhirah:al-Matna'ah al-Misriyah.

Farooq Hassan(1981),*The Concept of State and Law in Islam*, USA: A University Press.

Ghazali Basri (1988), "A Comparative Study on Religious Tolerance in Post-Independence Malaysia and Nigeria with Special Reference to Christian Muslim Relation (Ph.D Thesis for the University of Aberdeen, 1988).

Hamizan bt. Abd. Azizi (2001), "Konsep Kepaderian di dalam Kristian dan Pandangan Islam Mengenainya" (M.A Dissertation for the Department of Aqidahand Islamic Thought, Universityof Malaya, 2001).

Hashim Musa (2005), "Islam dan Dialog antara Peradaban: Konsep dan Idealisme", in Azizan Baharuddin (ed.), *Islam dan Dialog Peradaban: Satu Perspektif*. Kuala Lumpur: Pusat Dialog Peradaban Universiti Malaya.

Kamar Oniah Kamaruzaman (2010), "Inter-faith dialogue: moving forward; setting premises and paradigms", in *Religion and Pluralistic Co-Existence, The Muhibbah Perspective*(A Collection of Seminar Papers). N.P: IIUM Press.

Khairulnizam Mat Karim (2005), "Realti Aplikasi Dialog Antara Agama Di Malaysia: Kajian Terhadap Inter-Faith Spiriual Fellowship (INSaF) dan Pusat Dialog Peradaban, Universiti Malaya". (M.A Dissertation for the Department of Aqidah and Islamic Thought, University of Malaya, 2005).

Khairulnizam Mat Karim dan Suzy Aziziyana Saili (2009), "Inter-Faith Dialogue: The Qur'ānic and Prophetic Perspective", *Journal of Usuluddin*, No. 29, June 2009(65-93)

Khairulnizam Mat Karim, Khadijah Khambali& Suzy Aziziyana Saili (2013), "An Ideal Concept of *Ketua Agama*, Religious Leader, *Az-Za'īm Ad-Dīnī*: A Preliminary Linguistic Analysis*, International Journal of Education and Research*, Vol. 1, No. 10, October 2013 (125-132).

_____ (2012), "Ketua Agama Sebagai Ejen Utama Dialog Antara Agama: Analisa Terhadap Keperluan Penglibatan Ketua Agama ke arah Penyelesaian Konflik", (Seminar Paper in Seminar Akidah dan Agama", 22 September 2012, Universiti Sains Islam Malaysia, Nilai).

Muhammad al-Sayyid al-Wakīl (1991), *Usus al-Da'wah wa Adāb li al-Du'āh*. (3rd ed.), Madīnah: Dār al-Mujtama'.

Muhammad Nur Manuty (1994). "Dynamic of Leadership and Approach in Islamic Resurgence", (Seminar Paper in Seminar on Managing Leadership Towards The 21st Century at International Islamic University Malaysia (IIUM), 30-31 July 1994).

M. Yusuf Husain (2001), "Akhlak, Knowledge, Wisdom, Responsibilities and Competence of Muslim Leaders", (Seminar Paper in International Seminar on Islamic Leadership di University of Malaya, 19-20 Jun 2001).

Sayyid Qutb(1972). *Tafsīr Fī Zilāl al-Qur'ān.*Vol.6. (10th ed.),Qāhirah: Dār al-Syurūq.

Special Report (2004), "What Works? Evaluating Interfaith Dialogue Programs", Washington: United State Institute of Peace.