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Al-Shajarah is a refereed international journal that publishes original scholarly articles in the area of Islamic thought, Islamic civilization, Islamic science, and Malay world issues. The journal is especially interested in studies that elaborate scientific and epistemological problems encountered by Muslims in the present age, scholarly works that provide fresh and insightful Islamic responses to the intellectual and cultural challenges of the modern world. *Al-Shajarah* will also consider articles written on various religions, schools of thought, ideologies and subjects that can contribute towards the formulation of an Islamic philosophy of science. Critical studies of translation of major works of major writers of the past and present. Original works on the subjects of Islamic architecture and art are welcomed. Book reviews and notes are also accepted.

The journal is published twice a year, June-July and November-December. Manuscripts and all correspondence should be sent to the Editor-in-Chief, *Al-Shajarah*, F4 Building, Research and Publication Unit, International Institute of Islamic Thought and Civilisation (ISTAC), International Islamic University Malaysia (IIUM), No. 24, Persiaran Tuanku Syed Sirajuddin, Taman Duta, 50480 Kuala Lumpur, Malaysia. All enquiries on publications may also be e-mailed to alshajarah@iium.edu.my. For subscriptions, please address all queries to the postal or email address above.

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and intercultural cooperation of these authors, that is, as a great confirmation of the necessity of intercultural and transcultural dialogue, their linguistic and spiritual worlds – is an exemplary paradigm of comparative literary-philosophical research, which, as a counterbalance to the world of violence and conflicts in which we live – offers an intellectually and morally indispensable alternative: instead of a "clash of civilizations" – a dialogue of cultures and civilizations and the ability to hear the Other, the need to explore in the vast world weave of cultures and civilizations and in the richness of their differences, both synchronously and diachronically, the profound human connection in the fundamental and ultimate questions of human existence.

In this respect, the book presented here is part of this global intercultural and transcultural dialogue in the context of globalization. Hence, I personally express great joy to have the opportunity to provide a Bosnian-Herzegovinian contribution in Malaysia to the philosophical acceptance, shaping, or recognition of its universal action in the spirit of multicultural Bosnia and the cultural pluralism of the modern world, which is so universally intertwined and interdependent that a deeper understanding of such literature is no longer just a mere intellectual curiosity, but a question of the survival of the human race as a whole.

Yusmadi Yusoff. *Anwar Ibrahim: A Pursuit for Global Justice and Peace through Dialogue*. Kuala Lumpur: RIGHTS Foundation, 2024. 150 pp. ISBN 9789672574118.

Reviewer: Mohd. Shazani Bin Masri. Lecturer, Department of Politics and Government, Faculty of Social Sciences and Humanities, UNIMAS. Email: mmshazani@unimas.my

Yusmadi Yusoff presents a fascinating picture of a visionary leader in his latest book, *Anwar Ibrahim: A Pursuit for Global Justice and Peace via Dialogue*. Drawing on his lengthy history of political and personal interaction with the present Malaysian Prime Minister

Anwar Ibrahim, Yusmadi tells a story that goes beyond the political and exposes a man fervent in his ability to bridge divisions through dialogue. This book narrates Anwar's story from his student days as an activist, then through the ups and downs of his political career, until his present position as a world-renowned Muslim statesman currently ranked as the 15th most influential Muslim figure in the world according to "The World's Most Influential Muslims (2025)" by RISSC. It showcases Anwar's resoluteness in upholding justice, peace, and harmony despite increasing division nationally and internationally.

The book begins with Professor Osman Bakar's elegant foreword, fondly recalling Anwar's leadership journey from their secondary school days. Since they were friends, Osman has noted Anwar's early involvement in leadership roles and keen debating skills. Osman saw Anwar's consistent commitment to social justice and that his friend could easily connect with the public with his extraordinary communication skills.

Osman then discusses the significance of dialogue in leadership. He emphasized dialogue as a powerful leadership tool because it can persuade and facilitate common ground. He described Anwar as always seeking common ground and understanding, hence showcasing Anwar's leadership, which is predominated by a niche dialogical approach.

Growing together as youth leaders, Osman highlighted Anwar's extensive local and global experience in youth leadership. Anwar's active role in organizations such as the National Union of Muslim Students Association (PKPIM), the Muslim Youth Movement Malaysia (ABIM), and the World Assembly of Muslim Youth (WAMY) proved this.

It was no plain sailing for Anwar. Osman discussed the tremendous challenges Anwar has faced throughout his political career, including imprisonment. But that experience, instead of breaking him, prepared Anwar for mature leadership with a spirit determined to fight for social justice. Anwar rose from the ranks and files in UMNO and rapidly became the Deputy Prime Minister and Prime Minister many years later. His dialogical leadership qualities played a significant role in his political success.

Professor Osman's insightful recognition of Anwar as a "dialogical leader" illuminates the latter's unwavering commitment to constructive dialogue and collaborative decision-making. "Dialogical leader" signifies Anwar's consistent approach to leadership that prioritizes dialogue, mutual understanding, and the pursuit of common ground. Even in disagreement or conflict, this leadership does not abandon persuasion through understanding and collaboration. It highlights Anwar's ability to bridge divides and unify by resting on shared values and goals.

By calling Anwar a "born dialogical leader," he suggests that this approach is intrinsic to Anwar's leadership style and not merely political tactic. This distinction reflects the authenticity and effectiveness of Anwar's commitment to dialogue to achieve peace and justice. As a concept, "dialogical leader" sets the epistemic tone for the rest of the book. It provides more clarity to the source of Anwar's charismatic strength. Anwar is well known for being a good debater. Now, it seems that between debate and dialogue, dialogue has a better case for political communication based on Anwar's lead.

This book is an inquiry into the contemporary model of leadership and not just a mere biography. According to Yusmadi, Anwar's relentless dedication to communication embodies a transforming model that promotes human rights, interfaith understanding, and peace over national and cultural borders. Emphasizing Anwar's conviction that " Dialogue is the bridge to understanding, and understanding is the path to peace" (p. 1), he highlights how this idea drives Anwar's several projects and relentless dedication creating a more fair and equal society.

It also showcases Anwar's endeavors to create establishments that reflect his dedication to dialogue, notably Georgetown University's Center for Muslim-Christian Understanding. The Center, founded in 1995, meant to "bridge the gap between Muslim and Christian communities through informed dialogue." (p.64) It seeks to promote mutual understanding and respect between the two 'faith cousins' of the Abrahamic religious tradition. Similarly, Anwar launched a committed campaign for the Rohingyas. He aims to garner global support so that human rights and justice are universally upheld.

Yusmadi relates Anwar's Malaysia MADANI framework to his broader goal for global justice. MADANI frameworks serve as a roadmap for international and intercultural inclusivity and fairness. To this end, Yusmadi depicts Anwar's dedication for a better future for Malaysians within the framework of inclusivist global community.

The book exemplifies dialogue as one of Anwar's primary leadership styles and apparatus. Rooted in empathy, mutual respect, and a sincere desire to understand varying viewpoints, this method presents a welcome substitute for adversarial politics. The text, however, may be improved by a more thorough theoretical investigation. Linking Anwar's writings to accepted theories of political epistemology and the Sacred, as developed in the writings of Seyyed Hossein Nasr *Knowledge and the Sacred* or Osman Bakar's *Tawhid and Science*, will strengthen the intellectual depth of the book and offer a more solid academic basis. Direct reference to a recently published historical treatise about Islam in Malaysia by Khairudin Aljunied can also better contextualize "Anwar's dialogue" in Southeast Asian contemporary Islamic political history of ideas.

Notwithstanding this limit, the book skilfully emphasizes the transformative power of dialogue. Yusmadi demonstrates dialogue as a means of seeking truth, fostering consensus, and harmonizing many points of view rather than only as a means of communication. This is consistent with Tawhidic epistemology, in which many points of view are one under the oneness of knowledge, acknowledging the natural connectivity of all things. Emphasizing the importance of attentive listening and meaningful interaction with others in a spirit of humility and respect, dialogue is presented as an ethical responsibility deeply rooted in Islamic principles, including *shūrā* (consultation) and *adab* (respectful conduct).

The book shows how Anwar's dedication to communication shows up practically during his political career. He addresses problems such as Muslim-Christian relations and encourages interaction between Islam and Confucianism through discussion, therefore promoting interfaith and intercultural knowledge. From supporting the Rohingya to pushing democratic reforms, he also uses conversation as a political instrument to argue for justice on many

other subjects, proving the potential of communication to influence actual change in globally.

Emphasizing compassion, sustainability and respect, Anwar's Malaysia MADANI vision captures his conviction in conversation as the cornerstone of a united society. Policies and projects aiming to promote inclusivity and respect for Malaysia's varied population help to apply this framework, therefore acknowledging the richness and strength that diversity offers to a country.

Moreover, Anwar's dialogical approach covers global concerns, including his support of Palestinian justice and the Rohingya crisis . Through discussion, he promotes worldwide cooperation and solidarity on issues of justice and human rights, therefore transforming divisive problems into shared global concerns and supporting group solutions to urgent global crises.

The book also covers several scholarly gaps in the understanding of dialogue as a transforming instrument in Malaysian politics. It provides ideas on how dialogical leadership can heal divisions in Malaysia's varied sociopolitical scene, fostering peace and understanding in a nation sometimes marked by ethnic and religious conflicts. This book serves as a case study for inclusive governance, showcasing Anwar's approach to dialogue across ethnic and religious lines. This could provide a paradigm for other countries to learn from Malaysia's example in managing multiethnic, multireligious, and multicultural relations.

Furthermore, the book presents another viewpoint on Islam and democracy in Malaysia, showing how Islamic values of unity, justice, and communication could support democratic values. It shows how Islamic values could be compatible with and even support democratic ideas, therefore challenging the sometimes-perpetuated conflict between Islam and democracy. Emphasizing the need to obtain knowledge and understanding through honest and courteous interaction with others, it also positions conversation as a sort of political epistemology, stressing a distinctive framework grounded in dialogue rather than hostile discussion.

The book is a testament to how dialogue could be a powerful tool for peaceful cooperation and collective problem-solving. It shows how dialogue bridges different communities by facilitating

mutual understanding and reconciliation. This is particularly true when, for example, there are solid historical grievances and perceived differences, as exemplified by Anwar and his dialogue with the Sarawak government. By leading through example, Anwar demonstrates Malaysia's capacity to navigate complex discourses on justice, human rights, and interfaith relations through dialogic and persuasive politics, rather than relying on adversarial or confrontational approaches.

In conclusion, this book represents a significant contribution to the discourse on "dialogue" in leadership, politics, and epistemology. Although not a strictly academic work, it is likely to attract a wide readership due to its engaging blend of insider insights into Anwar's biography and Yusmadi's incisive analysis.. This book is for those who seek communicative nuances in leadership and have seen various applications in dealing with global justice, interfaith dialogue, and Southeast Asian politics. It is the story of a contemporary world leader from a Southeast Asian country who leverages his unique local insights to address global challenges. Ultimately, the book is politically strategic as it aligns with Anwar's current vision for Malaysia and his approach to leadership. It portrays him as a statesman deeply committed to justice, peace, and inclusivity, thereby reinforcing his image as a leader prioritising the greater good. The book deliberately enhances Anwar's leadership brand by stressing his worldwide activities and leveraging Islamic values, framing him as a bridge-builder and unifier in a world too frequently split by conflict and mistrust. It also subtly reinforces his Malaysia MADANI model, thereby promoting an inclusive, ethical, and aspirational vision for Malaysia's future. . Emphasizing Anwar's dedication to communication, justice, and peace, the book is potent evidence of his ongoing legacy as a leader who has inspired millions with his vision of a more fair and harmonious society.

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