Malaysian Muslims' Communication Culture At the Verge of New Media Frontiers

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Abstract
New media as the latest public preference of Muslims is no longer a mere speculation. This new hybrid of journalistic medium has become the latest information seeking trend of the new millennium. This new horizon must be embraced by all Muslims with precise comprehension of its spiritual and physical demands and needs. Lest, most Muslims forgot to refer to their two doctrines – AlQur'an and aHādīth, before venturing through this treacherous age of borderless world. Evidently, since August 1996 all Malaysian Muslims had been actively participating with the creation of this new era, via the establishment of Malaysian Multimedia Super Corridor project. Therefore, this concept paper had assessed numerous documents on the impact of the new media that puts Malaysian Muslims' communication culture at the verge of the new frontiers as its methodology. Among the documents were Acts, journals, books, newspapers, and academic excerpts. Findings from this paper had all pointed out towards the importance of adopting to 'festina lente' – i.e. to proceed expeditiously but with prudence on all accounts that dealt with new media. Thus, despite the numerous transitions of Malaysian governments since 2018, every single of them had consistently preferred not to relinquish itfs national integrity as the country's primary policy. In fact, watching closely before taking any action is still Malaysia's best principle; while reacting hastily are simply behaving like moths drawn to a blazing flame. It's highly hoped

that this paper will provide significant reference for future researchers in assessing on Muslims communication culture of other countries. With earnest prayer, may this paper shed some wisdom to all academia in paving the safest path in venturing through the perilous domain of our digital future.

Keywords: Malaysian Muslims, Communication Culture, New Media.

Introduction

Let us begin with these verses of the Holy AlQur'an (Ali-Imran: 102-103), translated by Abdullah Yusuf Ali, as a reminder of our state of being as Believers in the light of the discussion on the new media and globalization (retrieved 09 August 2023, 10;10am MYT):

> "O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam // And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided".

Historically, Malaysia began as a middle-income country where a large percentage of the people were very poor when we gained independence on 31st August, 1957. Since the independence, we have opted for democracy – via establishment of the Federation of Malay States February 1948. It was resulted from a treaty between the Malay monarchs and King George VI of British Empire. This new structure was actually an alternative plan of governance replacing the much-rejected 'Malayan Union', proposed earlier by the British rulers (Abas, 1987).

The newly set-up government of Malaysia at that time was literally fragile, inexperienced of neither governing nor comprehending the actual meaning of democracy (ibid.). In fact, majority of newly independent nations after the World War II had suffered the same challenges. Malaysia back then had no one to turn up to, nor to refer to. The so-declared independent nations were totally artificial. The inhabitants of different races and tribes in Malaysia, got along with each other during the colonial period not by their own choice. The only form of government that we had as reference back were the authoritarian monarchy and colonial rules (Hassan & Rahman, 2000).

Brief History on Traditional Malaysian Media

Modern Malaysia's history on media begun with print media in 1805, with the publication of the first English newspaper in Penang, *The Prince of Wales Island Gazette* (1805 – 1827). It served for British interests in Malaya, particularly for the communities in the Straits Settlements. Whereas, the first Chinese newspaper was *Chinese Monthly Magazine* in Malacca by a missionary, Milne, who worked for London Missionary Society to propagate on religious activities in China (Kamarulbaid et al., 2022). Malay and Indian communities were relatively late in publishing their own vernacular newspapers. The earliest publications were *Jawi Peranakan* (Malays) and *Singhai Warthanani* (Indians), both of which appeared in 1876 (ibid.).

Since then, more newspapers were established and published. The present dominant newspapers in the country were initially published since 1840's. The New Straits Times started its publication in 1845; Sin Chew Jit Poh, 1929; *Nanyang Siang Pau,* 1923; *Utusan Malaysia,* 1967; *Berita Harian,* 1957; and, The Star in 1971 (Hashim & Sarji, 2001). They prevail as Malaysia's mainstream newspapers, despite the establishment of other media agencies, such as *Sistem Televisyen Malaysia Berhad (TV3), ASTRO, Sinar Harian, The Sun, The Star, Nanyang Siang Pau, Sin Chew, Tamil Nesan, Borneo Post, Sarawak Tribune* – as well as other new media agencies such as *Malaysia Chronicle, Malaysiakini, The Rakyat Post.* Today, all Malaysian media agencies had to undergo rigorous and consistent cosmetic changes in their attempt to maintain readerships of the new age – involving changes in format, extensive usage of coloured pages, creation of different sections for easy reading – as well as heavy emphasis on business materials, stock markets, cultural identities, information technology, computers, and latest applications (Musa, 2002).

Brief Root of Malaysian Muslims' Communication Culture

The roots of ethnocentrism in Malaysian Muslims' communication culture can be traced to the heyday of the colonial rule. Culturally, British rulers back then kept different races (Malays, Chinese, and Indians) physically apart during the colonial period. At the time of struggle for independence, majority were Malays. Since British rule in the Malay states was through treaties with the Malay rulers, independent Malaysia had reverted to Malay rule. The Chinese and Indians back then legally had no status of citizenships (Hassan & Rahman, 2000).

It was the Malays who decided that they should share political power with the Chinese, the Indians, and the other non-Malay indigenous people. Malaysia's approach to race relations, like everything else, is unconventional (ibid.). Back then, Malay Muslims at large harboured hopes that they would assimilate to other races, but other races were too big and strong for that (Mohammad, 2006). The differences in religions of the three different races had also militated efforts against assimilation. Attempts to make Malay culture as the official national culture wasn't very successful. In the end, it was accepted that different races should retain their culture but the official national culture largely be that of the Malays. Thus to date, the official language is Malaysian Language, but others may preserve and use as teaching medium in vernacular schools. This approach contrasted significantly with many countries (ibid.). In term of communication culture, Malays and non-Malay differed in attitudes, beliefs, and behavioural patterns concerning political power, political competition, as well as on the rights of citizens and minorities (Hassan & Rahman, 2000). The Chinese relied upon Confucian patterns while Malays from Islamic sources. Traditional Malay conception of power and authority were based on status, hierarchy, and ritual patterns of deference. The Chinese on the other hands, relieved anxieties from political conflict by passing rumours and seeking sympathy from bystanders – whereas the Malays preferred to remain silent and withdrawn, by assuming that 'talking about trouble makes matter worst' (ibid.).

Nevertheless, Malaysian communication culture was founded upon on the spirit of tolerance and pragmatism that flows through every vein of her citizens – of which had enabled the diverse racial culture to coexist, thus far. Such a unique communication culture that we have, had made economists and sociologist grappled with the question: "why have some countries developed economically and becoming prosperous, while others remained mired in backwardness and poverty" for decades. Till date, none had succeeded in finding a definite answer. Referring to data from the Department of Statistics, Malaysia, Malaysian Muslims' population comprised of 63.5 percent from the total population in 2020 (retrieved

10 August 2023, 8:18am MYT). It had been long expected for Malaysian Muslims' communication culture to intertwine with other races. Malaysian Chinese's culture, for instance, is sprinkled with Malay and Indian words, and vice versa. Such assimilation and tolerance has resulted in moulding a more peaceful and stable country (Mohammad, M., 2006).

Even though all cultures are dynamic, there had been no single culture remain dominant throughout the history of mankind (Rahman, S.N.A. & Hashim, N., 2022). It had also been pointed out, that cultural changes proceed at slower pace in societies that're slightly affected by new technological development. With the arrival of ICT revolution at every doorstep after the fall of Berlin Wall on 9th November 1989, everyone began to be affected (Rahman et al., 2022).

Malaysian Muslims' Communication Culture: Digital Adaptation

Digital adaptation into communication culture has become an international challenge due to its rapidity, American's Hollywood culture, especially, have spread worldwide. There is no culture in the world that is not affected or influenced by this onslaught (Mohammad, 2006). When cultures meet, three things may occur – i.e., *Total domination of a single culture; Birth of a new culture (via the mixture of numerous culture);* and, *Birth of the unpredictable culture (which, sometimes harmonious and sometimes tumultuous) with one another* (ibid.).

Today, new media has become an imperative tool in nurturing new communication culture for Malaysians at large. In the past vicennial, our wireless voice communication had significantly expanded, and this phenomenon had been foreseen since year 2000 (Rahman & Hashim, 2022). Since then, more and more Malaysian Muslims becoming information-savvy. In this regard, all Malaysian governments (regardless the changing of governments) had consistently been promoting telecommunication services under the control of local entrepreneurs alone. However, the situation has recently changed when the current government granted admission to foreign entrepreneur of Starlink beginning July, 2023. As the second quarter of this new millennium is dawning, Malaysia's local telecommunications services are expected to play more prominent roles in developing a much better informed-society – in accordance with *Communications and Multimedia Act, 1998* (Rahman et al., 2022).

Birth of New Media into Malaysian Muslims' Domain

Defining 'new media' is rather a very subjective notion. Definitions may vary tremendously and arguments are almost unavoidable. This is due to the term 'new' itself. With today's rapid development of technology, what is extremely new today might be the relic of tomorrow.

However, in the simplest and most agreeable definition, 'new media' can be well understood as the most popular, acceptable, and the latest mass medium for contemporary media agencies in disseminating their messages to their masses. Nevertheless, the new media that we had today came along with the arrival of the new era of globalization, and it began somewhere in late 1989, rooted out from a bad Cold War era in some choked economies (Friedmen, 2000). Though it bore a noble aspiration in reuniting global community, only few scholars realized that it also brought highly unpredictable repercussions. As for Malaysia, ICT became a national policy in 1998. During the early years, only few official websites available to limited number of citizens; involvements of only two political parties

(Democratic Action Party – DAP, and *Malaysian Islamic Party – PAS),* and few non-governmental organizations (Hashim & Sarji, 2001).

Eventually in the past decade, there had been an exponential growth of new media users. The nucleus of this progress was initiated by Malaysian Institute of Microelectronic System (MIMOS), through its JARING subsidiary (the first Malaysia's Internet provider) in 1992. When it was first launched, there were only 28 registered users. Referring to data from *Digital 2023: Malaysia DataReportel*, there are 33.03 million Internet users in Malaysia (as in January 2023), with the penetration rate of 96.8 percent from the total population (retrieved 11 August 2023, 11:05am MYT). The immense success in expanding Malaysia's digital frontiers may be attributed to the hard works of Malaysian government since 1999, when three influential factors of the ICT development were underlined and managed (Rahman & Hashim, 2022).

Among the notorious areas were *increasing activity of telecommunication convergence; increasing functionality of the ICT; increasing performance level of computing power;* and *improving resolutions and data compression of ICT devices*. Next, was the Access to Viable Applications to Malaysian public – which must be made available and viable (ibid.). It demanded for *increasing accessibility and viability to the Internet; increasing presence and viability of on-line information; increasing affordability of appliances;* and *increasing investments in the communication infrastructure* (ibid.). Finally, it dealt with Society's' Adaptation or Adoption of ICT. Indeed, the most difficult is *changing the mind-set of the society; promoting life-long learning traits; and instilling self-regulatory awareness of the ICT & the Internet contents* (ibid.).

Since 2006, ICT developments had necessitated changes in family, social, economic, political, and governmental structures – creating and facilitating new values (Guan, 2006). As Muslims, we should always be on the lookout for adverse consequences and sometimes, we should even reverse certain globalization trends in order to ensure that these adverse consequences will not befall us (Rahman & Hashim, 2022).

Manoeuvring Treacherous Path of New Media

Malaysians at large aspire at developing a capable nation of limitless sacrifice for the betterment of self and everyone. Such is in accordance with The Holy AlQur'an (Al-Hujurat: 10), translated by Abdullah Yusuf Ali (retrieved 10 August 2023, 08:15pm MYT):

> "Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy.".

Mastering the realities of the new media is never a worn-out cliché. Despite the traditional globalization begun when Ferdinand Magellan circumnavigated the globe and eventually resulted in mass colonization, the new era of globalization today seems to be far more threatening (Rahman & Hashim, 2022). Today's globalization via new media should be handled more wisely, and must only be welcomed when it serves the interest of everyone at large. It's essential to consistently remember that the new media is not an exclusive property of anyone. The new media as Malaysian perceived, could bring about a better communication environment provided that the majority are not fanatical (ibid.).

Despite the promise of the new media in creating a utopian society, nothing had been materialised so far. In short, every nation especially Malaysian Muslims must remain steadfast in manoeuvring lingering perils that new media may bring, since its expansion has never been played on a level field. (ibid.).

New Media as Tool for Representing Islam and Muslims
With the arrival of the new media, all Malaysian governments had doubled their monitoring upon media organizations – conventional, non-conventional, and online media. Those measures require collaborative and consistent efforts from both media practitioners and her consumers (i.e. Malaysian public). In this regard, Malaysia had always been a constant believer of Islamic approach in handling her democracy. And democracy is not intended to result in a government unable to govern (Muhammad, 2006.). This is in accordance to the Hadith of the Prophet (peace be upon him – pbuh), quoted in Al-Muwatta' of Imam Malik ibn Annas (Bewley (trans.), 1997):

Yahya related to me from Malik from Salama ibn Safwan az-Zuraqi that Zayd ibn Talha ibn Rukana, who attributed it to the Prophet (pbuh), said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Every *deen* has innate character. The character of Islam is modesty."

Concisely, from the abovementioned Hadith, one may easily comprehend that the innate character of being a Muslim is being modest in all facets of our mundane lives. When it comes to restricting information-sharing among Malaysians, Malaysian governments so far had remained modest. At large the country has consistently agreed not to trample the rights of information to the citizens, and in return, neither should the citizens disregard and negated the rights or authority of the government in governance (Mohammad, 2000).

Impact On Malaysian Muslims' Communication Culture
Since the dawn of ICT in this country, Malaysia has steered towards the industrial age that affecting her society. ICT to Malaysia brings a powerful enabling application that affects profoundly on the lifestyles of both society and individuals in Malaysia. Yet, with great opportunities, came great threats (Jaafar, 2002). No doubt, the progression of ICT brought benefits and adverse consequences. However, it seems imperative to strategically intervene in the acculturation process to maximize the desired outcomes in order to be aligned with the country's aspirations and agendas (ibid.).
Manufacturing hubs becoming evident for the ICT development as the rural dwellers migrated into the urban areas. The patterns of information culture began to change abruptly then. Improvements in the capability of hard wares, soft wares, media storages, and communication infrastructures had allowed for more progression (ibid.). Though Malaysian ICT is not a panacea for all rural development problems, it has proven to generate potentials among rural poor into leaping-up from traditional barriers to significant development and progress. Many aspects have been significantly improved via ICT with effective application of its strategies (DarulIkhsan & Mustaffa, 2023).

The usage of ICT in Malaysia has been expanding rapidly due to new media technologies. Moreover, ICT became possible when computers were merged with the Internet facilities by combining cordless communication technology with powerful soft wares for processing text, and audio-visual materials (ibid.). To date, it provides essential daily interactions in all aspect of life – especially in banking and information sharing. Today, we call them as android phones or smartphones – and its rapidity of expansion had slashed down massive costs on information and communication dissemination (ibid.).

Impact of New Media Against Malaysian Muslim's Communication Culture

As Muslims, we must always believe that knowledge determines the level of civilisation attained by any humanity. Knowledge means power to succeed in any field of human endeavour (Mohammad, 2006). The ignorant Arab, the *jahiliyyah*, for example, upon embracing Islam and obeying the injunctions of Islam, were required to "read" (i.e. to acquire knowledge), so as to be able to build a great civilisation within a short space of time (ibid.). At the end, we know of many of their great scholars today, such as Ibn Sina, Ibn Rushdi, Ibn Khaldun, Al Farabi, and AlKhawarizmi – which were ahead of everyone in the fields they specialised at. It was the level of knowledge and the sophistication which came with it, that gave the Muslims' civilisation its place in the pantheon of historical archives (ibid.).

Implications On Malaysian Muslims' Communication Culture

By virtue, all technology is neutral, and it's up to mankind to manoeuvre. However, any form of development will eventually implicate societal values in three major areas (Hassan & Rahman, 2000): *The Positive; The Negative; and The Unpredictable*. In term of *Positive Implications*, ICT has allowed the impossible to happen. Malaysian nowadays could gather vast essential information via new media. There is borderless freedom of choice in broadening one's view through numerous applications. Among those are e-commerce, e-telemedicine, e-government, e-sovereignty, and so on (ibid.). There's also an interactive platform of interactions, where everyone has an equal chance to be heard and accessed.

In term of *Negative Implications*, ICT are digitally dividing the society. It's impossible to have everyone embrace the technology at the same pace. Malaysian society today is consistently divided between the haves and the haves not ventured into the digital knowledge (Ahmed, 2001). Failing to the access of ICT might resulted in failing to seek knowledge and eventually be left behind forever. This major weakness of ICT lies in its rapid advancement. Keeping up requires continuous investment. With today's global recession, developing countries like Malaysia needs more than mere patience and perseverance. The final implication *(The Unpredictable),* is actually the scariest realm of ICT. There's nothing certain to be prepared of, nor something definite to be feared of. While the new media allows effective information transfer, it also allows users to be tracked, harassed, scammed, and shamed by others. No one will ever know the actual identity of the culprits (Hassan & Rahman, 2000). Further, there's also a concern on whether the Internet will transform the global society into a single entity on the basis of mutual information sharing, or end up being manipulated and utilized by others (Greider, 2000).

MyDIGITAL: Overall Implications Against Malaysian Muslims

Embarking from the ratification of *Communications and Multimedia Commission Act 1998,* Malaysia has recently come up with Malaysia Digital Economy Blueprint (MyDIGITAL).

It was officially launched on 19th February 2020 by the then Malaysian Prime Minister, Tan Sri Muhyiddin Yassin (Rahman et al., 2022).

The new plan aimed at transforming Malaysia into becoming a digitally-driven, high income nation, and a regional leader in digital economy. It had been endorsed via Malaysia's Economic Planning Unit (retrieved 10 August 2023, 8:18am MYT). As reported by Priya Sunil in *Human Resources Online.net* on 22nd February 2021, The Plan was drafted to inclusively empowering every Malaysian.

More, it aspires to complete the country's national development policies such as the *12th Malaysia Plan* and *Shared Prosperity Vision 2030* (Rahman et al., 2022). To attain such aspirations, four essential digital infrastructures will be built via the cooperation between government and private sectors. Reportedly, the first RM12 billion to RM15 billion will be invested by *Cloud Service Provider* (CSP) companies over the next five years. The then government had given conditional permission to four CSP companies (i.e. *Microsoft, Google, Amazon* and *Telekom Malaysia*) in the effort of building and managing hyper scale data centres and cloud services (ibid.). Those companies are expected to collaborate with local universities in founding up *The Faculty of Artificial Intelligence.* However, there had been no reported progress since the changing of government on 21st August 2021.

Adapting to New Media Realms by Malaysian Muslims
In year 2000, the tiny microchip has enabled six billion people on earth to gain access to all the information they want and more. It is up to anyone to utilise this facility for whatever purpose. Muslims at large, would become richer in both physical and spiritual sense. With such technology, even the whole Library of Congress is available on the Internet. There lie golden opportunities for all Muslims (especially Malaysian Muslims) to build a better and fairer world (Mohammad, 2000). Venturing into the fact that today the Muslim ummah is at its weakest, we must perceive the arrival of the new media as an opportunity for redemption. Muslim countries at large must be adaptive to the changing world (Rahman et al., 2008). Despite being resourcefully rich, Muslims are economically poor and weak. While some of us live amidst plenty, the majority of the ummah live in abject poverty. While there had been many breakthroughs in science and technology, for Muslim ummah the condition has become one the widespread of ignorance and backwardness (ibid.).

This in fact, in stark contrast to the golden age of Islam of which was a period of both temporal and spiritual achievements – an age of wisdom and illumination. The age of whence Persian Empire and much of the Roman Empire fell to the Muslims' knowledge supremacy. Back then, Islam quickly established a new order by stretching from the Pyrenees to the Himalayas, an empire larger than the Roman at its height. How low have we fallen today, compared to what we were before. It is time for Islamic World to take a hard look at itself and decide whether we want to move forward and how we can do so (ibid.). Today, most Malaysian Muslims have ventured into *gig-economy* – an expansion of new media development (Rahman et al., 2022). As reported in an extensive article by Nur Zarina Othman, titled *Blueprint set to boost Malaysia's digital economy* (published by *The New Straits Times* on 19th February 2021, retrieved 09 August 2023, 12:55 MYT), Insha'Allah by 2025, around 22.6 percent of Malaysia's Gross Domestic Product Malaysia's will be contributed by this new media, and expected to lay out 500 thousands of job opportunities. The summation may best be presented by the table below (ibid.):

Table 1:
Aspired Achievements of Malaysia' Digital Economy Blueprint on Three Different Inter-Involving Sectors

CIVIL SECTORS (Continuous Aspirations)	GOVERNMENT SECTORS (Aspired Objectives)	BUSINESS SECTORS (Aspired Objectives)
➢ 100% Internet access ➢ 500,000 job vacancies ➢ 100% online learning access ➢ Faculty of Artificial Intelligence at local universities	➢ 80% of end-to-end online government services ➢ 80% usage of *cloud storage* across government sectors in 2022 ➢ 100% digital literacy amongst civil servants	➢ 22.6% of GDP from digital economy by 2025 ➢ 30% productivity increase in all sectors by 2030 ➢ RM70 billion investment in digitalization

Nevertheless, new media today provides opportunities for Muslims to diminish hatred and enmity towards Islamophobia, by conveying the truthful message, rather than mere mockeries. Evidently, there are many more instances of media being unfair to Islam and discriminatory against Muslims, and it's impertinent to abridge misunderstanding via the provision of this new media (Hassan et al., 2020).

Such deeds are highly commendable by The Holy AlQur'an (Al-Hujurat:6), translated by Abdullah Yusuf Ali (retrieved 12 August 2023, 09:45pm MYT):

> "O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done."

Congruently, Prophet Muhammad (pbuh) strengthened the message of peace, quoted in Al-Muwatta' of Imam Malik ibn Annas (Bewley (trans.), 1997):

> Yahya related to me from Malik that Yahya ibn Sa'id Said that he heard Sa'id ibn al-Musayyab say, "Shall I tell you what is better than much prayer and *sadaqa*?" They said, "Yes." He said, "Mending discord. And beware of hatred – it strips you (of your *deen*)."

Conclusion

Without prejudice, today's new media is hugely Western-influenced and promotes popular culture values, and has brought mankind to the threshold of cyber revolution. It literally moving with the speed of light by opening-up endless opportunities and transforming our whole existence from the moment microchip was invented (Rahman et al., 2008). Thus, if most Malaysian Muslims utilise this new media opportunity properly, we may succeed in the nearest future in eradicating misunderstanding and misconception of Islam – as well as empowering the much needed physical and spiritual strength alike. Undoubtedly, the current trend amongst global societies to be more information-based and increasingly hunger for faster and better information will prevail (ibid.). In encountering such challenges, Malaysian

Muslims especially, must begin to re-comprehend properly the teachings of The Holy AlQur'an and aHādīth, before venturing further into the perilous path of new media. In this regard, perhaps Malaysia is best to come up with our own model – because, a successful plan for a country does not ensure the same success to another. This new model must be defined according to the needs and requirements of Malaysian citizens primarily in the light of AlQur'an and aHādīth.

Such aspiration is never an impossible quest, for Malaysia has succeeded in combating countless challenges before. Lest we forget, we began from an agricultural-based country, and later steered towards the industrial age and becoming a manufacturing hubs for the country's development. When foreign investors ensued not much later, by the blink of an eye Malaysia had succeeded in transforming into a manufacturing hub with the best infrastructures in the Southeast Asia (Hassan et al., 2020). Today, we must react with the same attitude (but with a new set of strategies) in manoeuvring and managing challenges of the new media. We must believe firmly that only by upholding to the two sacred doctrines, Allah Subhanahuwata'ala will eventually grant us absolute attainment, as He had solemnly promised in The Holy AlQur'an (translated by Abdullah Yusuf Ali) in Surah Al-Hujurat, verse 6 (retrieved 13 August 2023, 03:05am MYT):

> "It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness".

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