

Al-Fatâ (Muslim Muda Indonesia) Buletin and Modernity: A Case Study of Discussing the Qur'an in Relation to Tolerance and Nationalism

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Abstract: This paper discusses one example of an effort to respond to the widespread understanding of radicalism among young Indonesians. This study is considered important because there have not been many efforts made by various groups that target young people. Al-Fatâ Bulletin (Muslim Muda Indonesia) is the result of a collaboration between The Political Literacy Institute, Convey Indonesia and PPIM UIN Jakarta on August 25, 2017. The purpose of this publication is to convey the peaceful messages of Islam. Using descriptive analysis, the authors discuss how *Al-Fata* bulletin which is published on every Friday relates its content to tolerance and nationalism in the emergence of religious radicalism in the country. This study finds that the management of al-Fata deploys four steps in present the content of the bulletin, first, by describing the sources of Islam, such as the Qur'an and Hadith and citing several interpretations and traditions of the hadith according to the theme raised. Secondly, by describing the current issues and some social realities faced by society today. Third, by discussing the dimensions of tolerance and nationalism with relevant religious messages. Finally, by providing religious messages in achieving peace for the reader. By applying these four steps, they are able to send peaceful messages of Islam (rahmatan lil alamin) in the frame of Tolerance and Nationalism. In other words, they send the messages that are opposed to religious radicalism.

1 INTRODUCTION

Many mosques in Indonesia, especially in big cities, provide weekly bulletins which are circulated every Friday, ie before or after the implementation of Friday prayers. Although the publication was carried out by various organizations and NGO (Non-Governmental Organization), some radical and extremist movements have been active in using the weekly bulletin media as a tool to spread their thought and ideology. One of them is the Kaffah bulletin, the new name of the Al-Islam HTI bulletin. This bulletin intends to revive Muslims from a allegedly very severe decline, freeing people from the ideas of system or legislation which is considered kufr, and freeing them from the power and domination of pagan countries in the sense of rejection of democracy.

HTI, through its bulletin, consistently propagates the Khilafah Islamiyah to the community

as a better system than the democratic one. It for example criticizes the application of democracy system by Indonesian State because this system is wrong and deviates from the teachings of the Shari'a. Through publication of bulletin, HTI's propaganda tries to influence public perception. If only, the bulletin circulated by the HTI continues to be read by hundreds or even thousands of Muslims, without being countered by other bulletin publications, it is likely that Indonesian democracy will be threatened.

In addition, the release of the latest PPIM UIN Jakarta 2017 survey, shows that high school and college students 17.3 percent have intolerant actions and 7 percent act radically. Although this number is small, if left unchecked, it will have a significant effect in the future. Therefore, the weekly bulletin "Muslim Muda Indonesia" (MMI) initiated by The Political Literacy Institute in Jakarta in collaboration with PPIM and UNDP has a strategic position to strengthen tolerance through religious education,

and at the same time functions as a counter anti-democratic narratives. Furthermore, this program is important as a continuation of volume MMI 1. As already done, volume 1 MMI received a positive response from the community. Many mosque administrators appreciate and support the issuance of MMI.

In addition to the preaching of the Qur'anic peace through the weekly Bulletin media on every Friday, there are also several media including conceptualizing the news in the social media arena (Iftitah Jafar, May 2017), verses of the Qur'an in the frame of the nation's daily newspaper (Adrika Fithrotul Aini, June 1, 2015), Reading the verses of the Qur'an through media propaganda (Jafar Iftitah June 1, 2013), learning the Koran through online media (Ginanjari Akbar January 2013), Islamic diffusion through print media (da'wah bi al-qalam, bi al-kitabah) is an integrated part of Islamic sermon studies (da'wah). This is one of the media or dakwah channels (Umi Halwati July 2012).

The adoption of the potential of religious radicalism can run well through the development of discourse movements based on religious nationalism (Muh. Khamdan, February 2016), Islam is a revelation religion revealed by Allah through His Messenger, Muhammad SAW as a mercy to the universe, rahmatan li al-'alamin, and is universally applicable as a guide for humans throughout the world, in the East and in the West, *min masyariq al-ardhi ila magharibiha* (Suryan A. Jamrah, July-December 2015), Indonesia, the country with multi-religious beliefs is a country where radicalism can thrive. Therefore, the cultivation of tolerance needs to be emphasized in each individual, as already applied to the pantura interfaith community (Kholidia Efining, 2016).

2 METHODS

This study focuses on the discourse of modernity found in the weekly bulletin al-Fatâ (Muslim Muda Indonesia) on verses of tolerance and nationalism. Modernism literally means "new". This term is popular or often referred to as the modern time or the characteristic of the present of the recent time. According to Mohammed Arkuon the term modernization comes from the word modernus (Latin) which was first used by Christians around in 490 AD (Hellenic and Roman philosophy) which showed the existence of a shift from the old Roman period to the Christian period. While modernization means renewal, then the word

modernism is a new view or method, specifically regarding the tendency of the issue of religious beliefs to subjugate tradition in an effort to harmonize with new thinking (Joeseff Sou'yb, 1987).

In the Indonesian National Encyclopedia, nationalism is defined as:

"Nationalism that grows because of the similarities of fate and history and the importance of living together as an independent, united, sovereign, democratic and developed nation in a united nation and state and common ideals to achieve, maintain and perpetuate identity, the unity, prosperity and strength or power of the nation state concerned".

While tolerance has three models commonly practiced. *First*, tolerance among fellow (internal) religious communities. The emergence of four schools of jurisprudence is valid evidence of how the Islamic world highly appreciates differences of thought. Countless numbers of books discuss different views with their respective arguments. *Second*, inter-religious tolerance. We live in a country that guarantees religious freedom. Whatever religion we have to respect each other. *Third*, tolerance in state life. *This third*, model tolerance places Islam as a value order that is ready to dialectically with democratic life.

The data used in this study uses Al-Fata media bulletins and other related ones which are published weekly. The authors particularly pay attention to verses relating to tolerance and nationalism. The data are described and analyzed in terms of how par they are constructed to offer peaceful Islam (Lois O Katsoff, 1992). In other words, this research presents the content of Islamic discourse that can counter topics of violence and hatred spread by extremist groups.

2.1 Al-Fatâ Bulletin (Muslim Muda Indonesia)

Broadly speaking, the bulletin publishing performance is divided into 4 agendas. *First*, the preparation stage in the form of program design workshops, editorial internal meetings, and enriched with focus group discussions (FGD). *Second*, program execution which includes two parts, writing the contents of the bulletin and distribution. *Third*, monitoring, assessment and evaluation, this section includes reporting the process and response of the audience to each edition of the bulletin. *Fourth*, the managerial secretariat and members. To make things easier, this variety of

agendas is presented in the agenda table and time line.

The editorial composition of the Indonesian Young Muslim tabloid consists of 24 people. Among them are those who work as coordinators, team writers, editors, proof readers, lay outer, distributors, admin and finance.

The purpose of the Al-Fatâ Bulletin (Muslim Muda Indonesia) is *First*, to preach the message of Islamic peace (*rahmatan lil alamin*) to the public, especially in moments of weekly religious rituals, such as the Friday prayer and the majlis taklim, especially in the region - areas that are potentially at risk of being infected with the teachings of radicalism. *Second*, Strengthening inclusive (open) religious understanding and providing creative enlightenments and solutions to the various problems faced by Muslim communities, in the social, political, economic and cultural spheres. *Third*, Provide a comprehensive perspective on the governance of life in the community and state, so that it can counteract radical ideas marketed by extremist groups.

2.2 Distribution

The weekly bulletin has 4 pages. Published every Friday, the bulletin is entitled as "Muslim Muda Indonesia," published about 20,000 exemplars distributed to the mosque and the Majlis Taklim. Areas that are used as partners cover 6 cities. South Tangerang, Jakarta, Depok, Tangerang City, Bogor and Bekasi. Its distribution includes the following mosques and majelis taklim:

1. Mosque and majlis taklim in South Tangerang (3,300 throws)
2. Mosque and majlis taklim in Jakarta (4,000 throws)
3. Mosques and majlis taklim in Depok (3,000 throws)
4. Mosque and majlis taklim in Tangerang City (3,300 throws)
5. Masjid and majlis taklim in Bogor (3,000 throws)
6. Mosque and majlis taklim in Bekasi (3,200 throws)

Bulleint in content in digital forms will also be published on social media; Facebook, Twitter, Instagram and Whatshap. This digital version publication is considered important to bring the bulletin closer to the tendency of millennials who access information more frequently via the internet and social media networks.

3 DISCUSSION

Mass media is one element of communication to the community. It is important tool because it can be used as a means of channeling messages to readers. Assessing mass media as a product of media text interaction, the analysis must reveal the reader's proactivity as a set of socially shaped and structured practices. Furthermore, this will produce awareness that is critically framed against the text (Andrika Fithrotul Aini,2015). The Al-Fata Bulletin (Muslim Muda Indonesia) provides a summary of the tables and maps of the verses of the Qur'an which are framed on the dimensions of tolerance and nationalism.

Tolerance dimension

NO	TITLE	NAME OF SURAH	TOLERANCE DEMENSION
1.	Courteous in meditation	QS. An-Nahl: 125	Da'wah with policy and humility.
2.	Hajj and Tolerance	QS. Al- Hujurat: 13 QS. Al-Baqarah: 256 QS. Al-Kafirun : 6	Tolerance between religious believers in the Islamic theological system.
3.	Islam and the Message of Solidarity	QS. Al-Hajj: 37	Islamic value is the value of brotherhood.
4.	Developing Peaceful Religion	QS. al-Baqarah: 4 QS. al-Syura: 13	Tolerance and moderation must not be separated intra-religion and between religions.
5.	Islam and Culture	QS. Al-An'am: 108 QS. Al-Kafirun: 6	The difference will lead us to the gate of independence.
6.	Spirit of the Prophet	QS. Al-Anbiya:107 QS. Al-Ahzab: 21 QS. Al-Nahl:125	Prophet Muhammad saw preaching using wisdom and virtue.
7.	Avoid yourself from corrupt behavior	QS. An-Nisa: 29	Corruptive behavior must be avoided.
8.	Islam and Local Wisdom	QS. Al-Kafirun:6 QS. Al-An'am: 108	The diversity of traditions, cultures and local wisdoms should not be confused with Religion.
9.	Grounding Islamic Moderation	QS. Al-Kafirun:6	Muslims must compete in kindness.

NO	TITLE	NAME OF SURAH	TOLERANCE DEMENSION
10.	Millennial Generation Da'wah	QS. At-Taubah: 71 QS. An-Nahl : 125	Millennials are able to participate in spreading the message of peace in Islam.
11.	Growing an attitude of	QS. Al-Isra': 7	Islam teaches the importance of social morality.
12.	Friendly Social Media	QS. Al-Isra': 7	A message not to spread hatred.
13.	Contextualization of	QS. Al-Isra: 7	Mutual respect is recommended.
14.	Increase Scientific Intention	QS Al-Alaq: 1-5 QS. Al-Mujadalah: 11	Islam teaches to love science.
15.	Ta'awun and	QS. Al-Hujurat:13	Need to foster an

In the above usages, all discussed verses contain the meaning of tolerance, signifying the message of QS al-Kafirun: 6, which reads *"for you your religion, and for me my religion"*.

In this verse it comes down, there is an incident in which the Quraysh infidels bid to the Messenger of Allah: *"O Muhammad, if you do not mind following our religion for one year, then we will turn to your religion for a year too"*. As an answer to this problem, the Prophet received revelation, namely QS. al-Kafirun. Openly the Prophet gave an answer to them, forever not meeting at one point between the Kufri religion and the right Islam (A.Mudjab Mahali,2002). With this paragraph, the Al-Fatâ (Indonesian Young Muslim) bulletin argues that tolerance among religious believers is one of the important treatises in the debate.

Dimension of Nationalism

NO	TITLE	NAME OF SURAH	DIMENSION OF NATIONALISM
1	Thankful for Diversity	QS. Al-Hujurat: 13 QS. Ar-Rum : 22 QS. Al-Anfal: 61	Warning to humans that one's glory is not determined by nation, language, and tribe.
2.	Young Generation for Peace	QS. Al-Anbiya:107	Young people are encouraged to have the character of the Prophet.
3.	Hijriyah New Year Spirit	QS. An-Nisa: 58 QS. An-Nisa:135 QS.Al-	Hijriyah new year spirit for Muslims

NO	TITLE	NAME OF SURAH	DIMENSION OF NATIONALISM
4.	Islam and Political Ethics	QS. Al-Nisa: 58 QS. Al-Anfal: 27	As a Muslim, the majority has a very large responsibility.
5.	Santri dan NKRI	QS. Al-Hujurat: 13	Santri (student) must be able to play an active role in fostering a spirit of unity.
6.	Youth Oath Spirit	QS. Al-Anbiya: 107	The Muslim Young Generation should follow the Prophet's advice to be virtuous.
7.	Islam and Nationalism	QS. Al-Anbiya: 107 QS. Al-Ahzab : 21 QS. al-Ikhlâs: 1 QS. An-Nisa: 135 QS. Al-Hujurat: 13	Pancasila is not against Islam.
8.	Understanding Heroes' Day	QS. Al-Kafirun: 6 QS. Al-An'am: 108	Commemoration of Heroes' Day is a moment for the nation to ward off the seeds of radicalism and terrorism.
9.	Hoaxes and Public Civilization	QS. Al-Nahl: 125	Islam does not encourage to spread hatred.
10	Improving Millennials' Glory	QS. Al-Hujurat:13	Millennial generation that must be equipped with Religion.
11	Mother's Day Spirit	QS At-Taubah:71	A warning that a woman's sacrifice is very heavy.
12	New Year and Self Improvement	QS. Al-Hasyr:18	Self-improvement.
13	Social Wisdom in the Year of Politics	QS. Al-Lukman: 22 QS. Al-Hajj : 77 QS. Al-	During the campaign period, Muslims should make peace.
14	Deradicalization in adolescents	QS. Al-Anbiya:107	The next generation of the nation must be smarter and wiser in addressing Indonesia's diversity.

NO	TITLE	NAME OF SURAH	DIMENSION OF NATIONALISM
15	Prophet as Uswatun Hasanah	QS. Al-Ahzab: 21	The Prophet Muhammad in giving examples we must respect, do justice, and love the country to achieve a peace in the nation.

All titles contain the meaning of nationalism. All these usages signify the message of QS. al-Anbiya: 107, "We did not send you, but to (be) a mercy for the universe" In this verse, al Qurthubi said from Ibn Abbas, "Muhammad is a mercy for all humans. So whoever believes in him and justifies him, then he is happy, and whoever does not believe in him will not experience the same experiences that have befallen the people before them (al-Qurtubi,2008).

The Al-Fatâ (Muslim Muda Indonesia) bulletin found four steps to deliver da'wah written in each edition. *First*, to explain the sources of Islam, such as the Qur'an and Hadith and to quote some interpretations and traditions of the hadith according to the theme raised. For example, the title "Compassionate in Bermedsos" (one who uses a social media device) uses a hadith which reads "From the Sahabah of Ibni Umar, from the Prophet Muhammad. He said: Whosoever denounces his brother, he truly has disbelieved one of the two. "Which of these hadiths was narrated by Imam Ahmad in the book of Musnad. In this bulletin it is clear that Imam al- Bukhari, Imam Muslim, Imam al-Thayalisi, and Imam al-Thahawi also narrated the hadith from the same path, namely from the companions of Ibn Umar (may Allah be pleased with him). From another point, Imam Abu Nu'aim al-Ashbihani related it from shahabat Mu'awiyah bin Suwaid ra.

The bulletin of Al-Fatâ (Muslim Muda Indonesia) also elaborates on the Hadith narrated by Muslim narrators such as Imam Ibn Hajar al-'Asqalani in the book of *Fath al-Bari*. This hadith is understood as a form of severe prohibition on mutual affection among people Muslim.

Other themes related to the delivery of da'wah by exposing religious sources such as "Gratitude for Diversity" by using QS. Al-Hujurat: 13 "O people! Indeed, We have created you from a man and a woman, then We have made you nations and tribes so that you know each other. Indeed, the noblest of you in the sight of Allah is the most

fearful. Indeed, Allah is Knower, Examining. This verse presented by Al-Fata Bulletin means reminding humans that a person's glory is not determined by nation, language, and tribe. Allah SWT makes this difference so that people respect each other and can create unity and peace. Because one's piety is measured by who is the most fearful among them.

In addition to the sources of Religion in the form of the Qur'an, the Al Fata Bulletin also presents with hadith. Like the theme "Building Peace of Religious People" which narrates H.R. Muslims, narrated from the Companions of Abu Hurairah ra, the Messenger of Allah said: "My parable and the parable of the previous prophets is like someone building a house and perfecting and beautifying it. Then people surrounded him and admired him, saying: "We have never seen a building that is more beautiful than this building before, only there is one brick (which has not been placed)", one brick is me. According to the explanation of the Al Fata Hadith Bulletin, this is important to see and still very relevant in our lives now. The Prophet Muhammad likened religions before Islam was like a house. The house has been built. The teachings of Islam brought by the Prophet Muhammad were not to damage or destroy the house. The Prophet even reaffirmed that Islam was present to the earth to perfect previous teachings.

Secondly, to describe the current issues and some social realities faced by society today. For example, the title "Understanding Heroes 'Day" related to the occurrence of Heroes' Day, which we should be able to inherit this spirit. According to Al-Fata the hero's anniversary warning bulletin is a strategic moment for the nation's children to reaffirm the spirit of unity to counteract the seeds of division. "Santri and NKRI" relating to Santri Day, "Santri and NKRI" related to the Santri day, on October 22, was implemented by the government as the National Santri Day. The decree is stated in Presidential Decree Number 22 of 2015. Historically, that date was chosen by referring to the Jihad Resolution event which was inaugurated by Hadlaratus Syaikh Hasyim Asy'ari (1875-1947) on October 22, 1945. Al-Fatâ bulletin the role of kiai and santri for the Unitary State of the Republic of Indonesia (NKRI) it is very large and must not be forgotten. "Mother's Day Spirit" is related to Mother's day, "Mother's day spirit" related to Mother's Day, which coincides with December 22, Indonesian people commemorate Mother's Day. This tradition began since the issuance of the Decree of the President of the Republic of Indonesia No. 316 of 1959 signed by the

President Ir. Soekarno. This National Mother's Day was realized to commemorate heroes from women, including Martha Cristina Tiahahu (1800-1818), Cut Nyak Meutia (1870-1910), Maria Walanda Maramis (1872-1924), Kartini (1879-1904), Dewi Sartika (1884-1947), Nyai Ahmad Dahlan (1872-1946), Rasuna Said (1910-1965), and so on. and there are many other themes.

Third, to discuss the dimensions of tolerance and nationalism with relevance to religious messages. For example, the title "*Haji and Tolerance*" discussed the tolerance model that is commonly practiced by religious people. Because even though Islam is adopted by the majority of the population in Indonesia, it does not mean that other religions deserve to be denied. Then the discussion about the Nationalism dimension, as illustrated in the example entitled "*Islam and Nationalism*." It discussed the philosophy of life called Pancasila. Pancasila is used for the formulation of various things such as social, political, cultural, economic, and everything related to citizens, nations, and the State. Because Pancasila is seen as not contradicted to the teachings of Islam.

Fourth, to provide religious messages in achieving peace or peace to the reader. For example, the title "*Ta'awun and Social Solidarity*" is explained in this bulletin that the virtues of a person are not determined by their ethnicity, race and skin color. One group is not considered superior to other groups due to race and ethnic factors. Only the factor of piety and the weight of competing in goodness can deliver the glory of individuals and groups.

Other themes that provide religious messages such as Avoidance from Corrupt Behavior "*Al-Fatâ Bulletin* provide three religious messages that are used as the basic capital to eradicate corruption. (1) Internalization of religious values. Corrupt behavior can be avoided if every believer, including Muslims, is able to extract religious teachings into him, and articulate them into good words and deeds, (2) Extending the resonance of the anti-corruption movement through digital channels, (3) Strengthening movement group cohesiveness. Like the theological-morality approach. This approach at the time of the Prophet and the first Caliphate, the public and interest groups were directed at understanding religious texts while obeying the main figures, in this case the Prophet Muhammad and the teachings of Islam related to corruption restrictions.

In addition to the four-step method of writing models in terms of da'wah, *Al-Fata* (Indonesian Young Muslim) bulletin also received

positive comments for its readers. Among them is proven from social media networks (Instagram) which have 1923 followers (readers) and 61 posts that have been uploaded starting on September 15, 2018. For the social media world in particular Instagram followers of 1923 thousand are quite numerous and prove that this tabloid has a positive impact on The community is well digital nowadays. The following are some comments displayed in the comment's column:



In addition to some positive comments from readers, other works that are relevant to this study, namely the dissertation written by Moch. Syarif Hidayatullah Lecturer at the Faculty of Adab and Humanities, entitled "*Sermon Manuscript on the Past in the Archipelago*" which in this study highlighted past sermon texts in the archipelago. The results of this study can also answer the sign of how the role of sermons in the development of the soul of the Islamic community of Nusantara Nusantara since the past. This dissertation has the same object as this study, as well as discussing Islamic Religion literature. It's just that the realm of study is discussed differently.

4 CONCLUSION

Al-Fatâ Bulletin has four processes in presenting a theme that is raised every week. *First*, to explain the sources of Islam, such as the Qur'an and Hadith and to quote some interpretations and traditions of the hadith according to the theme raised. *Secondly*, to describe the current issues and some social realities faced by society today. *Third*, to discuss the dimensions of tolerance and

nationalism with relevance to religious messages. *Fourth*, to provide religious messages in achieving peace or peace to the reader.

Al-Fatâ is considered as a strategic propaganda media for narrating Islam rahmatan lil alamin and also an effort to reduce the provocation of anti-Pancasila and NKRI movements.

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