



Prinsip Karakter Orang Beriman dalam Menegakkan Kebenaran Sesuai Surah Al-Anfal

The Principle of Believers' Character in Upholding Truth in Accordance with Surah Al-Anfal

مبدأ شخصية المؤمنين في تأييد الحق في مضمون سورة الأنفا

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Abstrak

Membela kebenaran berkaitan erat dengan mendukung agama Allah, terutama melalui dakwah dan amar ma'ruf nahi munkar. Namun, banyak umat Islam kurang memahami karakteristik orang beriman dalam memenuhi misi ini. Kajian ini mengeksplorasi prinsip-prinsip panduan yang terdapat dalam Surat Al-Anfâl, yang menguraikan ciri-ciri khas orang beriman sejati, terutama di masa konflik dan pergulatan moral. Surat Al-Anfâl, yang diturunkan pada momen penting dalam sejarah awal Islam, menyajikan pelajaran abadi tentang keimanan, ketekunan, persatuan, keadilan, dan kepasrahan kepada Allah. Dengan menggunakan pendekatan analitis, kajian ini menyelidiki konteks historis surat tersebut dan menyoroti relevansinya dengan tantangan kontemporer. Prinsip-prinsip kunci yang diidentifikasi meliputi keimanan yang teguh kepada Allah, kesabaran dalam menghadapi kesulitan, solidaritas antar umat Islam, integritas moral, dan keyakinan strategis terhadap dukungan ilahi. Prinsip-prinsip ini dibahas terkait ayat-ayat Al-Qur'an dan tafsir klasik maupun modern. Kajian ini juga menarik paralel antara pengalaman Nabi Muhammad ﷺ dan umat beriman masa kini, menawarkan strategi praktis untuk pengembangan spiritual, keterlibatan masyarakat, dan dialog yang konstruktif. Temuan ini menekankan bahwa membela kebenaran harus berakar pada iman yang tulus dan mengikuti petunjuk ilahi untuk meraih kemenangan ilahi.

Kata Kunci: Kebenaran, Al-Anfal, Tafsir, Dakwah, Rampasan Perang

Abstract

Defending the truth is closely linked to supporting God's religion, especially through da'wah and enjoining good while forbidding evil. However, many Muslims lack a clear understanding of the believer's characteristics in fulfilling this mission. This study explores the guiding principles found in Sûrah Al-Anfâl, which outlines the defining traits of true believers,

particularly in times of conflict and moral struggle. Sûrah Al-Anfâl, revealed during a pivotal moment in early Islamic history, presents enduring lessons on faith, perseverance, unity, justice, and reliance on Allah. Using an analytical approach, the study investigates the historical context of the surah and highlights its relevance to contemporary challenges. Key principles identified include firm belief in Allah, patience in hardship, solidarity among Muslims, moral integrity, and strategic trust in divine support. These are discussed concerning Quranic verses and both classical and modern tafsir. The study also draws parallels between the experiences of the Prophet Muhammad ﷺ and today's believers, offering practical strategies for spiritual development, community engagement, and constructive dialogue. The findings emphasize that defending the truth must be rooted in sincere faith and guided by divine principles to merit divine victory.

Keywords: Truth, Al-Anfal, Tafsir, Dakwah, Spoil of War

الملخص

يرتبط نصره الحق ارتباطًا وثيقًا بنصرة دين الله، لا سيما من خلال الدعوة والأمر بالمعروف والنهي عن المنكر. إلا أن كثيرًا من المسلمين يفتقرون إلى فهم واضح لخصائص المؤمن في أداء هذه الرسالة. تستكشف هذه الدراسة المبادئ التوجيهية الواردة في سورة الأنفال، التي تُبرز السمات المميزة للمؤمنين الحقيقيين، لا سيما في أوقات الصراع والأخلاق. نزلت سورة الأنفال في لحظة محورية من التاريخ الإسلامي المبكر، وتقدم دروسًا خالدة في الإيمان والصبر والوحدة والعدل والتوكل على الله. ومنهج تحليلي، تدرس الدراسة السياق التاريخي للسورة وتُبرز أهميتها في مواجهة التحديات المعاصرة. تشمل المبادئ الرئيسية التي تم تحديدها الإيمان الراسخ بالله، والصبر في الشدائد، والتضامن بين المسلمين، والنزاهة الأخلاقية، والثقة الاستراتيجية بالعون الإلهي. وتناقش هذه المبادئ من خلال الآيات القرآنية والتفسير القديمة والحديثة. تُقارن الدراسة أيضًا بين تجارب النبي محمد ﷺ ومؤمني اليوم، مقدمةً استراتيجيات عملية للتطور الروحي، والمشاركة المجتمعية، والحوار البناء. وتؤكد النتائج على أن الدفاع عن الحق يجب أن يكون نابغًا من الإيمان الصادق، وأن يتبع الهداية الإلهية لينال النصر الإلهي.

الكلمات المفتاحية: الحقيقة، الأنفال، التفسير، الدعوة، غنيمه الحرب

INTRODUCTION

In today's world, where truth is often obscured by falsehood and believers face numerous challenges in maintaining their faith, the teachings of Sûrah Al-Anfâl are more relevant than ever. Particularly Muslim as da'i (The one who calls for good deeds). This surah not only recounts historical events but also provides timeless lessons on the virtues and values that should guide believers in their efforts to defend the truth. It also aims to delve into the characteristic principles outlined in Sûrah Al-Anfâl, offering a detailed examination of how these principles can be applied in contemporary contexts. By understanding and embodying these principles, believers can strengthen their resolve and effectiveness in defending the truth.

Sûrah Al-Anfâl, the eighth chapter of the Quran, provides profound insights into the nature and conduct of believers, especially in the context of defending the truth. Revealed in the early years of the Muslim community's struggles, this surah addresses themes of faith, patience, perseverance, and the divine support granted to those who strive in the path of truth. It also contains the command to prepare for war against enemies, the command to speak truth out loud, and the prohibition of quarreling. It does call on the polytheists to stop opposing Islam and calling to fight them, as well as contain a warning against hypocrites. It serves as a powerful reminder of the characteristic principles that believers must embody to uphold and defend the truth.

METHODOLOGY

The library approach utilized in this analytical methodology encompasses an in-depth examination of the teachings and principles outlined in Sûrah Al-Anfâl of the Quran. This approach involves thorough research and analysis of authoritative Islamic literature, including tafsirs (exegeses), hadith collections, and scholarly interpretations. By drawing upon a wide range of reputable sources such as various tafsir books from classic, late, and contemporary mufasssir, this methodology ensures a comprehensive understanding of the surah's historical context, thematic content, and moral lessons. Moreover, the library approach facilitates the identification and exploration of characteristic principles highlighted in Sûrah Al-Anfâl, such as faith, patience, perseverance, and divine support in the face of adversity. Through critical analysis and synthesis of these principles, this methodology aims to elucidate their relevance and applicability in contemporary contexts, particularly for Muslim da'is (callers to good deeds). By employing the library approach, this study seeks to equip believers with the knowledge and insights necessary to strengthen their resolve and effectiveness in defending the truth, as inspired by the timeless teachings of Sûrah Al-Anfâl.

RESULTS AND DISCUSSION

Definition of The Truth

Truth in origins words means correct, the opposite of falsehood. Truth does mean something right and undeniable. Truth also means conformity and approval.

In the Quran, the concept of "truth" is multifaceted and deeply rooted in the fundamental teachings of Islam. Below are key aspects of how the Quran defines and presents the truth:

1. **Divine Origin:** The truth is often associated with Allah (God), who is referred to as "Al-Haqq" (The Truth). This implies that the ultimate truth is embodied in the divine nature and attributes of Allah. As Allah Said in The Qur'an :

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ [الحج : 6]

"That is because Allah is the Truth and because He gives life to the dead and because He is over all things competent." (Al-Hajj : 6)

2. Revelation: The Quran itself is described as the truth revealed by Allah to guide humanity. It is seen as the ultimate source of truth, guiding all aspects of life. As Allah stated;

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ [البقرة : 2]

"This is the Book about which there is no doubt, a guidance for those conscious of Allah."

(Al-Baqoroh :2). Abu Ishaq agreed on this statement, he refer Al-Haqq in the verse وَلَا تَلْبِسُوا [42 : البقرة] الْحَقَّ بِالْبَاطِلِ as the Prophet Muhammad ﷺ command and the revelation of Al-Qur'an (Al-Zubaidi, 1965–2001).

3. Prophetic Muhammad ﷺ Message or Al-Hadith: The reports or narrations concerning sayings, actions, or approvals of the Prophet Muhammad ﷺ the messages delivered by the prophets are considered to be the truth (Abdullah, 2003). They conveyed Allah's words and guidance, embodying the truth in their teachings and actions.
4. Eternal and Unchanging: The truth in the Quran is portrayed as eternal and unchanging, unlike the temporal and often fallible human knowledge.

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفُرْ [الكهف: 29]

"And say, 'The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve.'" (Al-Kahfi:29)

In summary, the Quran presents the truth as a divine, unalterable, and comprehensive reality that encompasses belief in Allah, adherence to His guidance, and living a life of righteousness and justice. Hence, what is meant by truth in this context is the absolute truth that derives from the revelation of Allah and His Messenger, following the Qur'an and the Sunnah.

The Importance of Upholding the Truth in Islam

Upholding the truth in Islam refers to the active effort to uphold, defend, promote, encourage, and protect the core principles and teachings of Islam as revealed in the Quran and exemplified by the Prophet Muhammad ﷺ. This action includes standing against falsehood, injustice, and any form of corruption that contradicts Islamic values. It involves both a personal commitment to living by the truth and a collective responsibility to ensure that truth prevails in the broader community and society. Defending the truth is a fundamental aspect of faith in Islam, commanded by Allah. The Quran emphasizes the importance of standing firm for what is right and just. For example, in Sûrah Al-Ma'idah (5:8), Allah says,

[المائدة يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ غَدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ] [8 :

"O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness." (Al-Maidah:8)

In addition, upholding truth is a cornerstone of Islamic morality and ethics. It fosters a just society where individuals act with integrity and honesty. Truthfulness is highly valued, and lying or deceit is condemned. The Prophet Muhammad said,

عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّىٰ يَكُونَ صِدِّيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ، حَتَّىٰ يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا) رواه البخاري.

"Truthfulness leads to righteousness, and righteousness leads to Paradise. A man continues to tell the truth until he becomes a truthful person. Falsehood leads to wickedness, and wickedness leads to Hell. A man may continue to tell lies until he is written before Allah as a liar" (Sahih Bukhari) (Abdillah, 1993).

Defending the truth helps preserve the purity and authenticity of Islamic teachings. It protects the faith from distortions and misinterpretations that could lead believers astray. This is crucial for maintaining the integrity of the religion and ensuring that it continues to guide individuals and communities on the right path. Moreover, truth is integral to achieving social justice, a key objective in Islam. By standing up for the truth, Muslims work towards a society where justice prevails, and the rights of all individuals are respected. This includes fighting against oppression, corruption, and exploitation.

Defending the truth among society has a goal for strengthening the Ummah (Community). A community that upholds the truth is strong and cohesive. Defending the truth fosters trust and mutual respect among members of the Muslim community (Ummah), enhancing solidarity and cooperation. It also sets a positive example for others, thereby inviting more people to the faith through the demonstration of Islamic principles in action.

In sum, defending the truth in Islam is a comprehensive obligation that encompasses personal, communal, and societal dimensions. It is rooted in the Quranic injunctions and the Prophetic tradition, aiming to establish a just and righteous society that reflects the core values of Islam.

The Scope of Defending The truth as Da'i

The scope of defending the truth in this study encompasses the role of a da'i, or a propagator of Islam, in every aspect of Muslim life. It extends beyond mere verbal discourse or theological debates to encompass a holistic approach to living as a devout Muslim. This includes not only spreading the message of Islam through preaching and teaching but also embodying its principles in personal conduct, interactions with others, and engagement with society at large. A da'i is tasked with upholding the truth by exemplifying moral integrity, compassion, and justice in all facets of life, whether it be within the family, community, workplace, or broader societal contexts. Thus, defending the truth becomes a way of life for the da'i, permeating every aspect of their existence and serving as a guiding principle in their pursuit of righteousness and service to humanity.

Furthermore, the scope of defending the truth also entails addressing contemporary challenges and issues faced by Muslims in the modern world. This includes combating misconceptions about Islam, advocating for social justice and equality, promoting interfaith dialogue and understanding, and addressing moral and ethical dilemmas within the Muslim community. As representatives of Islam, da'is are called upon to confront falsehood and oppression, promote peace and harmony, and strive for the betterment of society as a whole. In doing so, they contribute to the preservation and advancement of the truth as embodied in the teachings of Islam, while also fostering a positive and inclusive environment where individuals can live and practice their faith authentically.

The Principle of Believers' Character in Upholding Truth in Accordance to Surah Al-Anfal.

In the heart of Sûrah Al-Anfâl, the Quran delineates a profound and timeless framework for the believer's engagement in defending the truth. This surah, revealed in the context of the

Battle of Badr, offers both a historical reflection and a moral compass, highlighting the essential characteristics that underpin the believer's resolve and conduct in the face of opposition. It articulates a blend of unwavering faith, strategic wisdom, and ethical integrity, presenting a model of resilience and righteousness. By delving into the principles outlined in this surah, it can uncover a guide that not only emboldens the believer's spirit but also ensures that the pursuit of truth is carried out with justice, compassion, and adherence to divine guidance.

The First Principle : Exemplifying Unwavering Faith in Allah and His Messenger: Manifestations and Traits

1. Augmenting Faith via Complete Adherence to the Qur'an

This first principle is based on the second verse in Surah Al-Anfal:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ [الأنفال : 2]
“The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Ayat are recited unto them, they increase their faith; and they put their trust in their Lord.”

In defending the truth, the main characteristic that a believer must hold is their belief in the Qur'an, accompanied by humbleness when it is recited. The trembling of the heart when reciting the Qur'an is a sign that a believer has faith in the truth of the contents of the Qur'an. Atthabari stated, “A believer is not someone who disobeys Allah and His Messenger and abandons following what He has revealed to him in His Book regarding His limits and obligations, and does not submit to His judgment.” He then narrated, “Rather, a believer is one whose heart trembles when Allah is mentioned, who submits to His command, and humbles himself in His remembrance out of fear and dread of His punishment. When the verses of His Book are recited to him, he believes in them and is certain that they are from Allah. This belief increases his faith in addition to the faith he had before, and this is the increase in faith that occurs when the verses of Allah are recited to them (Atthabari, 2001).” Mujahid commented on, *“their hearts Wajilat”*, “Their hearts become afraid and fearful.” Similar to Atthabari, narrated from Al-Maraghi, “And when the verses are recited to them, they increase them in certainty of faith, strength in tranquility, and diligence in deeds, for the convergence of evidence and the reinforcement of proofs necessitate an increase in certainty (Ahmad, 1946)”

What does the correlation between upholding the truth and defending it and this verse? The answer is that within every believer who defends the truth, there must be a firm conviction in the Qur'anic verses they convey while preaching to others. This conviction is evident from their gentleness when the Qur'anic verses are recited. When the Qur'anic verses are recited to them, their hearts not only tremble but also their enthusiasm for spreading goodness and their steadfastness in defending the truth increase. Ibnu Asyur stated, “The remembrance of Allah can be through mentioning His Name, His punishment, His greatness, His rewards, and His mercy. All of these bring about a trembling in the hearts of the true believers because they bring forth the awareness of Allah’s majesty, the severity of His punishment, and the vastness of His rewards. This awareness leads to an expectation of His punishment, a fear of losing some of His rewards or mercy, and it is this trembling that motivates the believer to increase in good deeds, avoid what displeases Allah, and adhere strictly to His commandments and prohibitions (Asyur, 1984).

Besides believing in the truth of the Quran, at the end of the verse, Allah concludes with the phrase *وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ*. Relying on Allah (tawakkal) is also one of the characteristics that a believer must possess in defending the truth. This means that in every action taken to defend the truth, one must firmly believe that all outcomes of those efforts are entrusted to Allah. Thus, a believer does not feel arrogant if the outcome meets their expectations, and likewise, they do not feel saddened if the outcome does not achieve what was hoped for. Ibnu Katsir commented on this verse, “Tawakkul means they do not hope in anyone but Him, nor do they aim for anything except Him, nor do they seek refuge except in His protection. They do not pursue their needs except through Him, nor do they desire anything except from Him. They know that whatever He wills, happens, and whatever He does not will, does not occur. They understand that He is the one who controls all dominion, alone without any partners, and there is none to overturn His decree. He is swift in His reckoning (Katsir, 1419H).”

2. Establishing Shalat and Zakat: Indicators of Devotion and Generosity.

(٣) *أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ*
 (٤) [الأنفال : 3-4]

“Who perform the Salah and spend out of what We have provided them. Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision.”

Establishing prayer and spending from the believer’s wealth are significant indicators of an individual's relationship with Allah and with people. Prayer, as a fundamental pillar of faith, symbolizes a Muslim's devotion and connection to Allah, reflecting their commitment to spiritual discipline and obedience. On the other hand, spending from one's wealth, particularly in charity, demonstrates the practical manifestation of this faith in their interactions with others. It embodies the principles of compassion, generosity, and social responsibility, fostering a sense of community and support. Together, these practices not only strengthen one's bond with the divine but also promote a harmonious and caring society. Holding firmly to their faith.

The statement *“الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ”* serves as a reminder from the Almighty Allah about the believer’s actions following their beliefs. These actions encompass all forms of goodness. It includes the establishment of prayer, which is the right of Allah. According to Qatadah, establishing prayer involves maintaining its timings, ablutions, bowing, and prostration. Muqatil ibn Hayyan adds that it also includes ensuring purity, completing the bowing and prostration, reciting the Quran, reciting the testimony of faith, sending blessings upon the Prophet (peace be upon him), and this constitutes the establishment of prayer.

Spending from what Allah has provided encompasses paying Zakat and fulfilling other obligations and recommended acts of charity. All of creation belongs to Allah, and the most beloved among them to Allah are those who are most beneficial to His creation. Qatadah further comments on “and spend from what We have provided them,” advising to spend from what Allah has given, as these possessions are only temporarily entrusted to humans (Katsir, 1419H).

After having a firm belief in the Al-Qur’an, performing shalat and giving zakah are essential for a da’i. These acts of worship are crucial for the spiritual and social reform

of the nation. The "social reform of the nation" refers to efforts aimed at improving and restructuring the societal conditions within a country. This involves making changes to social policies, institutions, and practices to promote fairness, justice, and overall well-being. The goal of social reform is to address and rectify issues such as inequality, poverty, lack of access to education and healthcare, and other social injustices. By implementing these reforms, the nation can achieve a more equitable and just society for all its citizens. Moreover, expressing devotion through spending extends beyond just giving zakah., Rasyid Ridha added (Ridha, 1990).

For a da'i, establishing shalat and zakat is crucial as it signifies their spiritual commitment and social responsibility, enhancing their moral authority and credibility. Shalat demonstrates devotion and discipline, fostering community unity, while zakat exemplifies generosity, addressing economic inequality and promoting social justice. By practicing these core pillars of Islam, da'is serve as role models, encouraging holistic individual and societal reform, reinforcing Islamic values, and contributing to the overall betterment and welfare of the community.

The statement "أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا" means those who possess these qualities are the true believers. Al-Hafiz Abu al-Qasim al-Tabarani narrates a hadith where the Prophet (peace be upon him) asked a companion about the reality of his faith. The companion described his detachment from the world and his intense devotion to worship. The Prophet (peace be upon him) affirmed his understanding and encouraged him to continue. Allah has assigned them degrees with their Lord, meaning different ranks, statuses, and positions in Paradise, as Allah says, "They are [varying] degrees in the sight of Allah, and Allah is Seeing of what they do (Katsir, 1419H)."

3. Complete Obedience to Allah and His Messenger and adhering to their commands

[الأَنْفَالُ : 20] يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عُنُقَهُ وَآنتُمْ تَسْمَعُونَ

“O you who have believed, obey Allah and His Messenger and do not turn from him while you hear [his order].”

There is a clear correlation in the Quranic law between faith or belief in Allah Almighty and His Messenger, and the obligation of obeying Allah and the Messenger. (*al-iman wa attha'ah*). It is inconceivable in any scenario that there would be a contradiction or deviation. Wahbah Zuhaili narrated the meaning of this verse, “Oh Believers, heed Allah and His Messenger's call, obeying their directives in worldly and hereafter matters, including jihad and resisting worldly temptations. Stay committed to obedience always. When commanded by Allah, fulfill obligations, including jihad and charity. Listen attentively to Allah's words in the Quran, comprehending its teachings on regulations and etiquettes (Az-Zuhaili, 1422H).

By "تَسْمَعُونَ", it means comprehending and reflecting on what is heard to act accordingly. This is the characteristic of believers, especially da'i to say: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ . Because the characteristic of disbelievers is to say: سَمِعْنَا [البقرة: 285 / 2] وَآلَيْكَ الْمَصِيرُ . Because the characteristic of disbelievers is to say: سَمِعْنَا وعصينا "We hear and disobey." And da'i must be aware of resembling the disbelievers who say they hear when they do not, they are the hypocrites and the polytheists, for they pretend to listen and respond, yet they never truly listen.

Complete obedience to Allah and His Messenger as a da'i while defending the truth, embodies the essence of unwavering faith and dedication in Islam. This principle mandates

adhering to the teachings of the Quran and the Sunnah with utmost sincerity and diligence, while simultaneously upholding the truth in the face of adversity. It requires da'is to be steadfast in their commitment to spreading the message of Islam, while defending its principles with wisdom, compassion, and resilience, even in challenging circumstances. Through this commitment to obedience and truth, da'is exemplify the essence of faith and serve as beacons of guidance for humanity.

This important principle was implied also from another verse,

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ^٤ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ [الأنفال: 13]

“That is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger - indeed, Allah is severe in penalty.”

This verse is contextualized by the story of Abu Jahal in the Battle of Badr, mentioned prior to this verse. It is narrated from Ibn Abbas that "Abu Jahal said: 'Do not kill them, but take them as captives, so that you may recognize what they have done to your religion from their wounds and their inclination towards Lat and Uzza.' فَأَوْحَى اللَّهُ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَتَبَيَّنُوا الَّذِينَ آمَنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ " *Then Allah revealed to the angels: "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved. So strike [them] upon the necks and strike from them every fingertip."* Consequently, Abu Jahal, cursed by Allah, was killed by ninety-nine men, and 'Uqbah bin Abi Mu'ait was captured and later killed (Katsir, 1419H). Thus Allah said in this verse, ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ means those who oppose Allah and his messenger will diverge onto a divided path, abandoning the law and faith in it, and has any doubt, Allah will give them severe punishment.

The correlation between never opposing Allah's command and His Messenger as a da'i (one who invites others to Islam) is deeply rooted in Islamic teachings and principles. Central to Islam is the concept of submission to the will of Allah and obedience to His Messenger, Muhammad ﷺ. This obedience extends to following the commandments laid out in the Quran and the Sunnah (the teachings and practices of the Prophet Muhammad). Any act of opposition to Allah's commandments or the teachings of His Messenger represents a departure from the path of righteousness and places one in conflict with the divine guidance provided by Islam. Therefore, adherence to Allah's commandments and following the example of His Messenger as a da'i are essential for maintaining a harmonious relationship with Allah and upholding the integrity of Islamic teachings.

Furthermore, as da'is, individuals are entrusted with the responsibility of conveying the message of Islam to others and inviting them to embrace its teachings. This role requires unwavering commitment to the guidance of Allah and His Messenger, as any deviation or opposition can undermine the credibility and effectiveness of the da'is' efforts. By aligning their actions with the commandments of Allah and the teachings of His Messenger, da'is can serve as exemplars of piety and righteousness, inspiring others to embrace Islam and adhere to its principles. Thus, the correlation between never opposing Allah's command and His Messenger as a da'i underscores the importance of remaining steadfast in faith and devoted to spreading the message of Islam with sincerity and integrity.

The Second Principle : Courageous Commitment to Islamic Da'wah

(١٥) وَمَنْ يُؤْلِهِمْ يَوْمَئِذٍ دُبْرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّرًا يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُولُوهُمْ الْأَدْبَارَ
(١٦) إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

“O you who have believed, when you meet those who disbelieve advancing [for battle], do not turn to them your backs [in flight]. And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger [upon him] from Allah, and his refuge is Hell – and wretched is the destination.”

Regarding this verse, Ibnu Katsir quoted a hadith from Imam Ahmad narrated from Abdullah bin Umar, may Allah be pleased with them, who said: "I was in a detachment of the Messenger of Allah, peace be upon him, and the people panicked and fled, and I was among those who fled. We said, 'What should we do now that we have fled from the battlefield and incurred Allah's wrath?' Then we said, 'If we enter Medina and stay there overnight, then present ourselves to the Messenger of Allah, peace be upon him. If there is repentance for us, we will stay; otherwise, we will leave.' We came to him before the morning prayer, and he came out and said, 'Who are these people?' We said, 'We are the ones who fled.' He said, 'No, you are the ones who returned to fight. I am your group and the group of Muslims.' We then approached him until we kissed his hand (Ahmad, 1995)."

In this narration, Abdullah bin Umar recounts a moment during a military campaign with the Prophet Muhammad, where fear caused some companions, including himself, to flee the battlefield. Feeling guilty and seeking redemption, they decided to present themselves to the Prophet. The Prophet Muhammad reassured them by rebranding their retreat as a tactical regrouping rather than an act of cowardice, asserting his support and unity with them. This incident highlights the Prophet's wisdom in leadership and his ability to maintain the morale and cohesion of his followers, turning their moment of weakness into an opportunity for reassurance and collective strength.

Ibnu Asyur added, “The ways of the commentators (mufasssirun) have differed regarding the interpretation of the meaning of the word *زَحَفًا* (zafwan) in this verse. Some have interpreted it in its verbal noun sense, meaning advancing in war, and have made it a description of the close engagement of the two armies in battle, as the fighters approach their enemies gradually. Others have interpreted it to mean a large, numerous army and have made it a description of the army itself. In both interpretations, it can either be a state referring to the pronoun "you meet" or to "those who disbelieve" (Asyur, 1984).

He added, “According to the first interpretation, it is a prohibition against retreating from the battle when the two armies have engaged, regardless of whether *زَحَفًا* is taken as a state referring to the pronoun "you meet" or "those who disbelieve", because the advance of one army necessitates the advance of the other. While according to the second interpretation, if it is taken as a state referring to the pronoun "you meet", it is a prohibition against retreating when the Muslims form a large army, implying that if they are few, there is no prohibition. This concept is clarified by the verse: [66، 65، الأَنْفَالُ: 66، 65] *إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ - إِلَى - مَعَ الصَّابِرِينَ [الأَنْفَالُ: 66، 65]* "If there are twenty steadfast among you..." to "...with those who are patient" (Al-Anfal: 65-66). If it is taken as a state referring to "those who disbelieve", the meaning would be that if you meet them and they are numerous, do not retreat, which implies a prohibition against retreating even when the disbelievers are few, by the understanding of the statement. This leads to the interpretation of not turning your back on them in any situation.” The different interpretations affect the understanding of when Muslims are allowed to retreat in battle, depending on the size of the Muslim army and the enemy.

The highlighted points revolve around the detailed analysis of the word "زَحْفًا" in the context of battle, with two primary interpretations affecting the rules of engagement and retreat for Muslims during warfare. These verses emphasize the importance of standing firm and showing courage when facing adversaries, especially in the context of battle. Fleeing from the battlefield without a strategic reason is seen as a sign of cowardice and lack of faith. Moreover, the verses specifically instruct the prohibition of fleeing, or to instruct believers not to turn their backs to the object of da'wah unless it is part of a strategic maneuver or to regroup with other forces. This highlights the value of maintaining formation and discipline during challenging times. Fleeing from the battlefield is met with severe condemnation, as it is considered an act that incurs Allah's anger. This underscores the moral and spiritual imperative for Muslims to remain steadfast in the face of adversity.

Furthermore, Allah said in another verse :

(٤٥) [الأنفال:45] يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

“O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful.” (Al-Anfal:45)

According to this verse, Ibnu Asyur explained the word الثَّبَاتُ means steadfastness: Its essence lies in remaining in place without movement or shaking, and it is used metaphorically for the continuity in action and the absence of hesitation in it. Here, it has been used in its metaphorical sense, as the intention is not to avoid movement, but rather to signify the perseverance in combat and the avoidance of fleeing. This concept has been expressed as patience in the authentic Hadith: "Do not wish to encounter the enemy, but when you encounter them, be steadfast (Asyur, 1984)."

In addition, these verses teach da'i the importance of unity and collective effort. Moving in a group or community (jama'ah) is emphasized. This can be extended to the Islamic concept of dakwah (inviting others to Islam), where working together as a cohesive unit strengthens the effectiveness of the mission. Just as in battle, in the context of Islamic dawah, standing firm and not abandoning the collective effort is crucial. Da'is (those who invite others to Islam) are encouraged to work together in unity, supporting and reinforcing one another. This collective effort enhances the impact of their message and ensures that the work is carried out with consistency and resilience. In short, these verses from Surah Al-Anfal highlight the importance of courage, discipline, and unity in both physical battles and spiritual missions. Standing firm and working together as a community are key principles that ensure the success and integrity of the Islamic mission.

The Third Principle : Humility in Da'wah: Recognizing Allah's Ultimate Power

(١٧) فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ [الأنفال : 17]

“And you did not kill them, but it was Allah who killed them. And you threw not, [O Muhammad], when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing.” (Al-Anfal:17)

These two verses explain that when the Prophet Muhammad threw a handful of dust during a battle and it reached the faces of the disbelievers, it was not by his power but by Allah's intervention. Human abilities alone could not have caused such an impact. The dust blinding the enemy was beyond normal human capacity and was a miracle facilitated by Allah. This distinguishes between the acts of believers in combat, which are within human capacity, and

the Prophet's miraculous act. The verses emphasize that while believers perform actions within their abilities, ultimate success and miraculous outcomes are due to Allah's power. This highlights the importance of recognizing Allah's role in granting victory and the necessity of divine assistance in achieving success (Ridha, 1990).

Similar to Rasyid Ridha, Azzamakhsyari commented that when the verses explain when the disbelievers were defeated, it was not solely by the actions of the believers, but by Allah's intervention. It is stated that if the believers boast about killing the enemy, they should remember it was Allah who truly defeated them by sending angels, instilling fear in the enemy's hearts, and strengthening the believers. Similarly, when Prophet Muhammad threw dust during the battle, its miraculous effect was due to Allah, not human capability. Allah's role is emphasized as the true source of victory, granting the believers a noble and beautiful success. This illustrates that Allah's will and assistance are paramount in achieving triumph, highlighting His omniscience and responsiveness to the believers' needs (Azzamakhsyari, 1407H).

As for da'i it emphasizes that one should not feel arrogant about personal achievements or be overly confident in their ability to defend Allah's religion, as it is Allah who ultimately holds the power. The verse teaches that while believers or in this context is da'i may engage in efforts and struggle for the cause, it is Allah who grants success and determines the outcomes. Therefore, any victory or accomplishment should be attributed to Allah's will and support, not to one's own strength or capability. This verse serves as a reminder of humility and reliance on divine power in all endeavors.

The Forth Principle : Shunning Hypocrisy

(٢٢) وَلَوْ عَلِمَ ﴿٢١﴾ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ وَلَا نَكَوْنَا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ
 (٢٣) يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا اللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ
 (٢٤) [الأنفال : 24-21] يُخَيِّبُكُمْ وَيَاغْلِبُكُمْ أَنْ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

“And do not be like those who say, "We have heard," while they do not hear. Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason. Had Allah known any good in them, He would have made them hear. And if He had made them hear, they would [still] have turned away, while they were refusing. O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.” (Al-Anfal : 21-24)

In essence, hypocrisy in Islamic literature is seen as a betrayal of trust, both towards Allah and fellow believers, and is strongly condemned. Fakhruddin Ar-Razi explained hypocrisy in these verses that they advise against the behavior of those who claim to hear but do not truly listen, metaphorically signifying the acceptance of divine commandments. They do highlight the hypocrisy of individuals who verbally profess acceptance of God's obligations while inwardly rejecting them. This description aligns with the Quranic depiction of hypocrites, who outwardly display faith but inwardly harbor disbelief. The Quranic verse mentioned emphasizes this by illustrating how hypocrites shift their allegiance depending on their surroundings, claiming belief when with believers but aligning with their rebellious inclinations in private (Ar-Razi, 1420H). Thus, the passage serves as a cautionary reminder against insincere adherence and the dangers of hypocrisy in religious practice.

In these verses, the value of shunning hypocrisy as a da'i, or someone who spreads the message of Islam, is deeply emphasized. These verses highlight the importance of sincerity and

steadfastness in one's beliefs and actions. Hypocrisy, which involves professing faith outwardly while concealing disbelief inwardly, is condemned as a grave sin. For a da'i, maintaining sincerity is crucial as their credibility and effectiveness in conveying the message of Islam rely on genuine belief and consistent practice. Hypocrisy undermines the integrity of the da'i's mission, leading to distrust and skepticism among those they seek to guide. By emphasizing the severity of hypocrisy and the importance of genuine faith, these verses encourage da'is to cultivate sincerity and authenticity in their endeavors, ensuring that their actions align with their beliefs.

In Islamic literature, hypocrisy, or "nifaq" in Arabic, refers to the act of outwardly professing belief in Islam while concealing disbelief or harboring intentions that contradict one's outward expressions of faith. It encompasses a range of behaviors and attitudes characterized by insincerity, double-dealing, and moral inconsistency. Hypocrisy is considered a serious spiritual malady and a major sin in Islam, as it undermines the integrity of faith and the unity and trust within the Muslim community. Hypocrisy can manifest in various forms, including pretending to adhere to religious practices for social status or personal gain, displaying piety outwardly while engaging in sinful behavior privately, or supporting Islam publicly while secretly working against its principles. As Allah said in other verses:

{٨} يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يُخْدَعُونَ إِلَّا أَنفُسُهُمْ وَمَا يَسْتَعْرِضُونَ
{٩} [البقرة : 8-9]

“And of the people are some who say, "We believe in Allah and the Last Day," but they are not believers. They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not.” (Al-Baqoroh:8-9).

In these verses, the value of shunning hypocrisy as a da'i, or someone who spreads the message of Islam, is deeply emphasized. These verses highlight the importance of sincerity and steadfastness in one's beliefs and actions. Hypocrisy, which involves professing faith outwardly while concealing disbelief inwardly, is condemned as a grave sin. For a da'i, maintaining sincerity is crucial as their credibility and effectiveness in conveying the message of Islam rely on genuine belief and consistent practice. Hypocrisy undermines the integrity of the da'i's mission, leading to distrust and skepticism among those they seek to guide. By emphasizing the severity of hypocrisy and the importance of genuine faith, these verses encourage da'is to cultivate sincerity and authenticity in their endeavors, ensuring that their actions align with their beliefs.

Furthermore, this underscores the significance of humility and reliance on Allah in the da'is' efforts. It reminds them that success in their mission is ultimately determined by Allah's will and support. This verse serves as a reminder for da'is to remain humble and mindful of their dependence on Allah, avoiding arrogance and self-aggrandizement. By acknowledging Allah as the ultimate source of guidance and strength, da'is are encouraged to approach their mission with humility and sincerity, trusting in Allah's wisdom and guidance to facilitate their efforts. Thus, shunning hypocrisy and embracing sincerity and humility are foundational principles for da'is, ensuring the integrity and effectiveness of their message as they strive to convey the teachings of Islam with authenticity and devotion.

The Fifth Principle : Gratitude Amid Hardship: Remembering Allah's Blessings

وَادْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِبَصَرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ
{٢٦} [الأنفال : 26] تَشْكُرُونَ

“And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things - that you might be grateful.”(Al-Anfal : 26)

The verse highlights Allah's reminder to the believers, particularly the Arabs before Islam, of His blessings upon them. It enumerates these blessings, emphasizing how Allah elevated them from being few and weak to becoming numerous and strong, from being vulnerable and fearful to being empowered and victorious. It depicts the state of the believers before the Hijrah from Mecca to Medina, where they were few and weak in Mecca, while the polytheists held power and inflicted torment upon them. The believers lived in fear, vulnerable to being attacked and killed by the polytheists. However, Allah provided them with a haven in Medina and aided them in battles like Badr, ensuring their victory. Additionally, Allah promised to support them in overcoming their adversaries beyond the Arabian Peninsula, such as the Romans and Persians, and blessed them with abundant provisions. This narrative underscores Allah's benevolence and support for the believers amidst adversity, serving as a testament to His mercy and providence (Az-Zuhaili, 1422H).

Furthermore, Sayyid Quthb (the Islamic scholar which famous for his perspicacity defending the truth in front of a tyrannical government) added a profound explanation in this verse. According to him, the verse underscores the Quranic reminder to the Muslim community, initially addressed at a time of their vulnerability and adversity, emphasizing their transition from weakness and fear to strength and security under the protection and provision of Allah. It urges them not to falter in their commitment to combat injustice in all its forms, calling to mind their days of struggle and apprehension before Allah directed them to confront the polytheists. It vividly paints the scene of their apprehension and vulnerability, compared with the security, strength, victory, and abundant provision they enjoyed under Allah's care. The narrative encourages reflection on their journey from adversity to prosperity, gratitude for Allah's blessings, and acknowledgment of His guidance, with the ultimate aim of inspiring steadfastness, thankfulness, and adherence to Allah's path (Quthb, 2003).

This depiction resonates with the da'i's duty to recall Allah's blessings amid hardship, motivating them to respond to the call to righteousness and await Allah's promised support and sustenance, grounded in unwavering trust in His promises rather than deceptive appearances of reality. Thus, in the context of a da'i, the principle of gratitude amid hardship: remembering Allah's blessings resonates deeply with the message of Surah Al-Anfal, verse 26. This verse emphasizes the importance of gratitude even in challenging circumstances, highlighting how a da'i, as a bearer of the message of Islam, should always remember and acknowledge Allah's blessings, particularly during difficult times. Amidst the trials and tribulations inherent in the da'wah journey, this verse serves as a reminder for da'is to maintain a mindset of gratitude, recognizing that despite the challenges, Allah's blessings continue to surround them. It underscores the need for da'is to remain steadfast in their faith, trusting in Allah's wisdom and guidance, and finding solace in the remembrance of His countless blessings, which strengthens their resolve and conviction in spreading the message of Islam with sincerity and perseverance. Therefore, embracing gratitude amidst hardship not only nourishes the da'i's spiritual well-being but also enhances their effectiveness in conveying the message of Islam to others, as it reflects the unwavering trust and reliance on Allah's mercy and support.

The Sixth Principle : The Prohibition of Betraying Allah and the Prophet Muhammad ﷺ

﴿الأنفال:27﴾ [الأنفال:27] يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

“O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence].” (Al-Anfal:27)

There are various narrations regarding the reasons behind the revelation of this verse. One narrates Abu Lubabah bin Abdul Munthir's self-imposed exile in the Prophet's Mosque for nine days, highlighting the gravity of betrayal and the profound repentance it demands. Another, mentioned by Ibn Jarir, relates the verse to the assassination of Uthman. The third, found in Sahih al-Bukhari and Sahih Muslim, tells of Hatib ibn Abi Balta'ah's letter to the Quraysh during the Year of the Conquest, which the Prophet forgave due to his past contributions. These incidents underscore the Prophet's wisdom and mercy, demonstrating how forgiveness can outweigh retribution, especially considering one's past actions and intentions (Atthabari, 2001).

But Ibnu Katsir implied that this verse captures the universal meaning. This aligns with the consensus among scholars, highlighting the importance of interpreting Quranic injunctions in their general sense rather than restricting them to specific contexts *فَالأخذُ بِعُمومِ اللَّفْظِ لَا بِخُصُوصِ*. Furthermore, the discussion on betrayal extends beyond mere breaches of trust to encompass both minor and major sins. This comprehensive understanding underscores the gravity of betraying trust in Islam, emphasizing its implications on individual morality and societal cohesion. He then quoted Ali ibn Abi Talha's narration from Ibn Abbas that emphasizing the concept of trustworthiness as a fundamental principle in Islam (Katsir, 1419H).

In the context of da'wah, Surah Al-Anfal, verse 27, emphasizes the duty of da'is (callers to Islam) to remain faithful to the teachings of Allah and the Prophet Muhammad. They must convey the message of Islam honestly, transparently, and with integrity, avoiding any betrayal of trust. This verse highlights the importance of trustworthiness, sincerity, and maintaining taqwa (God-consciousness) in da'wah efforts, ensuring the accurate representation of Islam and its teachings.

The Seventh Principle: Defensive Preparedness and Financial Support

﴿الأنفال:60﴾ [الأنفال:60] وَأَعِدُوا لَهُمْ مِمَّا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ
وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تظَلَمُونَ

“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged”

الإعداد means preparing something for the future. الرباط والمربط: The rope by which an animal is tied, and رباط الخيل: Confining and owning it. والإرهاب والترهيب: Inducing fear through intimidation, which is fear combined with disturbance (Ahmad, 1946).

Al-Maraghi explained, “Allah has mandated that believers ready themselves for the unavoidable conflict to repel aggression and safeguard lives, truth, and virtue. This readiness encompasses two key elements: Firstly, the preparation involves being equipped with the necessary strength, which varies depending on the circumstances of time and place. In the current era, Muslims are duty-bound to produce weapons such as cannons, airplanes, bombs, tanks, and warships, and to acquire the skills and knowledge required for their manufacture, as

illustrated by the historical use of catapults by the Companions during the time of the Prophet Muhammad. Secondly, there is the imperative of vigilant cavalry stationed at the frontiers and borders, which serve as the entry points and potential attack positions for adversaries. This ensures that the nation maintains a constant force prepared to defend itself in case of sudden attack, with these cavalymen being known for their swift movement and ability to relay critical information from the frontiers to the capitals. The rationale behind this directive is to instill fear in the enemy by demonstrating the preparedness of Muslim forces, thereby deterring them from initiating hostilities. This fear serves several purposes, including preventing enemies from seeking additional allies against Muslims, ensuring their adherence to required obligations, and potentially leading them to embrace Islam and faith in God.” Furthermore, this readiness serves as a deterrent not only to known enemies but also to potential adversaries, thus contributing to the preservation of peace through armed preparedness. This aligns with the contemporary concept of "armed peace," where investment in defense acts as a deterrent against aggression (Ahmad, 1946).

Additionally, God assures believers that their expenditure *وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ* for this purpose will be generously rewarded, both in this life and the hereafter, underscoring the importance of spending in His cause to achieve military strength and preparedness without facing oppression or persecution from their adversaries. This expenditure is considered essential for achieving military strength and readiness, emphasizing the encouragement for believers to generously contribute to God's cause, with the promise of full compensation either in this world or the hereafter.

The preceding explanation emphasizes the importance of military preparedness and the duty of believers to defend themselves against aggression. This duty extends to both the acquisition of necessary weaponry and the deployment of vigilant knights at strategic locations. The character of da'i, or the one who calls others to Islam, is closely linked to this concept of preparedness and defense. In the context of spreading the message of Islam, da'i embodies qualities of resilience, courage, and readiness to confront challenges. Just as Muslims are urged to be prepared for physical defense, da'is are tasked with defending the faith intellectually and spiritually. They must equip themselves with knowledge, wisdom, and eloquence to effectively convey the message of Islam and counter opposing ideologies. Like the vigilant knights guarding the borders, da'is serve as the frontline defenders of the faith, protecting it from misinterpretation, distortion, and attacks by adversaries. Their character is characterized by steadfastness, determination, and a deep commitment to the principles of Islam. In essence, the correlation lies in the shared objective of safeguarding the faith and its followers, whether through physical defense or intellectual engagement, reflecting the broader ethos of protection and preservation inherent in Islamic teachings.

The principal character of a da'i, as reflected in Surah Al-Anfal verse 60, emphasizes the importance of being prepared and vigilant. This verse underscores the need for da'i to be ready to defend the faith and the community, illustrating the value of strength, readiness, and strategic planning. It calls for the da'i to utilize all means at their disposal to deter adversaries, ensuring the safety and security of the Muslim community. This principle characterizes a da'i as someone proactive, resilient, and committed to the protection and advancement of their faith and community.

The Implementation in modern-day challenges

The principles outlined in Sûrah Al-Anfâl can be applied by every believer, particularly da'i in modern-day challenges by adopting a holistic approach that encompasses personal, communal, and societal dimensions. Here are some key ways to apply these principles:

1. Strong Faith:
 - Personal Commitment: Strengthen personal faith through regular prayer, charity, and self-reflection.
 - Community Engagement المشاركة المجتمعية: Participate in community activities and support fellow believers to foster a sense of unity and collective effort.
2. Complete Obedience to Allah and His Messenger:
 - Dedication to Islamic Teachings: Adhere to the teachings of the Quran and the Sunnah with utmost sincerity and diligence.
 - Defending the Truth: Uphold the truth by standing firm against falsehood, injustice, and corruption, while encouraging Islamic values and principles.
3. Strategic Wisdom:
 - Contextual Understanding: Understand the context of modern challenges and adapt the principles of Sûrah Al-Anfâl accordingly.
 - Strategic Planning: Develop strategic plans to address contemporary issues, such as combating misconceptions about Islam, advocating for social justice, and promoting interfaith dialogue.
4. Ethical Integrity:
 - Personal Conduct: Embodies moral integrity, compassion, and justice in all aspects of life, including personal conduct, interactions with others, and engagement with society.
 - Community Leadership: Demonstrate ethical leadership by setting a positive example for others and fostering trust and mutual respect within the community.
5. Unity and Collective Effort:
 - Community Solidarity: Strengthen the Ummah (Islamic community) by promoting unity and collective effort in defending the truth and spreading the message of Islam.
 - Collaborative Action: Work together with fellow believers to address modern challenges, ensuring that the work is carried out with consistency and resilience.
6. Humility and Patience:
 - Self-Reflection: Engage in self-reflection to identify areas for personal growth and improvement.
 - Perseverance: Demonstrate patience and perseverance in the face of adversity, staying committed to the principles of Sûrah Al-Anfâl.

By applying these principles, believers can effectively defend the truth and contribute to the betterment of society, reflecting the core values of Islam.

CONCLUSION

In this study, it was explored the significance of defending the truth in Islam, particularly through the lens of Sûrah Al-Anfâl. The Quran emphasizes the importance of upholding the truth and provides a comprehensive framework for believers to engage in this endeavor. The principles outlined in Sûrah Al-Anfâl, such as strong faith, strategic wisdom, ethical integrity, and humility, serve as a guiding model for believers to defend the truth in various contexts. The

correlation between upholding the truth and defending it is rooted in the Quranic verses that convey the importance of conviction, unity, and collective effort. These principles are essential for believers particularly da'I to embody in their pursuit of righteousness and service to humanity. By understanding and applying these principles, da'is can strengthen their resolve and effectiveness in defending the truth, ultimately contributing to the preservation and advancement of the truth as embodied in the teachings of Islam.

The scope of defending the truth extends beyond mere verbal discourse or theological debates to encompass a holistic approach to living as a devout Muslim. It involves not only spreading the message of Islam through preaching and teaching but also embodying its principles in personal conduct, interactions with others, and engagement with society at large. This comprehensive obligation is rooted in the Quranic injunctions and the Prophetic tradition, aiming to establish a just and righteous society that reflects the core values of Islam.

In conclusion, defending the truth in Islam is a fundamental aspect of faith that encompasses personal, communal, and societal dimensions. It is a crucial aspect of Islamic morality and ethics, fostering a just society where individuals act with integrity and honesty. By understanding and applying the principles outlined in Sûrah Al-Anfâl, believers can uphold the truth and contribute to the betterment of society as a whole.

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