

FAITH EDUCATION VIA THE TEACHING OF ISLAM AMONG THE MUSLIMS AS A WAY OF RECTIFYING INSURGENCY

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ABSTRACT

This research has the role to play or take an as integral part in rectifying insecurity and Peaceful co-existence for human existence. A common feature of the Islamic religion is the belief in a universal God: Allah, omnipotent and omniscient; Islamic religion denies acts of Insurgency among the community; Islam in Arabic means peace, so he needs: Equal social treatment, which will lead to National Security. Followers of the Islamic religion believe that the Allah they worship is the same God. The God of Abraham, Moses Isaac Isa (Jesus), is the same Allah (Arabic), Islam, that provides teaching and guidance for whoever acts against Islamic teaching. Also, the research proposed deals with the method of the Qur'an for the Stand of Islam on Insurgency, how the Muslim scholars interpret Qur'an teaching against Insurgency among the community and the last conclusion.

Keywords: faith education, Islam and Insurgency.

INTRODUCTION

This research aims to develop awareness about rectifying Insurgency for peaceful co-existence among communities. Insurgency: term historically restricted to rebellious acts that did not reach the proportions of an organized revolution. It has subsequently been applied to any such armed uprising, typically guerrilla in character, against the recognized Government of a state or country. Islam defined integration as such relations and governed them based on equity and cordiality among all beings. Compassion and piety are obligatory for a Muslim. Based on a multi plurality (Bahnasawy, Non-Muslims in the Shari'ah of Islam, p.1)

Allah, the wisest, says:

"Help you one another in virtue and righteousness and piety; but. Do not help one in sin and transgression"(Qur'an, Ma'idah5:2)

Typical teaching in this verse is that Allah, who has supreme divine authority and deserves to be worshiped, calls upon Muslims not to assist or encourage anything that will destroy social co-existence or hostility among the living souls.

ISLAM

Islam is the youngest revealed religion of the word. It is, in fact, not a new religion but a revised and enlarged edition of eternal Divine religion based on the Unity of God (*Tauheed*), medium of Prophets (*Risalah*) and the concept of After-life (*Akhirah*). Islam shares these three fundamentals with the other living Abraham faiths, i.e., Judaism and Christianity. This is explicit from the *Qur'an text* itself:

"The same religion has He established for you as that which He enjoined on Noah—that which We have sent by inspiration to thee—and that which We enjoined on Abraham, Moses, and Jesus."(Al-Qur'an, 42:13.)

Islam is derived from the Arabic root word "S.L.M." (sin-lam-mim), which means 'peace' or 'safe,' hence salam (sin-lam-alif-mim) meaning 'peace,' and one of the 99 names of Allah (S.W.T.), As-Salam means 'The Source of Peace and Safety .how to achieve peace of body and mind? through total submission to the will of (G0d) Allah and the obedience of His Law. Islam illustrates that al-Din involves submission, surrender, obedience, and peace. The manifestation of this is that a man can only attain true peace of physical and spiritual well-being via full surrender, obedience and submission to Allah (S.W.T.) The 3 root consonants 'sin-lam-mim' means 'peace' and 'safe'; hence



Islam and salaam (sin-lam-alif-mim) meaning 'peace' is derived from these consonants As-Salaam, one of the 99 names of Allah (S.W.T.) means 'The Source of Peace and Safety

As I mentioned above, Islam is derived from the Arabic word for peace, and it is in harmony with the laws of Allah and the teachings of Islam are based on the nature of humanity. Islam is a set of teachings revealed by (God) Allah to humanity. The revelation of Islam has taken place, at various times, through different messengers of Allah such as Nuhu (Noah), Ibrahim (Abraham), Musa (Moses), Isa (Jesus) and finally, Muhammad. Peace be upon them (Shirazi,' (The Islamic Government'p.12). Islam was a holistic creed, providing Muslims guidelines for private piety, public morality, and social justice (Hassan al-Banna, Majmu at Al-rasa'il).

SPIRITUAL DIMENSION: The word "Din" carries the meaning of Debt (dayn), i.e., man is indebted to Allah (SW.T.) for his existence and maintenance. From Allah's (S.W.T.) point of view, existence is a gift; from man's perspective, he considers this gift a debt from the Giver. This implies that man has to consciously return himself to the Creator, according to the din, in a state of Islam, before he dies and returns to Allah (S.W.T.). However, we should avoid being indebted to others in this world as narrated by 'Aisha (R.A.): "Allah's Apostle (P.B.U.H.) used to invoke Allah in the prayer saying, 'Oh Allah, I seek refuge with you from all sins, and from being in debt.' Someone said, 'Oh Allah's Apostle! (I'll see you) very often you seek refuge with Allah from being in debt'. He replied: 'If a person is in debt, he tells lies when he speaks, and breaks his promises when he promises' (Bukhari, 3:582). Our five daily prayers (Salat) are installments in the repayment of this Debt owed to Allah (S.W.A.) from our creation.

QUR'AN POINT OF VIEW ON THE SPIRITUAL DIMENSION

"This day, I have perfected your religion for you" (Al-Maidah, 5:2) was revealed during the Farewell Hajj on the day of Arafat (9 Zulhijjah) as related by Bukhari, from Qays on the authority of Tariq ibn Shihab." And be afraid of the day when you shall be brought back to Allah" (Al-Baqarah, 2:281) was the last ayat revealed in the Qur'an as related by Al-Nasa'i on the authority of Ibn `Abbas. The soul's return to its Lord is done loyally by truly following Allah's (S.W.A.) ordinance and law, obeying His commands and avoiding His prohibition. A Muslim means one who submits to Allah (S.W.T.) and obeys the Shari'ah. The central theme of the Hajj reminds us of the obedience shown by Ibrahim (A.S.) and his family.

THE STATE OF A MUSLIM: A man will become a Muslim once he has verbalized the "Shahadah." "Shahadah" signifies there is no God except Allah (S.W.T.) and Muhammad (S.A.W.S.) is His Prophet. A sincere Muslim will carry three essential elements, namely "Iman" (faith), "A'mal" (action, work) as well as "Ihsan" (Realization).

INSURGENCY:

1. An Insurgency is a violent, armed rebellion against authority when those taking part in the belligerents (lawful combatants). (Wiki podia)

In traditional international law, Insurgency was not recognized as belligerency, and insurgents lacked the protection customarily extended to belligerents. Herbert W. Briggs, in *The Law of Nations* (1952), described the traditional point of view as follows:

"The existence of civil war or insurrection is a fact. Traditionally, the fact of Armed rebellion has not been regarded as involving rights and obligations under international law. Recognition of the belligerency of the insurgents by the parent State or of the contestants by foreign States changes the legal situation under international law. Before such recognition, foreign States have a legal right to aid the parent State put down a revolt, but are under a legal obligation not to aid insurgents against the established government".

DEFINITION OF TERM FAITH (IMAN): Iman means "belief" or "faith." It is defined as having faith in Allah (S.W.T.). The 5 pillars of Islam (arkan al-Islam) are concerned with what a Muslim must perform: (1) Shahadah, (2) Salat, (3) Zakat, (4) Sawm during Ramadhan, (5) Hajj. What a Muslim must believe in Aqidah (creed) is reflected in



the 6 articles of faith (arkan al-iman). Faith is found in the heart - (1) the Oneness of Allah (tawhid), (2) the Angels (Malaika), (3) His Books (kutub) of revelation (wahy), (4) the Prophets (nabi) & Messengers (rasul), (5) the Day of Judgment (yawm al-Qiyamah) and (6) Predestination (qadr) [an-Nisa 4:136].

ARTICLES OF FAITH (IMAN): To have faith, a Muslim should believe in six articles (arkan al-Iman) which are: Belief in Allah, his Angels, his revealed books, his Messengers, **The Day of Judgment and the Resurrection (Qiyama)** and belief in al-Qaeda was-al-Qadr (Predestination). (Q:2,275). But in this article, I focused on believing in Allah, his Messengers /Prophets, the day of judgments and al-Qaeda was-al-Qadr (Predestination).

- **Belief in Allah:** Oneness and Unity of Allah (Tawhid). There is only one supreme Creator of the Universe. All comes from Him and all, in the end, converge to Him. Belief in Angels. These are the functionaries of Allah (S.W.T.). They Manifest the Majesty of His rule and never disobey Allah the Almighty. Belief in the Revealed Books Sent as guidance to humanity on how to worship Allah and Submit to His will. (Shari'ah is all-encompassing, while Shari'ah law (fiqh) applies explicitly to Muslims according to revelation, e.g., the Torah, the Injil and the Qur'an).
- **Belief in the Prophets:** Who showed living examples and practices of worshipping Allah (S.W.T.). All prophets and messengers preached that Allah (S. W.T.) is One and the Din of Allah (S. W.T.) is also One, although the revealed books varied from one messenger to the other. For example, in a hadith narrated by Abu Huraira (R.A.), "The prophets are paternal brothers; their mothers are different, but their religion is one" (Bukhari, 4:652). Belief in the Day of Judgment. To show that every beginning has an end towards Allah (S.W.T.), the Infinite, Who Has no beginning Nor end. Therefore, man shall be returned and held accountable for his deeds in the Hereafter on the Day of Judgment and be rewarded or punished accordingly.
- **Belief in al-Qaeda was-al-Qadr (Predestination):** A Muslim believes in Qaeda and Qadr (Divine Will and Decree), which is related to the ultimate power of Allah (S.W.T.). Qaeda and Qadr mean the Timeless Knowledge of Allah (S.W.T.) and His power to plan and execute His plans.

DEFINITION OF A'MAL: Amal (action) is man's act, work, and deeds.
Types of A'mal Good Deeds or Bad Deeds

PRACTICING A'MAL IMPLIES (action): Man is accountable to Allah (S.W.T.) for all he does. Man's life does not end with his death in this world. He has eternal life after death. 'Amal helps man to organize his life individually and collectively as provided by Shari'ah guidelines. Man has free will, choice and action.

DEFINITION OF IHSAN (Realization): Ihsan means kindness, mercy, beauty, perfection, and excellence: it is derived from the verb ahsana, which means to do something well or expertly, and it denotes man's spiritual relationship with Allah (S.W.T.). It is also to worship Allah (S.W.T.) with such concentration that the realization is as if one can see Him, or as if being unable to see Allah (S.W.T.). He can nevertheless see man." [Ihsan] is to worship God as though you see Him, and if you cannot see Him, then indeed He sees you." (Bukhari, Muslim) Therefore, a Muhsin is convinced that Allah (S.W.T.) observes everything a Muslim says and does.

I.H.S.A.N.: Ihsan constitutes the highest form of worship (ibadah).

Ihsan involves excellence in work and social interactions, including sincerity during Salat and gratitude to Allah (S.W.T.). The 3 levels of faith constitute Islam (in terms of performance), Iman (in terms of belief), and Ihsan (in terms of perfection) - all require a'mal (action, work).



TAWHID ONENESS AND UNITY OF ALLAH (S.W.T.)

Allah (S.W.T.) is the true existence and everything else, including man, exists because of Him. Thus, Man's prayers, other acts of worship, and life and death should all be for the sake of Allah (S.W.T.). Therefore, all of man's activities, if done for the sake of Allah (S.W.T.), are considered 'ibadah (al-'amal 'ibadah).

M.A.N.: Man is created in the best form (ahsani taqwim) (At-Tin 95:4). He is made up of both the body and the spirit, which is Divine and pure at birth. Thus he is bestowed with 'aql, knowledge and free will, which is constrained by responsibility. As such, man is held accountable for all his deeds.

MAN AS A KHALIFAH (VICEGERENT)

Man is the Khalifah of Allah (S.W.T.) or vicegerent on earth, and all the resources at his disposal are a trust (Amanah). Therefore, he must utilize them according to the Creator's will, and he will be held accountable for any misuse of these resources. It, therefore, follows that these resources are means to attain Falah.

A.D.A.L.A.H. (JUSTICE) Everyone is a Khalifah, unity and brotherhood of mankind. This brotherhood will remain an open concept devoid of all substance if it is not accompanied by 'Adalah (justice).

Allah (S.W.T.) has created Nature/Creation (al-Kawn) for man, which includes both the material world and the world of the unseen (Ghayb). By exploring both worlds in a manner prescribed by Allah (S.W.T.), man can discover many of Allah's (S.W.T.) attributes such as majesty, Grace, Mercy, Glory, power, etc. All natural resources are means for man to attain his Falah (happiness, prosperity, success, salvation) in this world and the Hereafter.

M.A.N.'S AIM IN LIFE: Man's aim in life, his goal is to achieve al-Falah (happiness, success, prosperity, salvation) not in this world alone but in the Hereafter, too; Hence the importance and relevance of the Islamic worldview (Ru'yat al-Islam li al-Wujud).

THE ISLAMIC WORLDVIEW (Ru'yat al-Islam li al-Wujud)

The Islamic worldview is characterized by authenticity and finality that points to what is ultimate. It projects a view of reality and truth that encompasses existence and life altogether in total perspective whose fundamental elements are permanently established. The Islamic worldview is based on Islam that must include concepts of Allah/Tawhid, Man/Khilafah, Nature (al-Kawn), and Man's aim in life or goal/Falah, Justice ('Adalah).

The Day of Judgment and the Resurrection (Qiyama): is among the articles of faith. The day of resurrection will be when all humankind will be brought back to their original physical form. There will be a time on earth when everything that God created will cease. From the past to the present, every human being will be resurrected and examined by their deeds. This day is called the "Day of Judgment."

O mankind! If you are in doubt concerning the resurrection, then, indeed, We created you from dust, then from a drop, then from a clot, then from a lump of the flesh [both] shaped and shapeless, that We make it clear for you. And We cause what We will to remain in the wombs for an appointed time, and afterward We bring you forth as infants: then you attain your full strength.

And among you, there is he who dies [young], and there is he who is brought back to the most abject time of life so that, after knowledge, he knows nothing. And you see the earth barren, but when We send down water on it, it thrills and swells and puts forth every lovely kind [of growth].

That is because Allah is Reality, and it is He Who gives life to the dead, and it is He Who has power over all things, and because the Hour [of Judgment] will come concerning which there is no doubt, and because Allah will raise those who are in the graves. (22:5-7)

Regarding the Day of Judgment, God states:

Verily We shall give life to the dead, and We record all that they send before and leave behind, and We have taken account of all things in a clear Book [of evidence]. (36:12)

And every soul will be paid in full of its deeds, and He knows best all they do. (39:70)



The number of verses in the Quran that deal with life after death and the Day of Resurrection is close to 1,200. This is in addition to many traditions related to the Prophet Muhammad. This number reveals the importance and significance of life after death and emphasizes that the life of a human being does not end at death but continues afterward towards a new life. The Quran calls this life the "true life." (Qur'an, 29:64). Many people wonder if, eventually, humankind will die out; why, then, were people created in the first place? Humankind was created to be the earth's caretaker; thus, life on earth becomes a test to maintain and preserve nature. More important to maintain and preserve our moral natures.

According to Islam, a person will be judged according to their life's actions. People whose deeds and actions in life are mainly good will enter Heaven (also called the Garden or Paradise). However, if one's deeds or actions are mainly evil, one will enter Hell (also referred to as Fire). On the Day of Judgment, everyone will know the fate of everyone else. Both Heaven and Hell have different levels. The worst of people will be in the lowest depths of Hell, while the best of people will be in the The Qur'an states that faith can grow with the remembrance of Allah. The Qur'an also states that nothing in this world should be dearer to a true believer than faith. Prophet Muhammad is reported to have said that he gained sweetness of faith and was pleased to accept God as Lord, Islam as religion and Muhammad as a prophet.

ISLAM RECOGNIZED PEACEFUL CO-EXISTENCE

Islam advocates organization and identifies responsibilities; it opposes unrest and disorder in anything and everything.

Al-Qaradawi "reported by *Ishaq ibn Rahawa* in his *Musnad* on the authority of *Suwayd ibn Abd al-Aziz* and it's reported by Ahmad, "Prophet Muhammad peace be upon him ordered us to arrange into rows during prayer," and that the most knowledgeable of us leads therein. The Prophet said, "Appoint one of you as your Amir" (Al-Qaradawi, 'Status of State in Islam' p.7).

THE CHARTER OF MEDINA FOR PEACEFUL CO-EXISTENCE

I always related to the Charter of Madina because of its importance to the life of all Muslims as a model to copy. In Madina, the Prophet (P.B.U.H.) promulgated a Charter of Peaceful Co-existence to which nearly all the parties that had been at war with each other before his arrival assented. The Charter comprised fifty-seven clauses governing relations between the believers (i.e., Muslims who migrated from Makkah and all others who followed them) and the rest of the people. The Charter also guaranteed the right of individual tribes as well as Jews. Therefore, it is a matter of great interest to find in clause (No's 16-18) of the Charter following provision (Ahmed Lemu, 'Peaceful Co-existence in Muslim Communities).

"Those who follow the believers will be helped and will be treated with equality. (Social, legal and economic equality is promised to all loyal citizens of the State) No Jew will be wrong for being a Jew. The enemies of the Jews who follow us will not be helped (by the Muslim)." (Ahmed Lemu).

CONCLUSION

According to this research, Insurgency can be rectified through the teaching of Islam. The problems of differences in religions are the source of the lack of co-existence between the living souls in the Universe. Allah (God) will gather people both on the day of resurrection and Judge between them in all matters of differences. Good treatments of the early Muslim generation revealed real experiences of co-existing between Muslims and their fellow non-Muslim people; they were neighbors or citizens of the Muslim states. Many statements in the books of Great Muslim scholars indicate good social relations and integration among Muslims and non-Muslims.



RECOMMENDATION

- I suggest all Muslims and non-Muslims read this research and apply what it discovers. There is a common misconception that Islam is a religion of Insurgency. There is no basis for this in Islam. Islam is a religion of peace.
- I hope other researchers will do their best to rectify Insurgency among the communities and promote harmony within communities.

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