

selfishness, hatred, jealousy, enmity, estrangement, and oppression, Islam aims to reform and build righteous characters for individuals and society. Condemnation of such vices, and commandment of righteous and good manners and behaviors, works to bolster the sense of belonging within society and strengthens the bonds between its members.

Conclusion

1– Belonging is the status of membership by which individuals enjoy a sense of loyalty and sincerity in their relationship with their society. Islamic principles and teachings reinforce the sense of belonging by instituting doctrine, rules of interaction, and an ethical system that aims to reform individual behavior and social structures in a manner that would guarantee prosperity in this life and in the hereafter. Islam works to overcome the psychological obstacles facing individuals' belonging to society.

2– Individuals face various obstacles that constitute barriers between them and their society. On the individual level, four obstacles are observed and need to be overcome in an effort to build strong sense of belonging. They include polytheism, disunity and division, superiority based on material characteristics, and racism and land ties. These obstacles have been overcome by Islam as it provides human dignity, propagates a universal message, connects with previous divine messages and reforms them, and stresses piety and righteousness as the standard for judgment.

3 – Other obstacles are faced by the collective social groupings, which also form psychological barriers to belonging. They include: previous and inherited belongings to society, social structures and systems, and social behavior. Islam sought to reform these collective institutions to reinforce the unity and solidarity of the Muslim *Ummah*.

4 – Finally, psychological obstacles facing individuals' belonging to society are overcome in Islam by way of the six main principles of Islam: unity of origin, unity of faith, unity of rights, unity of duties, unity of responsibility, unity of goal and objectives and discipline of souls. These are preserved and protected by Islamic law and legislations.

of religion to the social behavior of advice. He says "*the religion is (sincere) advice...*"⁽¹⁾ The act of giving sincere advice is a psychological reinforcement to individuals' sense of belonging to the community and concern for both personal and public affairs. In the two *Ahadith* mentioned above, Prophet Muhammad stresses on Muslims to care for the affairs of the community in both hidden intention and manifest deeds.

Prophet Muhammad stressed good manners and called on his followers to build strong ties, likening them to brotherhood.

Abu Hurayrah has reported that the Prophet (may peace be upon him) has said: "Neither nurse mutual jealousy, nor bad competition in the market, nor hatred, nor enmity, nor turning your backs to each other, nor selling over each other, and become as fellow brothers and servants of Allah. A Muslim is the brother of another; does not oppress him, lets him down, or demeans him. The piety is here (referring to him chest three times, It is sufficient evil for someone to scorn his Muslim brother, Every Muslim is guarded securing his life, property and honor."⁽²⁾

Prophet Muhammad sought to reform social behavior in a manner that would reinforce the unity of the community. He condemned behaviors that form obstacles to individual belonging to the *Ummah*, such as boastfulness, the prophet says: "*Shall I inform you about the people of Paradise? They comprise every obscure unimportant humble person, and if he takes Allah's Oath that he will do that thing, Allah will fulfill his oath (by doing that). Shall I inform you about the people of the Fire? They comprise every cruel, violent, proud and conceited person.*" The Prophet also says: "*He who trailed his garment out of pride, Allah would not look toward him on the Day of Resurrection.*"⁽³⁾

By condemning various kinds of ill behaviors and attitudes such as pride, greed, cheating, boastfulness, arrogance, conceitedness,

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- (1) Muslim, *Sahih Muslim* Translated by Siddiqui, the book of faith, Bab Din is sincerity and good will, number 98, 1/37-8.
 - (2) *Ibid.*, Kitab Al-Birr wa al-Silah wa al-Adab, Bab forbiddance of nursing mutual jealousy, number 6205, 4/1360.
 - (3) *Sahih Muslim*. Kitab al-Libas wa al-Zeenah, Bab it is forbidden to trail one's garment out of conceit or pride, number 5193, 3/1148.

the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude, this is a concession and a mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty(178) In the Law of Equality there is (saving of) Life to you, o ye men of understanding; that ye may restrain yourselves" (2:178-9)

In regards to social structures and systems, Islam introduced methods that regulate the affairs of the *Ummah* and simultaneously strengthen the sense of belonging between its members. One such method is the principle of consultation (*Shura*) which reinforces individuals' participation in the affairs of the community. These new methods introduced by Islam, coupled with Islam's protection of lives, properties, and honor, reinforce individual belonging to society and combatted un-Islamic social structures and systems that contradicted this spirit in Islam.

c. Social behavior

The primary sources of Islam also paid a great deal of attention to the behavior of individuals in society, as social behavior is a balance that may strengthen or hinder individuals' sense of belonging to society. Good manners and social behavior strengthens ties between members of society and reinforce social solidarity and unity.

In Islam, deeds are judged by the intention of their doer. This principle is taken from the *Hadith* of Umar in which the prophet says "*deeds are judged by intention...*"⁽¹⁾ The purification of heart mentioned in this *Hadith* can be achieved by removing all obstacles to sincerity and piety. This *Hadith* deals directly with the psyche of individuals. The intention of individuals in committing deeds may be a psychological reinforcement to belonging, or a psychological hindrance to it; it is all based on the individual's intention.

Social behavior is a paramount aspect in Islam. Prophet Muhammad, peace be upon him, is narrated to have confined the whole aspect

(1) Al-Bukhari, Muhammad ibn Ismail, Summary of Sahih al-Bukhari, summarized by Imam zain-ud-din Az-Zabaidi. Riyad: Maktaba Dar-us-Salam, 1994. kitab al-Iman, Bab: deeds are rewarded upon intention, Hadith no. 37, P. 79.

Prophetic Hadiths stress the unity of the Muslim *Ummah* as the ultimate goal of individual belonging and condemned any attempts to disrupt this unity.

The Prophet (p.b.u.h) says: "Different evils will make their appearance in the near future. Anyone who tries to disrupt the affairs of this Ummah while they are united you should strike him with the sword whoever he be. (If remonstrance does not prevail with him and he does not desist from his disruptive activities, he is to be killed.)"⁽¹⁾

"It has been narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: One who defected from obedience (to the Amir) and separated from the main body of the Muslims—if he died in that state—would die the death of one belonging to the days of Jahiliyya (i. e. would not die as a Muslim). One who fights under the banner of a people who ate blind (to the cause for which they are fighting. i. e. do not know whether their cause is just or otherwise), who gets flared up with family pride, calls, (people) to fight for their family honour, and supports his kith and kin (i.e. fights not for the cause of Allah but for the sake of this family or tribe) —if he is killed (in this fight), he dies as one belonging to the days of Jhiliyya. Whoso attacks my Umma (indiscriminately) killing the righteous and the wicked of them, sparing not (even) those staunch in faith and fulfilling not his promise made with those who have been given a pledge of security—he has nothing to do with me and I."⁽²⁾

have nothing to do with him.

The Qur'an stipulates the sacredness and equality of human life and its protection under Islamic penalty law. This establishes the Islamic social system that guarantees, at the most basic, right to life and human dignity. Allah says:

"O ye who believe! the law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for

(1) Muslim, *Sahih Muslim* Translated by Siddiqui, Kitab al-Imarah, Bab decision about one who tries to disrupt the unity of Muslims, number 4565, 3/1031.

(2) Muslim, *Sahih Muslim* Translated by Siddiqui, Kitab al-Imarah, Bab instruction to stick to the main community of Muslims, number 4555, 3/1029–1030.

to make them conform to Islamic principles of justice, equality, and human dignity. Social structures and systems that do not enjoin human dignity for its individuals and establish justice and equality between its members hinder the individuals' sense of belonging.

The Prophet's first meeting with a small group of people from Yathrib is one of the earliest efforts of the Prophet to reform social structures and systems. In the authentic *Hadīth* narrated on the authority of Ubadah ibn al-Samit that who was: "a Naqib (a person heading a group of six persons), on the night of Al-'Aqaba pledge: "that he says:

"Allah's Apostle said while a group of his companions were around him: "Swear allegiance to me that you will: not to join anything in worship along with Allah, not to steal, not to commit illegal sexual intercourse, not to kill your children, not to accuse an innocent person (to spread such an accusation among people), and not to be disobedient (when ordered) to do good deed." The Prophet added: "Whoever among you fulfills his pledge will be rewarded by Allah. And whoever indulges in any one of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be expiation for that sin. And if one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)." 'Ubada bin As-Samit added: "So we swore allegiance for these." (points to Allah's Apostle)."⁽¹⁾

This basic allegiance represented the earliest contract between Muslims and their society. It clearly includes principles that enhance individuals' sense of belonging by regulating their affairs, prohibiting vice and sin, and establishing human dignity for its members. It gives people the right to life against murder, aggression, and infanticide. It protects individual reputation from false accusations that hinder and deform mutual trust between members of society. It also protects and preserves people's properties and builds a sense of security amongst individuals and within society.

(1) Khan, Muhammad Muhsin, *The Translation of the Meanings of Sahih al-Bukhari*, Turkey: Hilal Yayinlari, 1976, The book of belief, Bab (11), number 17, 1/21-22.

an individual's sense of belonging. Prophet Muhammad, peace be upon him, worked to address these obstacles by affirming that need to reform pre-existing belongings if they contradict or obstruct belonging to the Muslim *Ummah*.

Abu Hurayra, may Allah be please with him, narrated that Prophet Muhammad, peace be upon him to have said: People are like mines of gold and silver; those who were excellent in *Jahiliya* (during the days of ignorance, before Islam) are excellent In Islam, when they have, an understanding, and the souls are troops collected together and those who had a mutual familiarity amongst themselves in the store of prenatal existence would have affinity amongst them, (in this world also) and those who opposed one of them, would be at variance with one another.⁽¹⁾

Prophet Muhammad's message of Islam is a continuation and reformation of previous divine messages. Islam facilitated the conversion from other faiths into Islam by virtue of this affiliation with the monotheistic message. For example, when the Prophet went to call the people of Ta'if to Islam, he met a slave named Addas who was originally from Iraq. Addas asked the Prophet (p.b.u.h) about Prophet Yunus and embraced Islam because Muhammad was calling for the same message of oneness to which Yunus had called for.⁽²⁾ Islam confirmed the divine origin of other faiths rather than conflicting with the followers of other faiths. Furthermore, the Qur'an's stipulation and Prophetic example of genuine calling to Islam in peaceful and pleasant methods helps reinforce the methodology of reforming previous and inherited senses of belonging in individuals upon accepting Islam.

b. Social structures and systems

Faced by the dominant unjust social structures and systems that regulated the affairs of pre-Islamic society, Prophet Muhammad, peace be upon him, faced the challenge of reforming these social structures

(1) Muslim, *Sahih Muslim* Translated by Siddiqui, Book 32 Kitab al-birr wa-s-silat wa-la-adab, Bab Souls are troops collected together, number 6377, 4/1386.

(2) Muslim, *Sahih Muslim*, Riyad: International Ideas Home for Publishing & Distribution, 1998, Kitab al-Birr, Bab al-Arwahu Junud, Hadith no. 2638, p. 126.

and universality. Although Islam places piety and righteousness as the standards of judgment, other individual and collective characteristics such as race, sex, wealth, or color, become tools to reinforce the unity of the whole body of the Muslim *Ummah* and are not disregarded all together.

In analyzing psychological obstacles to belonging facing the Muslim *Ummah* collectively, it is pertinent to refer to the example of Prophet Muhammad and the obstacles faced at the dawn of Islam in building and strengthening the Muslim *Ummah*. Prophet Muhammad aimed and succeeded in establishing a community of believers, where individuals enjoyed a strong sense of belonging to this *Ummah*. What were the psychological obstacles faced in the early phase of Islam that Prophet Muhammad and the early Muslims worked to overcome to achieve belonging and loyalty to Muslim society?

Islam focuses on the reformation of both the individual and society. The goal is to purify the hearts and minds of individuals, and to regulate the affairs of the community, with the goal of leading a righteous prosperous (*Falah*) life that would also lead to salvation in the hereafter. Hence, the reformation of the individual is crucial for the prosperity of society as a whole, however, there are obstacles and social ills that inflict the collective community that Islam also aims to reform in an effort to achieve the objective of Man's vicegerency on earth and salvation in the hereafter.

From the vast corpus of the sayings of Prophet Muhammad, three main obstacles are highlighted for analysis as factors that impact individuals' sense of belonging to the *Ummah*, namely: previous and inherited belongings to society, social structures and systems, and social behavior

a. Previous and inherited belongings to society

At the dawn of Islam, individuals faced the obstacles of inherited traditions and norms from the pre-Islamic culture. Such factors were obstacles in the way of belonging to the newly established Muslim *Ummah*. Traditions and norms that contradict the spirit of Islam obstruct

before Muslims became a distinguished community.

Allah says: "O ye people! Adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness" (2:21)

Allah also says: "O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you." (4: 1)

Allah commands his prophet to: "Say: "O men! I am sent unto you all, as the Messenger of Allah, to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He That giveth both life and death. So believe in Allah and His Messenger, the Unlettered Prophet, who believeth in Allah and His words: follow him that (so) ye may be guided." (7: 158)

The universality of Islam, the message brought by Prophet Muhammad, peace be upon him, helps remove psychological obstacles an individual may face in his or her belonging to the faith and society. Referencing the universality of the message reinforces concepts of equality amongst all human beings "O Mankind". Furthermore, other verses in the Qur'an reinforce the universality of Islam yet giving particular reference to the *Ummah* of believers especially in matters of Islamic legislation. Upon the establishment of the Muslim concept of *Ummah*, verses were revealed with the call: "O, you who believe" or "O, believers." For example: "*O ye who believe! Obey Allah, and obey the messenger, and make not vain your deeds!*" (47: 33)

2.2 Overcoming obstacles of belonging facing the Muslim Ummah

The characteristics of unity and oneness of Islam is manifested in the lives of Muslim individuals. The collective sense of unity in the Muslim *Ummah* is reinforced by Islamic principles that stress equality, justice,

honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). (49: 13)

This is confirmed by the Prophet's saying that:

"Verily Allah does not look to your faces and your wealth but He looks to your heart and to your deeds."⁽¹⁾

This criterion psychologically impacts believers and helps diminish superiority complexes based on wealth, power, lineage, race, sex, etc., building instead a balance by which to judge others based on their piety. It also attracts individuals who suffer from racism and discrimination to be part of the community of believers that is built on the bases of equality and justice.

d. Universality of the message

The message of Muhammad, peace be upon him, is a universal message to all mankind. It calls upon all people to submit to the will of God. This is supported by the fact that the Quran on many occasions calls all people to follow the religion of Islam and abandon any kind of following (belonging) to any local, temporary or worldly manmade religions. Islam is also the religion where an individual's relationship with God is direct, refuting the need for any mediators, a characteristic that helps reinforce an individual's belonging to the faith and community of believers.

Allah says: "When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way." (2: 186)

The universality of Islam is evidenced in number of verses in the Qur'an which start with the universal call: "O people" or "O, mankind," particularly the Qur'anic verses revealed during the Meccan phase⁽²⁾

(1) Muslim, *Sahih Muslim* Translated by Siddiqui, Book 32 Kitab al-birr, Bab it is forbidden to perpetrate atrocity upon a Muslim, Number 6221, 4/1362.

(2) Al-Shayi', Muhammad ibn Abd al-Rahman, *al-Makkí wa al-Madani fí al-Quran*, Riyad: Markiz tafsir al-Quran, 1997, p. 33,

Islam stands on the main principle of the belief in the oneness of God and the unity of the community of believers, one of the characteristics that distinguish it from other faiths. The dignity bestowed upon Man by God is conditioned with exercising virtue and piety. The Muslim society, from an Islamic perspective, is established on principles of dignity, equality, justice, and achieving public benefits. The Muslim *Ummah* is to be manifested as one whole integrated unit in terms of faith, loyalty, and solidarity. The main principle of Islam, *Tawhid*, is manifested in the unity in both faith and life.

In the Qur'an Allah describes this *Ummah* as "one *Ummah*." In various verses, including *Surat Al-Anbiyaa'* "The Prophets", where Allah commands members of this one *Ummah* to be pious and worship Him: "*Verily, this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher: therefore serve Me (and no other)*" (21:92). The same emphasis is seen in *Surat Al-Mu'minin* "The Believers,". "*And verily this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore fear Me (and no other)*" (23:52)

This clearly indicates that the unity of the Muslim *Ummah* has been the mission of the Prophets throughout history and that it is a characteristic of the community of the Believers. Unity of belief and faith in itself yields unity of the whole community of believers.

c. Piety and good deeds are the balance and measure of preference above others

Islam's main sources stress that Man's status amongst other individuals is judged by the level of piety and leading a righteous life. Worldly and material characteristics, such as wealth, lineage, appearance, etc. do not constitute preference of one over another. This principle in Islam reinforces belonging to the *Ummah* because it allows for competition amongst individuals based on characteristics in which they have free will to act upon.

Allah says: "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most

draws Muslims' attention to the fact that they belong to one whole unified nation (*Ummah*), which follows Allah's law. This unity creates a sense of belonging to a society which enjoins oneness of emotions, attitudes, and behaviors which ascribe to Allah's commands.

Allah says: "And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favor on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided." (3:103)

In this context Man is asked to recognize the higher Divine force that created him and out of Divine's mercy he was dignified and became God's vicegerent on earth.

Allah says: "Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?— whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." (2: 30)

Man, therefore, should follow and apply his Creator's law in this life. Willingly adhering to God's law constitutes Islam. Islam's teachings provide spiritual motivation that shape Man's behavior and values. This is also the criterion by which Islam ordered us to compare between individuals in order to test their level of belonging. The unity of believers is mercy from Allah, which is translated in their behavior towards society in a manner that ascribes to Allah's law.

Muslims are seen as one body, as the Prophet says:

"The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever."⁽¹⁾

(1) Muslim ibn al-Hajjaj, *Sahih Muslim translated into English by Abdul Hamid Siddiqui*, Book 32 Kitab al-Birr was-silah wal-adab, Bab: There should be mutual fellow-feeling and love and the will to help each other amongst the believers, Number 6258, 4/1368.

submitters. It also concentrates on individuals, and on the societies in which individuals live. It aims to systemize, organize, and discipline the live of individuals on earth as a means to lead a good life and earn salvation in the hereafter.

In Islam, the human being is the most dignified and honored creature on earth.⁽¹⁾ The Qur'an clearly states in various verses this raised status in order to reassure Man of his real status amongst all other creatures of God. Misunderstanding or ignorance of Man's status may lead him to claim belonging to any of the powers which are created for Man's service,⁽²⁾ such as planets, fire, idols, etc., which affect in turn his belonging to the most dignified society on earth. Worship and dignifying of other creatures may also affect human behavior and productivity in society, whereas human effort would be diverted to worship of false deities. Allah says: "*We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of our creation*" (17:70)⁽³⁾

And He the all-Mighty says:

"We have indeed created man in the best of moulds" (95:4)

The preservation of dignity of Man on earth is one of purposes *maqasid* of Islam. The combined factors of life, dignity, and oneness ultimately lead human beings to free themselves from any form of slavery, whether to their lusts or to other creatures. Man's life on earth is to test this dignity, upon which he shall be judged and rewarded or punished accordingly in the hereafter.

b. Unity is characteristic, division is condemned

Islam's teachings and principles of belonging to the *Ummah* help overcome obstacles that arise from disunity and division. The Qur'an

(1) Ibn Kathir, Isma'il ibn Umar, Tafsir al-Quran al-Azim, Beirut: Dar al-Fikr, 1994, 3/65..

(2) al-Shanqini, Adhwa al-Bayan fi Edhah al-Quran bi al-Quran, Beirut: Dar al-Fikr, 1995. 6/58, Verse 43 of Chapter 25.

(3) In this paper all translations of Qur'anic verses are quoted from: Abdullah Yusuf Ali, *The Meaning of the Holy Qur'an*, Maryland, USA: Amana publications, 2004.

form, develop, and modify the behavior of individuals and regulate the relationship between individuals and society.

2.1 Overcoming Obstacles of Belonging Facing Individuals

This section discusses the main methods of overcoming obstacles in the way of individual's belonging to society. Such obstacles may include polytheism, disunity, divisions, and the issue of the historicity of Islam and its place amongst previous divine messages. Other inner factors that play a role in developing belonging include racism and land ties. These obstacles generate an inner conflict inside human beings. Islam provides remedies to overcome these obstacles. Islam stresses the honor and dignity of all mankind, hence attracts various mentalities that struggled with polytheism's lack of human status. Aspects of divisions and disunity in the community are treated in Islam by the principle of unity of the origin of mankind and by describing them as one whole nation (*Ummah*). An obstacle to belonging may be visible in followers of previous divine messages. This was remedied by Islam's connection to all divine messages and signifying the unity of all their origins. Islam also provides inner peace in encouraging piety and asserting that all deeds will be fairly judged by Allah. Finally, the universality of Islam is also a strong factor that enhances individual's belonging.

Islamic principles that help individuals overcome obstacles in the way of their belonging to society include: Honor and dignity as the real status of Man, unity of faith and life and shunning divisions, righteousness as the measure of preference and competition amongst individuals, and the universality of the message. The above factors are evidenced in Islam as follows:

a. Honor and Dignity as the Real Status of Man on Earth

Prophet Muhammad's message is built on the principle of Tawhid, of the oneness of God the Creator of the universe, to whom belongs the earth and heavens and all creatures. It is a call for all mankind to submit to the will of God.⁽¹⁾ Hence, it is the religion of submission and

(1) Al-Jurjani, *al-Tarifat*, 1/39, Beirut: Dar al-Kitab al-Arabi, 1405 A.H. Ibn Ashur, *al-Tahrir wa al-Tanwir*, 1/267.

Psychology studies the conditions and circumstances that affect the behavior and feelings of both individuals and society. Hence, psychology is directly related to the study of belonging and the factors that influence individuals' relationship to society. In considering the obstacles facing the *nafs*, this study finds that the formation, development, and modification of individual behavior to overcome psychological obstacles to belonging are not easy tasks. They require faith, patience and motivation. In Islam, the principle of reward and punishment plays a major role in the task of overcoming obstacles. This task is denoted in Islam as "*jihad al-nafs*," that is struggling against one's self. This struggle is manifested through patience and obedience of Allah's commands. Allah states in the Qur'an in a verse revealed during the Meccan period before physical Jihad was prescribed: ⁽¹⁾ "*and those who strive in Our (cause), We will certainly guide them to our Paths: For verily Allah is with those who do right*" (Qur'an 29:69). This is a clear indication of the importance of *jihad al-nafs*, a means to overcoming psychological obstacles revealed in the early stages of the Islamic message.

2. Islam, Mankind, and the Construction of Belonging through Faith

The difficulty in measuring the level of individuals' belonging to society stems from the nature of researching an aspect that is hidden, unseen, innate, or immeasurable. This is because it is by instinct that humans feel the need to have a sense of belonging, in order to recognize themselves and enjoy an identity. The level of individual's belonging to society is not stable, it may increase, decrease, or be completely diminished based on factors that impact this feeling. A relationship in which society, faith, or family do not warrant the individual adequate status of human dignity may hinder the individual's sense of belonging. Belonging is a natural instinct that may be fostered and developed to reach various stages. This is observed in people who share the same place but differ in their behaviors and attitudes towards their society. Islam fosters the sense of belonging through rulings and teachings that

(1) Ibn Ashūr, Muhammad al-Tahir, *al-Tahrir wa al-Tanwir*, Beirut: Muassasat al-Tarikh al-Arabi, 2000, 20/206-7.

from mixing their lineage by ascribing themselves to any other blood relationship than their original and real ones⁽¹⁾. It is narrated that the Prophet has strongly condemned this deed by saying "there is upon him the curse of Allah"⁽²⁾. It also indicates that it is of the forbidden deeds⁽³⁾. In this text the verb in question is not used in the same context as it is commonly used. The Arab usage of the verb is in the context of lineage and tribal belonging as mentioned above. The two main characteristics that define belonging in Islam, that is divinity and universality, were not known in non-Muslim or pre-Islamic societies.

b. Psychology (nafsi)

"Psychology simply cannot be defined; indeed, it cannot even be easily characterized . . . Psychology is what scientists and philosophers of various persuasions have created to . . . understand

the minds and behaviors of various organisms from the most primitive to the most complex ... "⁽⁴⁾.

From the Islamic point of view, these definitions are inadequate in describing the best methods for studying human mentality or behavior. An "Islamic" perspective of Man and the exploration of the 'self' or psyche are considered in light of the Islamic main sources, Quran and Sunnah. The Qur'an clearly describes Man as a creature of three main elements, body, spirit (*ru'uh*) and self (*nafs*), which constitutes the mind, heart, sense and instincts.⁽⁵⁾ In this description, Man is a combination of two main components: material and moral, and the objective is to seek balance between these two characteristics.⁽⁶⁾

- (1) Muslim, Muslim Ibn al-Hajjaj. *Sahih Muslim*, translated by Abdul-Hamid Siddiqi. Beirut: Dar al-Arabia, n.d, Book 7 Kitab al-Hajj, Eminence of Medina, Number 3163, 2/688.
- (2) Ibn Abd al-Barr, Yusuf ibn Abd Allah, *al-Istidhkar*, Beirut: Dar al-Kutub al-Ilmiyyah, 2000, 2/74
- (3) Ibn Battal, Ali ibn Khalaf. *Sharh Sahih al-Bukhari*, Riyad: Maktabat al-Rushd, 2003, 6/104
- (4) Reber, A.S. (Editor) *Dictionary of Psychology*, London: Reber, Third Ed. 1995, p.617.
- (5) Al-Zayn, Samih Atif. *Ilm al-Nafs: marifat al-nafs al-Insaniyyah fi al-Kitab wa al-Sunnah*, Beirut: Dar al-Kitab al-Lubnani, 1991, 1/127-8.
- (6) Najati, Muhammad Uthman, *Madkhal ila Ilm al-Nafs al-Islami*, Egypt: Dar al-Shuruq, 2001. p.104,

and their ties with their principles and firm bases."⁽¹⁾ This definition focuses, in a general way, on the foundations which determine to individuals the meaning and style of life. These foundations are also responsible for giving the principles and values of the ties to which individuals associate with. Of the definitions which connect this term with Islam is that of Jamalul-Layl's, where he suggests that belonging is "the Muslim's pride and appreciation of the religion of Islam, then the love of and the connection with his country"⁽²⁾. This definition suggests two elements for belonging: the religion of Islam, and the love of one's country, that constitute emotional and psychological aspects of belonging. A third definition is more specific, this is suggested by Badran, it states: "the true and real membership of religion and land is in thought which is reformed to actions, membership of a religion comes by commitment to its teaching, membership to the land and its nation comes by sacrifice for its sake, this sacrifice springs out of love"⁽³⁾ According to Badran, its main elements are thought and behavior, pride, continuous giving and working for public benefit.⁽⁴⁾ Here, we notice that these elements are closely related to the inner aspect of individuals: the psyche. However, in his book on the subject, Sayf ul-Dawlah states that giving a definition for this term has brought difficulties to researchers in the field. This is because belonging is a social phenomenon and suggesting a definition for it is a risk in itself. It first requires an exploration of the elements of the individual's personality. This personality has two aspects, one that constitutes it and is shared by all individuals in the group, while the other distinguishes the individual from others.⁽⁵⁾

In this context, we find that the most used expression for this state of belonging is rarely used in the textual sources of Islam. The verb (*intama'*) appears in the *aHadith* when the Prophet warned Muslims

- (1) Al-Olaymat, Jalilah Ihyasat. *al-Intima wa al-Wala: Qadhiyyat bina' ma'nawi wa suluki*, p. 11, Jordanian Armed Forces Press, Amman, 1st ed., 1989.
- (2) Jamalul-Layl, Yusuf ibn Abd Allah. *al-Intima, al-Wala, wa al-Bara min Manzur Islami*, Riyadh: Maktabat Jull al-Marifah, 1st ed., 2003. P. 109.
- (3) Badran, Umar Sulayman. *Hakadha Yakun al-Intima lil Watan*, 1st ed., 1989, p. 15.
- (4) *Ibid.*, p. 15.
- (5) Sayf al-Dawlah, Izmat. *al-Shabab al-Arabi: mushkilat al-intima*, Cairo: Dar al-Maqif al-Arabi, Egypt, n.d., p. 20.

name derived from it means ascription and attribution⁽¹⁾. Among the interesting meanings is *wasal* and *ittasal* this is when a person connects, joints, unites, combines self with something⁽²⁾. Arabs say: *wasala ilā banī fulān* if he *intama*.⁽³⁾ The basic meaning of *intima* as it is used here denotes a state of membership.⁽⁴⁾

From this linguistic discourse of the meanings and implications of this term, we notice that this state of membership is sought by individuals in order to rise and increase something that could be material or moral, and to gain a higher self esteem and pride that give them strength and power. The sense of ascription is very important as it is a noticed common behavior of individuals to ask about the place, nation, lineage, and faith to which others belong. This is the search for connections and associations between individuals themselves, and between them and social groupings.

Moreover, belonging to the Muslim *Ummah* has been one of the main concerns of Islam. It is considered a matter of faith, and has its unique features and characteristics that distinguish it in Islam from any other kind of belonging known in other faiths, societies, or groupings. Emotions, attitudes and environmental factors play a crucial role in determining whether belonging to the Muslim *Ummah* has been successfully achieved or not.

Belonging is defined as "the process of connection with the foundations from which individuals are provided with the nectar of life

(1) Ibn Manzūr, Muhammad ibn Makram, *Lisan al-Arab*, Beirut, Dar Sadir, 3rd ed., 1994, 15/342. See also:

– Al-Jawharī, Ismaʿil ibn Hammad, *al-Sihah fī al-Lughah*, ed. Ahmad Abd al-Ghafur Attar, Beirut: Dar al-ʿIlm li-al-Malayin, 1990, 6/2425

– Ibn al-Athīr, Majd al-Din abu al-Saʿadat, *al-Nihayah fī Gharīb al-hadīth wa al-Athar*,. Tahir al-Zawi & Mahmud al-Tanaji, Beirut: al-Maktabah al-ʿIlmiyyah, 1979, 5/121 *Wehr, A Dictionary of Modern Written Arabic*, pp. 611–2.

(2) Al-Zamakhsharī, Abu al-Qasim Mahmud ibn ʿUmar ibn Ahmad. *al-Faiq fī Gharīb al-hadīth wa al-Athar*, ed. Ali Muhammad al-Bijawi & Muhammad abu-Fadl Ibrahim, Lebanon: Dar al-Maʿrifah, 2nd ed, n.d, 4/64.

(3) Ibn Manzūr, *Lisan al-Arab*, 11/726.

(4) Wehr. p. 1002.

obstacles that affect individuals' emotions, values, behaviors, and relationship with society. It analyzes the Quranic verses and Prophetic *ahadith* which deal with the question of belonging, classifies and categorizes the psychological obstacles of belonging as dealt with in Quran and Sunnah. Among these obstacles are: polytheism, self sufficiency from others, pride, greed, cheating, boastfulness, arrogance, conceitedness, selfishness, hatred, racism, discrimination, racism and other behaviors which have a negative effect on individuals if they do not follow the divine guidance in dealing with such issues. These obstacles alienate individuals away from society, thereby weakening or even eliminating belongingness. Such obstacles threaten the unity of community and spread various kinds of sins, disorder, disassociation, hostility and mistrust.

Therefore, this paper aims to provide an Islamic perspective and solutions to the psychological obstacles that impact individuals' belonging to society. It is also a message to Muslims to protect and preserve their identity to strengthen their belonging to the *Ummah*. The paper utilized the method of theoretical investigation of the textual sources of Islam that deal with the concept of community and belonging.

1. Definitions of the Main Terms:

In discussing the central points and psychological obstacles to Muslim individuals' belonging to society; it is necessary to provide the definitions of the main concepts that appear throughout this study.

a. Belonging (*intima*):

In Arabic the word *intama*' has various meanings that are relative to this study. It means to rise⁽¹⁾, and to increase⁽²⁾. It has the same meaning as the verbs *aza* and *nasaba* which mean to ascribe or to attribute. The

(1) Al-Azharí, Abu Mansur Muhammad ibn Ahmad, *Tahdhíb al-Lughah*, Beirut: Dar Ihya al-Turath al-Arabí, 2001. 15/371-2.

(2) Wehr, Hans, *A Dictionary of Modern Written Arabic*, ed. J Milton Cowan, NW: Spoken Language Service Inc., 1976, p. 1001.

هذه المسألة؛ لبناء مجتمع أقوى، وإمداد الإنسانية بالأفراد الصالحين، وعرض القيم الإسلامية الراقية للعالم أجمع. وفي هذا السياق يعد نشر هذه المفاهيم السامية من أدوات الدعوة إلى الإسلام بالحكمة والموعظة الحسنة.

Abstract

This paper discusses the Islamic methods and teachings that help individuals in overcoming psychological obstacles to belonging. It studies the Qur'anic and prophetic method of instilling and enhancing belonging in the hearts and lives of Muslims. Islam achieves that by focusing on the inner psychological obstacles that may face individuals, and methods suggested by both the Quran and the Sunnah of the Prophet to overcome them. Islam aims to reinforce good and loyal belonging to society; build strong bonds among citizens who embrace ethical character and sound human behavior. The universality of the message of Islam, and the focus on building unity and solidarity in the Muslim *Ummah* are methods to overcome individual psychological obstacles. This paper refers to the Qur'anic and Prophetic guidance in recognizing and eliminating factors that hinder belonging in society. In our modern societies, this guidance is urgently needed to be studied, understood, and applied in order to reproduce good individual Muslims and build strong Muslim societies, as well as to present the values of the Islamic message to the whole world. It is, therefore, considered as one of the means of calling others to Islam by good and wise words and ideal model of behavior.

Introduction

The importance of the topic stems from the fact that the characteristic of individual belonging to society has become an urgent contemporary concern as manifestations of alienation have started to appear in Muslim societies. In various activities of our daily life we are witnessing various kinds of psychological and social behaviors that contradict the concept of belonging (*intima'*) to society. This study discusses the psychological

Chapter 3

The Qur'anic and Prophetic Guidance in Overcoming Psychological Obstacles of Belonging to the Ummah

Alladein Mohammad Ahmad Adawi⁽¹⁾

ملخص البحث باللغة العربية

الهدى القرآني والنبوي في التغلب على المعوقات النفسية
للانتماء للأمة

يناقش هذا البحث منهج الإسلام وتعاليمه، التي تفضي إلى التغلب على ما قد يعترض الفرد المسلم من المعوقات النفسية للانتماء للأمة؛ إذ يعرض البحث منهج القرآن والسنة في تعزيز الانتماء في حياة المسلمين وقلوبهم من جهة، ومنهجها في رفع معوقات الانتماء من النفوس المؤمنة من جهة أخرى، فقد حث الإسلام على الانتماء والإخلاص للمجتمع والأمة، وبناء الروابط القوية بين أفراد المجتمع، الذين وسموا بحسن الخلق والسلوك السوي.

ويبين البحث أن لعالمية رسالة الإسلام، وتركيزها على بناء وحدة الأمة، وتعزيز تماسكها أثراً كبيراً في التغلب على المعوقات النفسية للانتماء. وخلص البحث إلى أن ثمة حاجة ملحة في الزمن المعاصر إلى دراسة المنهج الرباني في التعامل مع

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