

In the name of Allah Most Gracious Most Merciful

Laziness and inactiveness towards worship

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Today's talk is about a dangerous sickness. That is laziness and apathy towards worship or is about the cooling off and inactiveness after being energetic and active. This develops into lack of concern and a complete break away from doing the worship acts. Allah praises His angels when He says: **{Unto Him belongs whosoever is in the heavens and the earth. And those who dwell in His presence are not too proud to worship Him, nor do they weary; (19) They praise (Him) night and day; they do not laze off. (20)}** 21:19-20. Today's talk is a warning call and a reminder. Allah says: **{And give reminders, for reminding benefits the believers. (55)}** 51:55.

Dear brothers and sisters, when I talk about such topics I do not mean or expect a Muslim to be an angel who does not make mistakes, and do not forget. I merely want the Muslim to take middle grounds and take a balance in worship. The Islamic faith is unique in that it is a practical religion which does not ignore or forgets about the human nature and it does not deny its short comings and inabilities. But it shows us rules and limits about guidance and about being on the straight path. The messenger ppbu said: **{Each deed has a period of enthusiasm and eagerness, and then a period of cooling off or apathy or easy going. Whoever follows my style when they are in the relaxed state then they are guided}**. AbuBakr Saddeque passed by a man who was crying and asked him why. The man said that he did an act of hypocrisy. He went on to explain: *“Whenever we are with the messenger of Allah ppbu, we would be as close to*

paradise as those two, and then we go home and interact with our families and kids and we forget a lot". Out of his extreme empathy or sympathy AbuBakr said to him: *"I too feel the same, let us go to the messenger ppbu"*. And they did and told the messenger ppbu about the situation and he said: **{We the prophets, our eyes sleep but our hearts do not. But you, my brother, you get an hour of this and an hour of that. For if you stay on the state you are on when you are with me, then the angels would come down and shake your hands, and would visit you in your homes}**. This shows that prophets were in continuous states of activeness and vitality and vigor. While for the rest of mankind the level of faith fluctuates or increases and decreases. It increases with deeds of obedience and decreases with deeds of disobedience. In other words mankind experiences an hour of high level and another hour of low level of faith. But be careful and be warned from the wrong interpretation and thinking that the hour of low level of faith is an open hour for doing acts of disobedience. That is unimaginable. There is an hour of strong enthusiasm and an hour of less enthusiasm. The soul comes and retreats. When it comes towards worship with enthusiasm then help yourself to reach levels of piety and encourage it to withstand that status. And if it retreats and cools off and its enthusiasm drops then force it to maintain the minimum level and that is performing the obligatory worships required from every believer. On the other hand, being on the straight path is required at all times. But the mistake in understanding that the messenger ppbu meant one to do obedience deeds for an hour and then do deeds of disobedience for another hour is the interpretation of those who are hypocrites and those with weak faith.

The messenger ppbu and companions on the continuity of deeds:

The messenger ppbu was of the type who continually did obedient deeds. A'asha said: {the most loved deed to the messenger was that which was kept done continually. And if he missed a night prayer due to pain or otherwise then he would pray 12 *rakas* (bowings and kneeling) during the day}. The messenger ppbu used to say to Abdullah ben Amro ben Al-a'ss (عبدالله بن العاص): **{Abdulla, don't be like such and such that used to do prayers at night and he gave up doing it}**.

Early Muslims of this nation kept up the faith and because of that they were the masters of this world for centuries. They only got to that level because of patience, hard work, enthusiasm and carriage. Allah says: **{you who have faith endure, outdo all others in endurance, be ready, and observe your duty to Allah, in order that you may succeed}** 3:200. Their conquests opened the hearts before it opened the lands. They reached high levels of cultural achievements and scientific research. The Muslim society was better and purer than other societies because of the Islamic morals and teachings and manners. They used to do the deeds with all their hearts both in deeds and in words on continuous bases. Amro ben Al-A'ss was riding a mule that didn't seem to be too good, and he was told why you still ride this mule when you can afford to ride the best horse. He said: "I do not give up with my ride as long as it carries my belongings, and I don't give up my wife as long as she cohabits well with me, and I don't give up my friend as long as he keeps (or protects) my secrets". Getting bored easily or giving up easily on things is not a good moral. A Muslim does not easily get board or give up obedient deeds under any circumstances.

Reasons for losing interest and giving up

1) Weakening of faith

That is the reason why we need to renew our faith. In order for faith to weaken it requires reduction of good deeds. On the other hand it is impossible to give up obedient deed which is required for faith once you have tasted the sweetness of faith and once Koran has lit your heart. Allah says: **{and whoever has faith in Allah then Allah will guide his heart}** 64:11. And if the heart is guided all other senses straighten up or follow suit. The messenger ppbu said: **{There is a small part of the body if it is good then the whole body becomes good, and if it goes bad then the whole body goes bad. And that is the heart}**. You who have been inflected with the problem of giving up and cooling off, save yourself before it is too late. Watch your heart and treat your self. Your faith may need renewal and strengthening. Abdullal ben Masood said: {seek out your heart in three situations, when you hear the Quran, and at circles of remembrance (meaning learning), and at times of solitude. If you do not find your heart at those then ask Allah to give you the grace of a heart for it means you do not have a heart}.

2) Over doing religion or extremism in religion

That is by getting indulged into doing deeds of obedience without a balance or middle points. That is also preventing the body of its right of rest and the good things in life. This will lead to weakness and boredom and consequently to seizing to do deeds of obedient. This takes an individual from being extremely active to extremely inactive. Humans have a limited amount of energy which when exceeded it

break up and laziness steps in. The messenger ppbu warned against doing too much or going too far. The messenger ppbu said: **{do not over do things in religion. Those before you were demised because they exaggerated in their religion. Those who exaggerate in their words and their deeds will demise, will demise, will demise. Do not be strict onto yourselves, for strict requirements will be put on to you. There were those who went strict on to them selves and Allah went strict on to them}**. The messenger ppbu also said: **{Religion is easiness and simplicity. And if anyone tries to be strict with religion then he/she will loose to it}**. One Muslim once said: I will pray all night every night. Another said: I will fast for ever. And another said: I will never get married. The messenger ppbu heard that and said: **{I am more God fearing than you are, and yet I fast and I break fasting, (meaning not fast for ever), and I pray at night and sleep, and I marry women. This who does not go by my style (*Sunnah*) is not part of me}**

3) Trivialising the little sins

Allah says: **{whatever of misfortune strikes you; it is what your hands have earned. And He forgives much}** 42:30. A Muslim should not trivialise or look down upon or pay no attention to small sins. Remember there is no sin too little with insistence or with resolve, and no sin is too big with asking Allah for forgiveness. Allah says: **{and whoso does good an atom's weight will see it then, (7) and whoso does evil an atom's weight will see it then. (8)}** 99:7-8.

Small sins are only called small because of the ease with which they can be avoided, which is through asking for forgiveness. Allah says: **{those who believe and do good deeds, the Beneficent will appoint for them affection}**

19:96. Meaning Allah will put love and affection for them in the hearts of His other creatures. This is an indication of the love of Allah for those who are obedient to Him placed in the hearts of His creatures.

4) Stopping to do work for the sake of Allah

That's when you would find the individual giving a lot of time and attention to his/her personal matters and issues and to money making means and enjoying oneself, while on the other hand one does not do much for Allah. Doing work for Allah and for the religion of Allah encourages the individual towards obedience. Allah holds firm in obedience those who continually care about matters of faith. A true Muslim thinks of his religion at all times, sometimes gets frustrated at the state of Muslims, sometime he/she reminds friends or neighbours or relatives about Allah. Sometimes attends religious classes and sometimes brings happiness to the poor and impoverished. The case of religion is always on his mind and occupies his thinking and fills his/her heart. The messenger ppbu said: **{Whoever wakes up in the morning and his biggest concern is the next life then Allah will make his riches within his heart, and will keep all his matters within reach of him, and this life is forced to come to him/her}.**

5) Isolation from the Muslim community and opting for solitude

Indeed, the road is long and one will need nourishment and sustenance. Travel mates are needed along the way to help overcoming life's obstacles, hurdles and difficulties. That helps the Muslim to renew his/her energy and recharge the willpower, and puts truth in his/her resolve. Staying away from mosques and not attending lectures and circles of

learning and staying away from Muslim groups then all that causes one to loose that which refreshes his/her energy, and that which strengthens his/her willpower, and that which reminds him/her of Allah. The individual then would get bored and fed up, then relaxes and cools off, and discontinues the good work. Allah says: **{Hold on to the robe of Allah all of you and do not scatter}** 3:103. And Allah also says: **{help one another unto righteousness and pious duty. And help not one another unto sin and transgression,}** 5:2. The messenger ppbu said: **{Stay in a group and do not split. For Satan sticks to the individual person; and he is further away with the two. This who seeks the pleasures of Paradise then let them seek out the group}**. The messenger ppbu also said: **{This who interacts with people and exercises patience towards the harm they cause him/her is better than this who does not mix with people and is not patient towards their harm}**. Ali ben Talib said: **{distress which is gained due to interacting with the group is better than tranquillity of solitude}**.