ARTICLE-ALPARSLAN KUYTUL

**THE DECLINE OF OUR UMMAH AND ITS REASONS – 6**

I start by praising Allah, Who created us as caliphs on earth and showed us the right path and the laws of rising and decline of ummahs through the guidance He sent, and by sending peace and blessings upon His Prophet, who created a substantial ummah through the suffering he endured day and night, and who motivated us by telling, that this ummah has a bright future, and by sending Salam to all my brothers and sisters who struggle for the reawakening of this ummah.

In the last three articles, we explained the real reasons why our ummah came to this present state. To sum up:

1. The truth of Tawhid, which is the most important and most fundamental principle of the Islamic Civilisation, i.e. that there is no ah but Allah, that only He must be obeyed, that a system and civilisation according to His laws must be established, was forgotten or not learned… Consequently, our ummah left the Islamic system and religious way of life step by step, the Tawhid was forgotten, and our ummah declined…

2. The love for the dunya entered the hearts of our ummah, worldly-minded people increased, they attached importance to the gifts of this dunya but did not attach any importance to the life in this dunya and the test of it. They did not put the dunya into the right place, and the gifts of this dunya were loved so much, that our duties towards Allah and our ummah were neglected… Consequently, the dunya was taken from us and our ummah declined… Because the punishment comes according to the deed and as the contrary to the intention that led to the sin.

3. In the last centuries, our ummah did not fulfil their duties. Our ummah, that has the duty to spread Islam on earth, to make the system of Allah rule on the whole world, to abolish oppression and haram, and to establish justice, and that is responsible as leaders of the earth, stopped fulfilling these duties and started becoming lazy… Consequently, we fell behind in all spheres, materially and spiritually, and as a consequence of our regress an inferiority complex was developed and we started imitating the West. We took our enemy’s customs, culture, art, laws, moral values, and finally, their ideologies and systems, and our ummah declined…

Hence, our regress is not a reason why our ummah came to this present state, but it is a result of our laziness. In the same way, our imitation of the West is not a reason neither, it is a result of our regress. Because societies, that fall behind, imitate societies that are materially advanced and strong. Thus, instead of mistaking results as reasons and working in accordance with them, we must focus on the real reasons.

Let us not proceed to another reason without stating some points about these reasons.

1. Did the second reason we mentioned, the love for the dunya, make us leave our duties, or did the love for the dunya slowly enter our hearts when we left our duties? Is leaving our duties and stopping to fulfil them, i.e. laziness, a separate reason, or is it a result of the love for the dunya?

In order to find the answer to these questions we must think about these three groups of people:

1. Those, who do not fulfil their duties towards Allah and the Muslims because they love the dunya and its gifts too much and dive into them, who are hard-working for worldly benefits but lazy regarding their duties towards Allah and the Muslims.

2. Those, who fulfil their duties towards Allah and the Muslims, even if not completely, although they love the dunya.

3. Those, who do not fulfil their duties towards Allah and the Muslims, although they do not love the dunya.

If all people would have left the mujadalah (struggle) on the way of Allah because they loved the dunya, like the first group, then we could say, that the reason why they left their duties was the love for the dunya. But as we mentioned as the second group, there are also people, who fulfil their duties towards Allah and the Muslims, even if not completely, although they love the dunya. Hence, the love for the dunya does not make us leave our duties completely. But it causes people to fulfil their duties incompletely.

Today, we have people, who despite having a lot of love for the dunya in their hearts, still try to do something for Allah, who are never fully engaged in the work for Allah, who provide their support from a distance, and who do not make a lot of sacrifices. So, if the first group we mentioned is first-degree guilty, then the second group is second-degree guilty. Furthermore, there are those we mentioned in the third group, who do not fulfil their duties towards Allah and the Muslims, although they do not love the dunya and its gift. I.e. they do neither work for the dunya, nor do they work for Allah. I.e. the lazy ones. They show us, that if a person does not love the dunya, this does not automatically mean, that they will fulfil their duties.

Consequently, even if the love for the dunya is an important reason why our ummah came to this state, laziness is a separate reason. The situation of those, who do not have such a love for the dunya but who still do not work for Allah, is to be explained with something else than love for the dunya; and this reason is laziness.

Although we have many books about the love for the dunya, not much emphasis is laid on the love for comfort, i.e. laziness. However, laziness, even if not as much as the love for the dunya, is an important reason why our ummah came to this state. As making the ummah come to this state is haram, the forms of laziness, that lead to this, are also haram and just as the love for the dunya, laziness is also a heart disease. Treating this disease, leaving laziness, and getting into action is fardh (obligatory). In order to avoid, that we become lazy, Allah (swt.) states in the Holy Qur’an:

“And that there is not for man except that [good] for which he strives.”1

“And say, ‘Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the

believers.’’’2

“So, when you have finished [your duties], then stand up for another.”3

Rasulullah (saws.) states: “A time is near, where the nations will summon one another to attack you, as people when eating invite others to share their dish. In fact, you will be numerous at that time. But you will be like scum and rubbish, like that, carried down by a torrent. Because of the love for the dunya in your hearts and your fear from death, Allah will take the fear of you from the breasts of your enemy and last laziness into your hearts.”4

“My most terrifying fear regarding my ummah is the hugeness of the stomach, the continuation of sleep, laziness, and weak yaqîn (iman-faith).”5

Rasulullah (saws.) used to say, “Oh my Lord, I seek refuge in You from incapability and laziness.”6

“Those, who became Muslim at the time of our Prophet Muhammad (saws.) and pledged him, pledged to obey the commands and prohibitions of Allah, and to not be lazy.”7

After having detected, that laziness is just as the love for the dunya a reason, we now have to approach this issue from the aspect of the love for the akhira and the iman in the akhira as the opposite. So, does a person not fulfil their duties towards Allah and the ummah because they do not have the love for the akhira or because they have weak iman in the akhira? Or is it possible, that they have love for the akhira and believe in it but leave their duties because of laziness?

As a matter of fact, just as the love for the dunya makes us leave our duties partly or completely, weak love for the akhira or weak iman in the akhira do also make us leave our duties partly or completely. Not everyone, who does not fulfil their duties towards Allah and the ummah and who does not take part in the mujadalah on the way of Allah, does this because they do not believe in the akhira or do not love jannah. When the reason is analysed, it becomes obvious, that the reason is laziness again. Just like a student… Although he knows, that he will be examined at school, although he has no doubt in this regard and wants to have good grades, still he does not study. If this student has the opportunity to study and is not ill, then we must assume that the reason is laziness.

If a Muslim believes in the akhira and longs for the gifts of jannah but does still not work as necessary to rescue the ummah from its present state in order to gain Allah’s pleasure and jannah, then this is only explainable with laziness. If the iman in the akhira is on the level of ‘ilm al-yaqîn, it can maybe remove laziness partly, but not completely.

This is the situation of several Muslims, who fulfil one part of their duties but leave another part, who work for some time and then get exhausted, who do not work with heart and soul but with difficulty. If a person believes under the level of ‘ilm al-yaqîn, this is doubt and suspicion and thus, not iman but kufr. Believing in the akhira with an iman of ‘ilm al-yaqîn, i.e. with absolute certainty like knowing, that two plus two equals four, but having little knowledge and weak iman will not be sufficient to rescue a person from laziness completely. When a person investigates the evidence of the akhira, learns them, deeply reflects on the universe, reads it through tafakkur, and by doing so, becomes absolutely satisfied in regard of the might of Allah, and consequently, reaches an iman of ‘ain al-yaqîn, then they will be able to free themselves from laziness completely and do, what they must do for Allah, without difficulty. For such a person it will be very easy to take part in the mujadalah of rescuing the ummah on the way of Allah, to make sacrifices, and to overcome laziness. At the same time, committing haram, sitting around senselessly, and showing laziness concerning their duties will become very difficult or even impossible for them. Deep inside them, a voice will say, “Get up and do your duty”, and will not leave them alone. This is the result of an iman of ‘ain al-yaqîn and such a person can be seen as someone who reached an iman of ‘ain al-yaqîn. Whereas a person, who is not like this, who does not fulfil their duties, who does not hear such a voice in themselves or even if they do, does not get up, cannot possibly have reached an iman of ‘ain al-yaqîn.

I mentioned, that an iman of ‘ilm al-yaqîn can only remove laziness partly. However, it must be known, that this is dependent on the degree of laziness. If a person’s laziness is severe, an iman of ‘ilm al-yaqîn might not be sufficient to remove it at all and to avoid them from finding excuses. In fact, even if such a person has reached an iman of ‘ain al-yaqîn, if they are too accustomed to laziness, even this iman might remove their laziness only partly. If a person, to whom working is hard and laziness is easy, struggles against their nafs and disciplines it, they will see, that working is nice and soothing, whereas laziness is ugly and disturbing. Those, who do not want to endure the hardship of work, will have to endure the consequences of laziness, the punishment of Allah, the loss of their duty and honour, poverty, and oppression.

With the hope to continue with this topic.

May Allah protect you. \*

1. An-Najm, 39

2. At-Tawbah, 105

3. Ash-Sharh, 7

4. Abu Dawud, v:4, p: 483

5. Jabir, Ramuz Al-Ahadis

6. Bukhari, Jihad, 25, 74; Muslim, Daawat, 48, 52; Abu Dawud, Witr, 32, Adab, 101; Tirmidhi,

Daawat, 70, 76, 115; Nasai, Istiaza, 7, 8, 12; Ibn Majah, Dua, 3; Ahmad Ibn Hanbal, II, 185, III, 113, 117

7. Ahmad Ibn Hanbal, III, 322, 340, V, 325