

Jurisprudential and Psychological Approach to Dar al-Ifta's Fatwa on Overcoming Worship Laziness Within the Framework of Modern Behavioral Challenges

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Abstract

This research aims to analyze the fatwa issued by Dar al-Ifta concerning solutions to spiritual laziness in worship, focusing on its relevance and applicability in modern Muslim contexts. Employing a qualitative content analysis methodology, the study examines primary fatwa texts alongside classical Islamic jurisprudence and contemporary psychological theories to understand the fatwa's multi-dimensional approach. The results reveal that Dar al-Ifta advocates a gradual and mindful practice of worship, emphasizing consistent small acts to overcome inner resistance, thereby integrating spiritual and behavioral insights. This approach not only reinforces traditional Islamic teachings but also aligns with modern habit formation principles, making the fatwa particularly relevant for Muslims navigating contemporary challenges such as digital distractions and psychological fatigue. The originality of this research lies in its interdisciplinary analysis, bridging fiqh (Islamic jurisprudence) with behavioral science to provide a comprehensive understanding of spiritual laziness and its remedies. The study's implications extend to religious scholars, counselors, and practitioners, suggesting that fatwas can function effectively as holistic tools that address both spiritual and psychological dimensions of worship. This highlights the importance of contextualizing religious rulings within modern life to enhance their practical impact and foster sustained religious commitment.

Keywords: Dar al-Ifta; Fatwa analysis; Spiritual laziness; Worship motivation; Islamic Law.

Abstrak

Penelitian ini bertujuan untuk menganalisis fatwa yang dikeluarkan oleh Dar al-Ifta tentang solusi untuk kemalasan spiritual dalam beribadah, dengan fokus pada relevansi dan penerapannya dalam konteks Muslim modern. Dengan menggunakan metodologi analisis isi kualitatif, penelitian ini mengkaji teks-teks fatwa primer bersama dengan yurisprudensi Islam klasik dan teori-teori psikologi kontemporer untuk memahami pendekatan multi-dimensi dari fatwa tersebut. Hasil penelitian menunjukkan bahwa Dar al-Ifta menganjurkan praktik ibadah yang bertahap dan penuh kesadaran, dengan menekankan pada tindakan-tindakan kecil yang konsisten untuk mengatasi resistensi batin, sehingga mengintegrasikan wawasan spiritual dan perilaku. Pendekatan ini tidak hanya memperkuat ajaran Islam tradisional tetapi juga selaras dengan prinsip-prinsip pembentukan kebiasaan modern, sehingga membuat fatwa tersebut sangat relevan bagi umat Islam dalam menghadapi tantangan kontemporer seperti gangguan

digital dan kelelahan psikologis. Keaslian penelitian ini terletak pada analisis interdisipliner, yang menjembatani fikih (yurisprudensi Islam) dengan ilmu perilaku untuk memberikan pemahaman yang komprehensif tentang kemalasan spiritual dan solusinya. Implikasi dari penelitian ini diperuntukkan bagi para ulama, konselor, dan praktisi agama, yang menunjukkan bahwa fatwa dapat berfungsi secara efektif sebagai alat holistik yang menangani dimensi spiritual dan psikologis dari ibadah. Hal ini menyoroti pentingnya mengkontekstualisasikan hukum-hukum agama dalam kehidupan modern untuk meningkatkan dampak praktisnya dan menumbuhkan komitmen keagamaan yang berkelanjutan.

Kata Kunci: Dar al-Ifta; Analisis fatwa; Kemalasan spiritual; Motivasi beribadah; Hukum Islam.

1. Introduction

The issue of laziness in worship presents a significant challenge faced by many Muslims worldwide (Fauzi, 2019). This trait of laziness manifests in various forms, such as reluctance or delay in fulfilling obligatory acts of worship, including prayer, fasting, or almsgiving. Such a phenomenon can adversely affect an individual's spiritual and social life (Khalfaoui, 2021). As emphasized in the Qur'an, Muslims are encouraged to maintain their acts of worship with diligence and consistency. Allah states in Surah Al-Baqarah (2:238), "Guard strictly your prayers, especially the middle prayer; and stand before Allah in a devout frame of mind." (Kementerian Agama RI, 2019) This verse underscores the critical importance of consistency in worship, which is often disrupted by laziness. Hence, addressing the problem of laziness in worship is highly relevant and necessitates thorough attention.

More specifically, laziness in worship is frequently influenced by a range of internal and external factors. Internal factors include a lack of sincere intention (*ikhlas*) in worship (Sulaeman, 2017), psychological disturbances, or insufficient understanding of the true essence of worship. For instance, an individual who does not grasp the significance of worship in daily life may develop an aversion or reluctance to perform it. External factors, such as work pressures, busy social engagements, or an unsupportive environment, also exacerbate this issue. To further elucidate, a hadith narrated by Imam Muslim quotes the Prophet Muhammad as saying, "Indeed, deeds are judged by intentions, and every person will be rewarded according to what they intended." (Al-Bukhārī, 2001) This hadith highlights that sincere intention is pivotal in overcoming laziness in worship. Therefore, addressing laziness in worship requires a deeper understanding and a comprehensive approach.

This study distinguishes itself from prior research, which has predominantly examined laziness in worship from psychological or sociological perspectives (Edet, 2019). Instead, this research adopts a tafsir (Qur'anic exegesis) perspective by analyzing fatwas issued by Dar al-Ifta Egypt regarding the management of laziness in worship. This approach differs from other studies that tend to overlook the theological and exegetical dimensions in understanding this

phenomenon. Tafsir-based approaches are essential as they help Muslims comprehend and apply Qur'anic values in contemporary contexts, as explained by Syukron Affani in his book *Metodologi dan Relevansi Tafsir Al-Qur'an di Era Modern*: "The study of Qur'anic exegesis aids Muslims in understanding how Qur'anic values are applied in modern life and provides guidance for confronting contemporary challenges."

This research is significant because laziness and negligence in worship can cause considerable harm, not only to individuals but also to the wider Muslim community, since worship forms the fundamental pillar for building social piety. By referencing fatwas from Dar al-Ifta that provide guidance for Muslims, this study seeks to identify more precise solutions to the problem of laziness in worship in accordance with authentic Islamic principles. As Al-Ghazali explains in *Ihya' Ulum al-Din*, laziness in worship must be addressed through a comprehensive approach that encompasses a profound understanding of religious teachings as well as practical efforts toward self-improvement (Al-Ghazali, 1992). Therefore, this study aims not only to contribute academically but also to offer practical solutions applicable to the everyday lives of Muslims, with the goal of enhancing the quality of their worship and piety.

2. Research Methods

This study employs a qualitative research design with a focus on content analysis of religious texts and fatwas. The primary data source consists of fatwas issued by Dar al-Ifta Egypt that specifically address the issue of spiritual laziness in worship. This method is chosen to allow an in-depth examination of the theological and exegetical perspectives embedded within the fatwas, providing a comprehensive understanding of how Islamic legal and spiritual frameworks approach this contemporary problem. Data collection is conducted through systematic retrieval of relevant fatwas from Dar al-Ifta's official publications and online repositories. These fatwas are selected based on their relevance to the theme of laziness or negligence in worship practices. Additionally, classical and contemporary Islamic texts, such as Qur'anic exegesis (tafsir), prophetic traditions (hadith), and works by Islamic scholars like Al-Ghazali, are reviewed to support the interpretation and contextualization of the fatwas.

The analysis employs a thematic content analysis approach, where the fatwas are coded and categorized according to key themes such as causes of spiritual laziness, recommended solutions, and underlying theological principles. This method facilitates the identification of patterns and insights into the integration of spiritual, psychological, and jurisprudential dimensions in addressing worship laziness. To enhance the rigor and validity

of the study, triangulation is applied by cross-referencing fatwa content with relevant Qur'anic verses, hadiths, and scholarly interpretations. Ethical considerations include respecting the religious sensitivity of the subject matter and ensuring that all sources are accurately cited and interpreted within their proper context. This methodology enables the research to offer both scholarly and practical contributions by bridging classical Islamic teachings with contemporary challenges faced by Muslims in maintaining consistent worship.

3. Discussion

3.1. The Concept of Laziness in Worship from the Perspective of Sharia

In Islamic teachings, laziness in worship is viewed as a form of spiritual weakness that can damage a servant's relationship with their Lord (Bako, 2022). Laziness is not merely a reluctance to act, but rather a reflection of weak spiritual motivation and the dominance of base desires over a Muslim's heart (Ahmad & Owoyemi, 2012). If left unchecked, this trait can create a lifestyle detached from the values of servitude (*ubudiyyah*) to Allah (Al Munawar, 2021). Therefore, Islam provides clear guidance regarding the dangers of laziness and offers solutions for overcoming it.

The Qur'an explicitly mentions laziness in worship as a characteristic of the hypocrites. Allah says in Surah An-Nisā' [4:142]:

"Indeed, the hypocrites seek to deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing off to people and not remembering Allah except a little."

This verse clearly shows that laziness in worship not only affects one's physical acts but also reflects an internal weakness in maintaining a spiritual connection with Allah. For example, laziness in prayer diminishes the quality of the worship and may lead to ostentation (*riyā'*), where one performs acts of worship merely to be seen by others. In a sound ḥadīth narrated by Bukhārī and Muslim, the Prophet ﷺ used to seek refuge in Allah from laziness. He said:

"O Allah, I seek refuge in You from weakness and laziness..." (Al-Bukhārī, 2001)
(Muslim, 2010)

This supplication demonstrates that the Prophet ﷺ recognized the seriousness of laziness. It is not just a psychological issue or temporary lack of interest, but rather a disease of the heart that must be addressed. By linking "weakness" and "laziness" in the same phrase, the ḥadīth shows that the two are interconnected: weak faith leads to laziness, and laziness

further weakens one's spiritual resolve. Classical scholars have also warned about the dangers of laziness in a believer's life. Imam al-Ghazālī, in his monumental work *Iḥyā' 'Ulūm al-Dīn*, describes laziness as a major obstacle in the spiritual journey of a servant (Al-Ghazali, 1992). He attributes it to the dominance of desires and a lack of *mujāhadah* (striving in devotion to Allah). To counter this, *mujāhadah* must be employed through consistent worship, regular remembrance (dhikr), and avoidance of sins (Sulaeman, 2017). The goal is not only to condition the body but also to soften the heart and make it receptive to divine commands.

Laziness can also be addressed through the lens of *taqwā* (God-consciousness). The more a person increases in *taqwā*, the more Allah facilitates their affairs, including acts of worship. Allah says in Surah At-Talāq [65:4]:

"And whoever is mindful of Allah, He will make things easy for him in all his affairs."

This verse implies that a solution to laziness lies in strengthening one's awareness of and reverence for Allah. A person with *taqwā* will not allow themselves to remain in a state of heedlessness and laziness in fulfilling their religious obligations (Kamali, 2017).

There are both internal and external factors that contribute to laziness in worship. Internally, sins that pile up, a hardened heart, or a lack of spiritual sweetness in remembering Allah can make worship feel burdensome. Externally, a non-supportive environment, distractions from social media, or a habit of procrastination can also lead to laziness. To combat this, scholars and spiritual mentors advise creating a conducive environment, surrounding oneself with righteous companions, and maintaining a consistent schedule of worship—even if small. The Prophet said:

"The most beloved deeds to Allah are those that are done consistently, even if they are small." (Al-Bukhārī, 2001) (Muslim, 2010)

Procrastination (*taswīf*) is closely linked to laziness and is one of the tools of Shayṭān to divert humans from good deeds. When someone says, "I'll pray later" or "I'll start reading the Qur'an tomorrow," it means Shayṭān has successfully planted the seeds of laziness. The first step in overcoming this is to act immediately without delay. Ibn al-Qayyim stated in *al-Fawā'id*:

"One form of ignorance is when a person knows the path of goodness but postpones walking it, thinking they will have time later." (Al-Jauziyah, n.d.)

In another narration by Anas ibn Mālik (radīyallāhu 'anhu), the Prophet ﷺ sought refuge from various physical and spiritual ailments that could hinder worship. He said:

"O Allah, I seek refuge in You from illness, laziness, cowardice, miserliness, and old age; and I seek refuge in You from the punishment of the grave, and from the trials of this world." (Al-Bukhārī, 2001)

This prayer reflects the Prophet's full awareness of the obstacles that may prevent a believer from perfecting their devotion. Laziness here is not only physical weakness but also the heart's inability to be enthusiastic about fulfilling Allah's rights. From all the above, it is clear that laziness in worship is a serious spiritual ailment in Islam. It weakens the soul, dulls one's religious sensitivity, and can ultimately lead to spiritual ruin. Therefore, Muslims are encouraged to combat laziness by renewing their intentions, increasing their supplications, developing regular worship habits, and avoiding the external influences that fuel heedlessness.

In today's fast-paced world, laziness in worship is becoming more prevalent due to worldly distractions, overuse of technology, and lifestyles that neglect spiritual reflection. Thus, it is crucial for every individual to regularly engage in self-reflection, renew their faith, and draw inspiration from the righteous predecessors who maintained their acts of worship with passion and love for Allah. As the Qur'an states:

"Indeed, prayer is burdensome, except for those who are humble." (Surah al-Baqarah [2]: 45)

This means that laziness in worship can only be overcome when the heart is truly attached to Allah and the soul finds joy in obedience.

3.2. An Analytical Review of the Dar al-Ifta Fatwa on Overcoming Laziness in Worship

In the spiritual life of a Muslim, acts of worship are a concrete manifestation of servitude to Allah. However, not everyone is able to maintain consistency in performing acts of devotion. One of the common challenges is the feeling of laziness or lethargy in engaging in worship, which, in reality, is a divine obligation (Wijaya & Muzammil, 2021). Laziness in worship is not merely a matter of poor discipline, but rather an indication of weakened spiritual consciousness (Chalim, 2020). It is in this context that Egypt's Dar al-Ifta issued a fatwa offering a comprehensive solution that integrates spiritual, psychological, and jurisprudential dimensions.

As an official religious authority in Egypt, Dar al-Ifta plays a vital role in providing guidance that is not only grounded in normative Islamic law but also takes into account the psychological and spiritual dimensions of the Muslim community. In Fatwa No. 10662, Dar al-Ifta asserts that the feeling of laziness in worship is a form of spiritual trial that must be

addressed by strengthening one's spiritual connection with Allah and developing a consistent routine in performing acts of devotion (Dar al-Ifta al-Misriyyah, n.d.). The fatwa states:

"Boredom and laziness in worship occur due to a lack of heartfelt engagement, and the remedy lies in renewing one's intention, recognizing the virtues of worship, and drawing closer to Allah with sincere love." (Fatwa No. 10662, Dar al-Ifta, Egypt)

This statement highlights that the primary cause of laziness is not physical weakness, but a diminished sense of spiritual awareness and appreciation for the meaning of worship (Bako, 2022). Hence, Dar al-Ifta recommends a gentle and gradual approach to remedy this, rather than one that is rigid or coercive. In analyzing this fatwa, it is evident that Dar al-Ifta emphasizes the importance of both spiritual and psychological approaches in addressing laziness. When the heart no longer finds sweetness in worship, laziness naturally arises. Thus, the proposed solution involves the continuous renewal of intentions, understanding the virtues of various forms of worship, and cultivating a profound love for Allah.

This aligns with the concept of *fiqh rūḥānī* or spiritual jurisprudence, a dimension of Islamic legal thought that extends beyond the exoteric (*ẓāhir*) legal rulings and considers the esoteric (*bāṭin*) dimensions of the human soul (Rufai, 2016). Within this framework, law and psychology are not treated in isolation but are seen as intertwined. The problem of laziness is not merely about the legal consequences of neglecting obligations but concerns the deeper issue of transforming worship into a conscious and beloved practice of the soul.

Laziness often stems from ignorance regarding the benefits and spiritual virtues of worship. Consequently, Dar al-Ifta encourages Muslims to seek knowledge and reflect upon the spiritual merits of daily acts such as prayer, fasting, remembrance (dhikr), and Qur'anic recitation. The deeper one's understanding of worship becomes, the stronger the internal motivation to carry it out with enthusiasm and devotion.

A particularly insightful element of Dar al-Ifta's fatwa is the emphasis on gradualism in cultivating the habit of worship. It recommends beginning with light but consistent acts of devotion, following the Prophetic teaching:

"The most beloved deeds to Allah are those that are done consistently, even if they are few." (Al-Bukhārī, 2001) (Muslim, 2010)

This hadith provides theological grounding for the idea that in Islam, the quality of worship is not measured solely by quantity but by consistency and sincerity. Even minor acts of worship, if performed regularly, have the potential to cultivate a strong spiritual connection

and emotional attachment to Allah. In contrast, sporadic acts of devotion, even if extensive, often fail to leave a lasting impact on spiritual character development.

Dar al-Ifta demonstrates a profound understanding of human emotional and spiritual fluctuation. Gradualism, therefore, emerges as a realistic and effective strategy for nurturing the soul. One cannot expect instant spiritual perfection; growth must be facilitated step by step, starting with manageable practices that allow space for inner transformation. The fatwa's arguments are firmly grounded in the Qur'an and the Sunnah. A notable Qur'anic verse that pertains to the issue of laziness in worship is found in Surah al-Nisā' (4:142):

"Indeed, the hypocrites seek to deceive Allah, but it is He who deceives them. And when they stand for prayer, they stand lazily..." (Qur'an 4:142)

This verse indicates that laziness in prayer is a trait associated with hypocrisy, i.e., those who perform worship outwardly but whose hearts are disconnected from Allah. Therefore, combating laziness in worship is not only a matter of self-discipline but also a spiritual endeavor to distance oneself from hypocritical tendencies. The Prophet Muhammad ﷺ himself frequently sought refuge from laziness. In an authentic supplication narrated by both al-Bukhari and Muslim, he prayed:

"O Allah, I seek refuge in You from helplessness and laziness..." (Al-Bukhārī, 2001) (Muslim, 2010)

This supplication suggests that laziness is not a trivial matter in Islam. It poses a threat to faith and can erode one's dedication to divine commandments. Hence, cultivating awareness and proactive efforts to overcome laziness is part of every Muslim's spiritual jihad. In addition to the textual and normative foundations, Dar al-Ifta's fatwa encourages the practice of *muḥāsabah* (self-reflection and spiritual accountability). Individuals are urged to evaluate their worship regularly and identify the obstacles that impede their devotion. These may include past sins, a spiritually unsupportive environment, or the absence of a mentor to guide their spiritual journey.

One who realizes that they are afflicted by laziness must take immediate action. Procrastination in worship is often a subtle strategy of Shayṭān to deter believers from fulfilling their religious duties. As the scholars have stated: "Delaying righteous action is a sign of weak determination." Thus, the fatwa advises that change must begin today—not tomorrow. Every day is an opportunity for repentance and a fresh start in the pursuit of nearness to Allah.

The fatwa issued by Dar al-Ifta holds particular relevance in the modern era, characterized by distractions such as excessive social media usage, a fast-paced lifestyle, and widespread mental fatigue. These conditions contribute significantly to spiritual lethargy. Therefore, the spiritual-psychological approach advocated by Dar al-Ifta is both timely and necessary. It does not rely on judgment or blame, but rather offers compassionate and practical guidance.

In a world driven by instant gratification, Muslims require religious counsel that bridges the gap between normative Islamic values and contemporary realities. The *fiqh rūḥānī* approach exemplified by Dar al-Ifta serves as an ideal model of Islamic guidance that resonates with the soul and illuminates the intellect. It reflects Islam's merciful and comprehensive nature in addressing the holistic well-being of the human being.

The fatwa of Egypt's Dar al-Ifta on overcoming laziness in worship exemplifies an integrative form of religious guidance—one that harmonizes Islamic jurisprudence, spiritual psychology, and motivational insight. By promoting gradual engagement, the renewal of sincere intentions, and the cultivation of divine love, it provides a framework for building consistency in worship without coercion.

Laziness cannot be addressed solely through rational arguments or legalistic threats; it requires spiritual awakening and heartfelt connection. This fatwa teaches us that the most effective spiritual remedy is one that touches the heart, awakens inner drive, and facilitates a meaningful relationship with the Divine. As such, Dar al-Ifta offers not merely a legal opinion, but a transformative spiritual roadmap for believers navigating the trials of modern life.

3.3. Relevance and Application of the Fatwa's Solution in the Modern Era

The solution offered by Dar al-Ifta in addressing spiritual laziness is remarkably relevant in the context of contemporary Muslim life, which is increasingly shaped by digital distractions, work-related stress, and a growing tendency toward hedonism. In an age where time is fragmented and attention is constantly diverted by social media, entertainment, and consumer culture, maintaining consistency in worship poses a significant challenge for many individuals. This fatwa, therefore, emerges not only as a normative religious directive but also as a therapeutic intervention rooted in self-awareness, mindfulness, and spiritual growth.

Dar al-Ifta emphasizes that one of the greatest enemies of the human soul is the reluctance or inertia in drawing closer to Allah. In its extended explanation, the fatwa states:

"Indeed, the primary enemy of the soul is its resistance to movement toward Allah. Therefore, a person must accustom themselves to regular acts of worship so that their soul is gradually shaped by the tranquility that comes from devotional routines."
— Dar al-Ifta, Egypt

This statement reflects a deep understanding of the human psyche and its tendency to resist discipline when not guided by conscious effort. Worship, in this view, is not just a religious obligation but a spiritual practice that, when repeated regularly, transforms the inner self. The soul, often restless and distracted, begins to experience serenity through habitual devotion. This aligns closely with modern psychological theories on behavioral change and habit formation.

Modern behavioral psychology identifies habit formation as a key mechanism in establishing long-term behavior change. According to research by scholars such as Charles Duhigg (2012) and James Clear (2018), habits are created through a cycle of cue, routine, and reward. When an action becomes consistent and is associated with positive internal reinforcement—such as calmness, clarity, or emotional fulfillment—it is more likely to be sustained (Zin et al., 2021).

In this sense, Dar al-Ifta's approach is not only religiously sound but also psychologically intelligent. Encouraging Muslims to begin with simple, consistent acts of worship—such as two raka'āt of voluntary prayer, morning dhikr, or regular Qur'anic recitation—sets the foundation for sustainable spiritual growth. Over time, these small acts become second nature, reducing resistance and internal friction. This mirrors the concept in psychology that "small wins" lead to bigger behavioral transformations. The fatwa thus addresses the modern dilemma of spiritual fatigue in a way that is both prophetic and practical. It avoids harsh judgment and instead promotes a strategy of gradual self-improvement rooted in love for Allah, self-discipline, and emotional regulation.

In today's hyper-connected world, many Muslims struggle to maintain moments of stillness and introspection. Smartphones, instant notifications, and endless scrolling through digital content disrupt the mental space required for sincere worship. The result is often spiritual numbness—a state in which religious obligations are either performed mechanically or neglected altogether. Dar al-Ifta's emphasis on the spiritual benefits of routine devotion functions as an antidote to this spiritual desensitization. By framing worship not merely as an obligation but as a source of inner tranquility, the fatwa reorients the believer's motivation.

It transforms the act of worship from a burden to a need—from something one “has to do” to something one “wants to do.”

This approach also resonates with the Islamic concept of *tazkiyah al-nafs* (purification of the soul), which requires constant self-monitoring (*murāqabah*) and disciplined training of the heart (Sulaeman, 2017). The fatwa reintroduces these classical concepts into modern discourse, presenting them in a language and strategy that are accessible to today's audience. In doing so, it not only addresses the symptoms of laziness but also targets its root causes—disconnection from purpose, excessive engagement with the material world, and spiritual forgetfulness (*ghaflah*). Another key element of the fatwa's modern relevance lies in its call for self-awareness. It urges Muslims to recognize the early signs of spiritual laziness and to respond with intentionality. The call to cultivate self-discipline is not framed as a harsh command but as a loving invitation to nurture one's relationship with Allah through small, mindful steps.

This aligns with contemporary models of cognitive-behavioral therapy (CBT), which stress the importance of self-awareness, thought restructuring, and small behavioral interventions to foster change. Just as CBT encourages clients to identify unhelpful thought patterns and replace them with constructive ones, the fatwa encourages believers to notice spiritual decline and take small steps to reverse it—through renewed intention (*niyyah*), knowledge, and routine.

For instance, a person who feels spiritually numb may begin by reading a few verses of the Qur'an each day or listening to spiritually uplifting lectures during their commute. These small practices, if repeated and valued, create new neurological and emotional pathways that recondition the soul towards spiritual attentiveness. Dar al-Ifta's fatwa also implicitly calls for greater collaboration between religious scholars and mental health professionals. In an age where psychological well-being is a major concern—marked by rising levels of anxiety, depression, and burnout—spiritual counseling can play a vital role in offering holistic care. Laziness in worship is not always a sign of weak faith; it may also be a symptom of emotional exhaustion, unresolved trauma, or psychological imbalance.

Therefore, the fatwa's approach can be enhanced through integrated programs that combine religious teachings with therapeutic support. Mosques, Islamic centers, and community institutions should consider establishing platforms where spiritual advisors and trained counselors work together to assist individuals in overcoming internal barriers to worship. This also reflects the prophetic methodology, where the Prophet Muhammad ﷺ

provided personalized spiritual advice while also acknowledging individual circumstances and emotional states. He never imposed worship mechanically but always encouraged it with compassion, understanding, and wisdom.

The strength of Dar al-Ifta's solution lies in its adaptability to various Muslim demographics. Whether the individual is a young student overwhelmed by academic pressures, a busy professional facing burnout, or a parent managing the demands of family life, the principle of gradual, mindful worship can be universally applied. The recommendation to "start small but stay consistent" transcends age, gender, and social background.

For example, students who struggle with time management can start with scheduled five-minute spiritual breaks, while working adults might anchor their day around one prayer at the mosque or a daily moment of silent dhikr during lunch. Elderly individuals, who may find long prayers physically challenging, can engage in frequent tasbīḥ and reflections. In each case, the fatwa offers a strategy that is practical, scalable, and non-intimidating.

Additionally, in multicultural Muslim societies, the fatwa's psychological and spiritual approach can bridge the gap between traditional religiosity and contemporary spirituality. It invites both the observant and the struggling believer to embark on a personal journey of growth, without judgment or exclusion.

Finally, the relevance of this fatwa lies not only in its content but in its methodology. It represents a model for future fatwas that seek to engage with the spiritual and psychological challenges of Muslims in a rapidly changing world (Amrin & Amirullah, 2022). The integration of traditional Islamic knowledge with insights from behavioral sciences demonstrates a dynamic, living jurisprudence that evolves in response to real-life human experiences.

The *fiqh rūḥānī* approach employed by Dar al-Ifta illustrates that Islamic law is not limited to halal and haram, but extends into the realms of emotional resilience, mental wellness, and spiritual vitality. This paradigm shift is essential if religious institutions are to remain relevant and responsive in the 21st century. Rather than issuing fatwas that rely solely on legal texts, contemporary fatwa institutions should follow Dar al-Ifta's example by offering solutions that resonate with people's lived realities (Ansori, 2022). This involves listening to the concerns of the community, engaging with contemporary disciplines, and promoting a spirituality that is compassionate, realistic, and transformative.

The fatwa issued by Dar al-Ifta regarding spiritual laziness presents a highly relevant and applicable solution for the modern Muslim community (Dar al-Ifta al-Misriyyah, n.d.). It

not only diagnoses the problem through a spiritual lens but offers an integrative path to healing that draws upon Islamic theology, psychological insight, and behavioral strategies. By promoting self-awareness, gradual habit formation, and love-driven devotion, it addresses both the spiritual and emotional dimensions of human experience.

Its relevance lies in its capacity to bridge the timeless teachings of Islam with the complex, distracted, and often overstimulated world of today. More than just a religious directive, the fatwa is a roadmap for inner transformation—one that reminds the believer that consistency, however small, is the key to profound spiritual change. In doing so, it reaffirms Islam's holistic vision of human flourishing: a balanced life anchored in divine remembrance, ethical action, and spiritual tranquility.

4. Conclusion

This study reveals that the fatwa issued by Dar al-Ifta on overcoming spiritual laziness is both relevant and applicable in addressing the spiritual challenges of contemporary Muslims. In a world dominated by digital distractions, mental fatigue, and declining spiritual routines, the fatwa's emphasis on gradual habit formation and mindful worship aligns with both Islamic teachings and modern behavioral psychology. Its call for small but consistent acts of devotion offers a spiritually rooted yet psychologically sound path to rekindle religious commitment. A key strength of this research lies in its interdisciplinary perspective, combining classical Islamic thought with psychological insights, thus offering a more holistic understanding of how fatwas can function not only as religious rulings but also as tools for emotional and behavioral change. However, the study is limited by its theoretical nature, as it relies primarily on textual analysis without incorporating empirical data such as field interviews or surveys. This restricts a deeper understanding of how the fatwa is perceived and practiced in real-life contexts. Future research should explore more sociological and empirical approaches to assess the fatwa's implementation across diverse Muslim communities, thereby enriching both academic inquiry and practical religious discourse.

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