



Inclusive Worship: Islamic Jurisprudence on Prayer Obligations for Persons with Disabilities

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Abstract

This study was conducted to increase the insight of Muslims that people with disabilities have the same obligations in worship and to raise awareness of Muslims about the importance of involving all religious activities with people with disabilities without any differences. This study uses a qualitative descriptive methodology with a literature-based approach. Data collection techniques include a review of Islamic jurisprudence texts, scientific articles, and related literature that discuss the inclusion of people with disabilities in worship practices. The analysis technique used is content analysis, with a focus on the interpretation and contextualization of Islamic jurisprudence principles to address the needs and challenges faced by people with disabilities. The results of this study indicate that Islamic teachings emphasize justice and inclusivity, which require all Muslims, regardless of their physical or mental abilities, to worship. This includes the collective responsibility of the Muslim community to ensure accessibility and support for people with disabilities in carrying out their religious obligations.

Introduction

Definition of Disabled Persons According to the Big Indonesian Dictionary, the term "disabled" means a person who has (suffers from) something, while disability is an Indonesian word derived from the English loanword disability (plural: disabilities) which means handicap or inability. The Qur'an also explains that in the eyes of God, all humans are the same and the only difference is their piety. In this way, God has endowed humans with an extraordinary humanistic spirit.¹

¹ Hayati, I. People with Disabilities in the View of the Qur'an (Doctoral Dissertation, (2019). UIN Ar-Raniry Banda Aceh).



Disability has the same place, rights and obligations as non-disabled people. Disabled people are part of Indonesian citizenship, it is only right that people with disabilities receive special treatment which is intended as a means of protection vulnerable to various forms of discrimination, especially protection against various human rights violations.²Currently, people with disabilities need to be given the same rights as non-disabled people in public buildings, including mosques.³Mosques are very important facilities for Muslims to fulfill their obligations to non-disabled and disabled people.⁴ Accessible congregations or accessibility of worship is a term used to refer to places of worship that are easily accessible physically, communicatively, and attitudinally for people with disabilities.

Although Islam emphasizes inclusivity and justice, there is still a gap in specific studies on the obligations of worship for people with disabilities. The existing literature tends to discuss general sharia principles without providing in-depth practical guidance on the implementation of worship such as prayer and fasting for those with physical, mental, or cognitive disabilities. In addition, many places of worship, including mosques, are not yet friendly to the needs of people with disabilities, creating obstacles to realizing an equal worship experience. Knowledge about the application of rukhshah (sharia leniency) for people with disabilities is also not widely disseminated, making it difficult for them to adjust their worship obligations to their respective abilities. In this context, this study is very urgent to realize the principle of Islamic justice, provide systematic fiqh guidance, and raise public awareness of the importance of supporting people with disabilities in worship.

In addition, this study can be a basis for developing disability-friendly policies and infrastructure in places of worship, as well as strengthening Islam's position in the global discourse on the rights of people with disabilities. Thus, this study not only provides practical solutions but also integrates sharia values with the principle of inclusivity, thereby creating a Muslim community that is more responsive and caring to the needs of all individuals.

Methods

This research is a qualitative research that uses a literature study approach. The literature study method is used to solve problems by tracing previously existing written sources.

² Ahzami, H., & Puirnamasari, Y. Rukhshah for people with disabilities in implementing Islamic law in the perspective of q.s Al-fath: 17. (2021). STIUI Darul Hikmah Journal, 7(2), 138-157.

³ Prasiska, Toni. The Glory Of Islam And The Contribution Of Muslims With Disabilities: A Mother of Historical Independence. (2017). Journal of Research & Community Service, 5(2).

⁴ Ramdhan, M. Research methodology. (2021). Cipta MediaNuisantara.

According to Creswell, John. W, a literature review involves a written summary of articles from journals, books, and other documents that describe past and current theories and information, and organizes these libraries into relevant topics and documents. The data used in this research is secondary data which includes related literature disability, accompaniment of worship in accordance with the teachings of the Qur'an for people with disabilities, and the Islamic view on disability. The analysis begins with the process of data selection, regulation, and further analysis using relevant theories. The purpose of this study is to explore the Islamic view on disability and the establishment of accompaniment in carrying out worship in accordance with individual abilities. The initial step in this research is to collect and study data from previous research. Furthermore, additional data is obtained through journals, internet, and books.

Results and Discussion

A. Islamic Views on People with Disabilities

In the Qur'an, there are many terms that describe people with disabilities. Just like that, just for you. People with disabilities include: *a'ma/uimyuin*, brother, *ma'amiyuin*, *shuimmin*, and *a'raf*.

a. *A'ma/uimyuin* (*tuinaneitra*)

The word *a'ma* or *uimyuin* means the loss of vision. This word is mentioned 33 times in 30 verses and appears in 21 verses in the Al-Qur'an, including in Q.S. Al-Baqarah/2: 18, 171, Al-An'am/6: 50-104, Yunus/7: 64, Hud/11: 24, 28 and An-Nur/24: 61.

b. *Akmah* (*tuinaneitra*)

The word *akmah* means the condition of life experienced by a person since his birth. The word *akmah* is mentioned twice in verses and verses, namely in Q.S. Ali-Imran/3: 49 and Al-Maidah/5: 110.

c. *Buikmuin* (*tuinawicara*)

The word *buikmuin* means mute or unable to speak. *Buikmuin* also means something that is created to be able to speak, but does not have the ability to speak. The word *Buikmuin* is mentioned six times in six verses spread across five chapters including Q.S. An-Nahl/16: 76, Al-Isra'/17: 97, Al-Anfal/8: 33 and Al-An'am/6: 39.

d. *Shuimmuin* (*tuinaruingui*)

The word *shuimmuin* means a blockage in the ear as well as difficulty or disturbance in hearing. The word *shuimmuin* is mentioned 15 times in 14 verses spread across 13 surahs including Q.S. Yunus/10: 42, Hud/11: 24, Al-Maidah/5: 71, Al-Anfal/8: 22 and Al-Baqarah/2: 18.

e. *A'raj* (*tuinadaksa*)

The word *a'raj* means lame and weigh, meaning someone with a limping foot condition, walking as if climbing, climbing to a higher place or walking on an uneven surface. The word *a'raj* mentioned twice in two verses in the Quran, namely Q.S. An-Nur/24: 61 and Al-Fath/48: 17.

Based on the above, people with disabilities have a term that is mentioned in the Qur'an. Thus, the view of the Qur'an towards people with disabilities as formulated by Hayati (2019) is as follows:

- a. Acting equally or being tolerant towards each other (QS. Abasa/80:2)
- b. Providing accompaniment to the intuition not carrying out obligations that involve the five senses or the physical perfectly, not discriminating, and having the intuition right to choose and establish friendship (QS. An-Nuur/24:61)
- c. It is permissible for the intuition not to participate in the war (Q.S. Al-Fath/48:7)
- d. The miracle of the Prophet Isa (Q.S. Ali-Imran/3:49)

Based on the views of the intuition, it can certainly be used as a basis for the intuition to have a tolerant attitude towards others, especially in the context of people with disabilities. It is also stated in Q.S. Al-Hujurat/49:11.

The verse above emphasizes and explains the values of equality, justice, and non-discrimination against anyone. These values are what inspire human intuition to respect and appreciate each other as the intuition of universal values contained in all cultures and religions in the world. Human equality means that humans as divine creatures have the same soul or level. The same level is based on the view that every human being is created with the same soul, namely as a noble creature and high in rank compared to other creatures. As stated in Q.S. An-Nahl/16:97, whoever does good deeds and is good, whether male or female, disabled or normal individuals will get the same reward without looking at it from any angle. The difference between one human being and another is their faith and piety, namely those who get a noble life in the sight of Allah.

As the Prophet said in the hadith narrated by Muslim Number 2564, quoted from Abu Huirairah, he said that the Messenger of Allah sallallahu 'alaihi wa sallam said, "Indeed Allah does not look at your appearance and possessions.⁵ But, Allah only looks at your hearts and your deeds." Islam views people with disabilities as equal to other human beings. Islam sees and emphasizes the importance of good deeds or good deeds rather than seeing physical perfection or wealth and other worldly traits. Human beings are equal in the eyes of Allah, so it is only right that humans, as His creations, do not need to act arrogantly with the perfection they possess, and vice versa with people with disabilities who certainly will not be seen as lacking in the slightest in the eyes of Allah.

B. Ease of Worship for the Disabled

There are 38 verses in the Qur'an that discuss the existence of disabilities. However, there are only 5 verses that neutrally mention disabilities or physical conditions that are

⁵ Suibari, NA . Disability in the concept of al-Quran. (2019).(Doctoral Dissertation, UIN Sunan Ampel Surabaya).

handicapped. The other verses discuss the threats and rewards for those who disobey Allah SWT. Therefore, in several conditions that neutrally cause disabilities or physical disabilities, the Qur'an provides protection, protection, equal rights, and accompaniment in worship for people with disabilities.

The verse "Abasa" reveals the Qur'an's attitude of providing protection and care for people with disabilities, while the verse "an-Nuir" highlights the equal treatment of people with disabilities and normal people. In the verse "al-Fath," the Qur'an discusses providing assistance or *ruikhsoh* to people with disabilities so that they can perform their worship according to their abilities. The Qur'an does not force someone to worship in the usual way if they are unable to do so. Success in worship does not solely depend on physical perfection, because a person's devotion to Allah SWT is not determined by such things. In fact, it is possible that people who have physical limitations are more valuable in the eyes of Allah SWT. Physical limitations do not prevent someone from attaching themselves to Him and do not become a barrier to worship.

If we look chronologically, there are still many public facilities that do not pay attention to the disabilities of the disabled, even access to the simplest public facilities such as sidewalks is still a challenge. The infrastructure that is built is often difficult for the disabled to access.⁶ Sidewalks, terminals, corridors, stairs, bridges, places of worship, educational institutions, business places, malls, and the like often do not take into account accessibility for people with disabilities. This may be due to misunderstandings or inaccurate perceptions. In addition, owners or providers of public facilities also do not consider people with disabilities as an integral part of society. In fact, the Qur'an has provided special attention to people with disabilities.⁷ The real evidence is that the Qur'an has provided special adjustments so that they can worship like other people. The Qur'an takes into account a person's abilities and conditions so that a Muslim with a disability is not punished for his condition. This concept is clearly seen, especially in the implementation of prayer, which can be adjusted to the abilities of individuals with disabilities. In the context of worship, people with disabilities still have sharia obligations as long as they still have sufficient intellectual abilities and function well.⁸ The implementation of these obligations does not have to force themselves according to their condition. For example, they can perform worship in a sitting position or even lying down. People with disabilities are allowed or even given intellectual accompaniment to carry out obligations according to their abilities. This is in line with what is stated in Surah al-Fath [48]:17.

⁶ Fathani Muttakin, "Pengaruh Pembangunan Infrastruktur Jalan Terhadap Pendapatan Masyarakat Desa (Teluk Rendah Kecamatan Tebo Kabupaten Tebo)," 2018, 88.

⁷ Norazlina Abdul Aziz et al., "Duty of Paternal Family Members in the Maintenance of Children According To Section 73(2) of Islamic Family Law (Selangor) Enactment 2003," *IJUM Law Journal* 29, no. (S1) (2021): 111–34, [https://doi.org/10.31436/ijumlj.v29i\(s1\).638](https://doi.org/10.31436/ijumlj.v29i(s1).638).

⁸ Ahmad Nizam Abbas, "The Islamic Legal System in Singapore," *Pacific Rim Law & Policy Journal* 21, no. 1 (2010): 164–87.

Fasting is an obligation for a Muslim who has reached puberty and has intellectual abilities, or in Islamic jurisprudence terms, has a functioning mind. Intellectual disability refers to those who experience significant intellectual dysfunction accompanied by adaptive behavioral disorders. The spectrum of people with intellectual disabilities is very diverse, including individuals with Down syndrome, autism, ADHD (Attention Deficit and Hyperactivity Disorder), and other intellectual and behavioral disorders that are often included in the category of people with mental disorders (ODGJ). Intellectual disabilities can occur due to genetic factors, such as chromosomal disorders that occur in Down Syndrome. In addition, intellectual disabilities can also be caused by disorders in the birth process that cause babies to be unhealthy and experience postnatal complications, which affect their balance and growth.

Intellectual disability can also arise due to diseases such as seizures, epilepsy which are not classified as organ disorders.

It must be acknowledged that in the context of classical fiqh, there is no clear definition of intellectual disability, especially in its distinction from mental disorders. In classical fiqh, several terms that may be related to intellectual or mental disorders include *juinuin* or crazy; *sakran* or drunk; *ighma'* or epilepsy/epilepsy; and *ahmaq* or "very stupid".

Of the four definitions that have been mentioned above, the term that is probably closest to the definition of intellectual disability is *juinuin* or crazy. This term is more relevant to describe individuals who experience disturbances in assessing reality and loss of rational thinking ability. On the other hand, the term *ahmaq* is often used in the context of *mu'amalah*, which refers to the inability of an intellectual person to utilize the resources, wealth, or capital that he has in a simple way. The term *ahmaq* is rarely associated directly with intellectual disability. Mild intellectual disability has an IQ score range of 79 to 52, and the higher the IQ score, the more severe the level of disability. Individuals with mild intellectual disabilities can still learn to understand themselves in some ways, although they may experience delays in social interaction or coordination. However, at a more severe level of disability, they have limitations in coordination and the ability to intuitively learn to understand themselves.

The opinion of Imam Al-Amidi in the book *Al-Ihkam fi Ushulil Ahkam*. Although there is debate about whether the conditions of *taklif* (religious obligation) require a general understanding of the command, so that it is sufficient to know the command of worship intuitively without understanding its details, or require an understanding of the things that are permitted and not permitted in a worship, in general, people with intellectual disabilities that interfere with their ability to care for themselves do not have the criteria of *tamyiz* (intellectual maturity), and therefore do not have the criteria of *taklif* (religious obligation) and *khitob* (legal responsibility).⁹

⁹Reityaka, Awik and Dwi. Accessibility For The Disabled In Mosque Buildings. 2018. *Journal of Architecture, Building, & Environment*, 7(3), 137-144.

Intellect can be used as taklif and khitob, a person must have adequate intellectual ability. Therefore, it can be concluded that personally, for individuals with intellectual disabilities or mental disorders who are not in normal conditions or do not understand the taklif of worship that is carried out, it is not obligatory for the intellectual to fast. However, it is an obligation for parents, guardians, or guardians who are also the rights of individuals with intellectual disabilities or ODGJ to get support and guidance in carrying out fasting worship, with the aim of increasing their social capacity, because fasting also has a social dimension.

C. Contribution of Muslims in Facilitating Worship for People with Disabilities

Islam teaches justice, namely equal rights and obligations as servants of Allah without distinguishing between gender, race, position, or disability. Every person has the same position before Allah, the only difference is piety (QS. Al-Hujurat [49]: 13). The Prophet Muhammad SAW is a role model in ensuring that the rights of people with disabilities are fulfilled, giving them equal space, rights, and opportunities, including in the struggle to uphold the Islamic religion.¹⁰ One example is the appointment of Abdullah Ibn Umri Maktum, a person with disabilities, as muezzin.

However, currently, worship facilities for people with disabilities are still inadequate, including in mosques. In fact, they have the right to equal accessibility.¹¹ Here are eight important points that can be applied to support the needs of people with disabilities in places of worship, especially mosques:

1. Parking Area

Special parking areas for people with disabilities must be on the closest route to the building, have clear signs, and be equipped with a ramp with a maximum slope of 5°.

2. Entrance

The entrance must be at least 90 cm wide, easy to open, and free from differences in floor height or slippery materials that hinder wheelchair users.

3. Ramp

The ramp must have a maximum slope of 7°, a length of no more than 900 cm, a minimum width of 95 cm (without protection), and be equipped with handrails and a 10 cm high safety edge.

4. Stairs

Stairs must have uniform step dimensions, a slope of less than 60°, be equipped with easy-to-grip handrails, and be safe to use.

¹⁰ Ghina Nabilah Effendi and Ulung Pribadi, "The Effect of Leadership Style on the Implementation of Artificial Intelligence in Government Services," *IOP Conference Series: Earth and Environmental Science* 717, no. 1 (2021), <https://doi.org/10.1088/1755-1315/717/1/012018>.

¹¹ Yuliatin et al., "Empowerment and Protection of the Elderly in Islamic Boarding Schools from A Social Fiqh Perspective," *Al- 'Adalah* 20, no. 2 (2023): 405–26, <https://doi.org/10.24042/adalah.v20i2.17913>.

5. Lift

The lift must be designed according to the needs of wheelchair users, with sufficient space for maneuvering, buttons with braille panels, and doors that remain open for at least 3 seconds.

6. Toilet

The toilet must provide sufficient space for wheelchair users, be equipped with handrails, a non-slip floor, easy-to-open doors, and facilities such as taps and tissues in easily accessible positions.

7. Washbasins

Washbasins should be installed at an appropriate height, with space underneath for wheelchair access, and should be equipped with mirrors at an appropriate height.

8. Ablution Area

Ablution areas should have non-slip floors, appropriate heights and dimensions for wheelchair users, and adequate circulation.

The story of Abdullah Ibn Umri Maktum, immortalized in Surah 'Abasa, provides an important lesson about respecting the rights of people with disabilities. Allah SWT reprimanded the Prophet Muhammad SAW for being less attentive to Abdullah who came with the intention of studying religion. This emphasizes the importance of paying attention to the needs of those who are truly in need, especially in increasing their understanding of religion and piety. By providing inclusive worship facilities, Muslims can realize the values of justice and equality in Islam, and ensure that the rights of people with disabilities are met.

Conclusion

People with disabilities should not be viewed as someone who has deficiencies in their religion. People with disabilities are just an intuition of human diversity who should be provided with facilities so that their worship can be carried out optimally. Islam views people with disabilities the same as other humans, because Allah views humans not based on their physical perfection or wealth but rather their faith and piety. In terms of worship, Islam provides accompaniment to people with disabilities.

Success in worship does not depend solely on physical perfection, because a person's piety to Allah is not determined by such things. As Muslims, it has become our obligation to understand the motherhood and facilitate people with disabilities in terms of fulfilling their worship rights. The benefits of fulfilling such rights include accessibility to improve the quality and independence of people with disabilities in worship. In this way, people with disabilities can feel the pleasure of worship and the fulfillment of their rights as human beings.

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