

Date: 02.12.2022

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىكُمْ ...

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

... وَهَذَا يَتَكَّ الطَّرِيقَ صَدَقَةٌ، وَعَوْنُكَ الصَّعِيفَ بِفَضْلِ قُوَّتِكَ

صَدَقَةٌ، وَبَيَانُكَ عَنِ الْأَرْزَمِ صَدَقَةٌ ...

**DON'T BE AN OBSTACLE, BE AWARE!**

**Dear Muslims,**

Allah the Almighty states in the Holy Qur'an,

“Indeed, We لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ **وَلَقَدْ كَرَّمْنَا بَنِي** created humans in the best form.”<sup>1</sup>

“Indeed, We have dignified the children of **آدَمَ** Adam”<sup>2</sup>

These verses inform us that humans are created in the most beautiful form. They remind us that humans have a dignified place among the living beings. But, human dignity originates from neither one's appearance, status or fame, nor the abundance of one's wealth. Rather, what paves the way for the dignity is the awareness of responsibility, in other words, the piety (taqwa) to observe the commandments and recommendations of the religion as well as to avoid the sins and what is forbidden. In this regard, our Almighty Lord (swt) states, “**Surely the most noble of you in the sight of Allah is the most righteous among you...**”<sup>3</sup>

**Honorable Believers,**

Being physically healthy is not deemed a matter of priority in our religion. Congenital or acquired disabilities do not harm the dignity. The Messenger of Allah (saw) expresses this truth as follows: “**Verily Allah does not look at your appearance or wealth, but rather, He looks at your heart and deeds.**”<sup>4</sup>

**Dear Muslims,**

It is a duty of all of us to treat the people with disabilities with love, respect and the sense of responsibility as we should do to all people. It is one of the most meritorious acts to make our brothers and sisters with disabilities and their families happy. It is a religious and humanitarian responsibility to stand by them and make life easier for them.

**Dear brothers and sisters,**

Our beloved Prophet (saw) did not exclude the Companions with disabilities from social life. Instead, he assigned them with tasks suitable to their abilities. He appointed Mu'adh b. Jabal, who was a Companion with an orthopedic disability, as the governor of Yemen. He honored Abdullah b. Umm Maktum, who was a blind Companion, with the duty of being the muazzin of the Masjid al-Nabi, and appointed him as his deputy when he (saw) was out of Madinah.

**Respected Muslims,**

The Messenger of Allah (saw) said, **مَنْ كَانَ فِي**

“**Whoever fulfills the حَاجَةَ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ need of a brother, Allah will fulfill his (the former's) needs.**”<sup>5</sup> So, let us all be cognizant of the responsibilities we have for our brothers and sisters with disabilities to embrace life and face the future with hope. Let us establish a sincere closeness with our brothers and sisters who experience physical, psychological, and social difficulties due to their disabilities. Let us remove all the obstacles that make life difficult for them. Let us facilitate life for them.

We should pay attention to planning our roads, streets, buildings, and all living spaces in a way that our disabled brothers and sisters can use. We should all avoid blocking the disabled access ramps and the tactile paving. We should not park our cars in the parking spaces for disabled people. We shouldn't cause them any difficulties. We shouldn't forget that being a disabled or a non-disabled does not affect being a human being. Our brothers and sisters with disabilities expect us to be aware of them as equals, and to behave them in a manner fitting human dignity.

I would like to conclude the khutbah with the following hadith of the Prophet Muhammad (saw): “**... Giving directions to those (blind and other people) would be a charity; helping the needy to the best of your ability would be a charity; or understanding the purpose of a person who had difficulty to express himself would be a charity.**”<sup>6</sup>

<sup>1</sup> Tin, 95/4.

<sup>2</sup> Isra, 17/70.

<sup>3</sup> Hujurat 49/13.

<sup>4</sup> Muslim, Birr, 34.

<sup>5</sup> Muslim, Birr, 58.

<sup>6</sup> Ibn Hanbal, V, 152.