



Volume 3, Issue 2, April 2024

## Understanding Disability in Islam: An Overview of the Current Research and Evidence

**Sarah Saleem Binmahfooz**

Department of Special Education

Umm All Qura University

Makkah

[ssbinmahfooz@uquedu.sa](mailto:ssbinmahfooz@uquedu.sa)

مجلة العلوم المتقدمة  
للصحة النفسية والتربية الخاصة

تصدر عن  
وحدة النشر العلمي  
كلية التربية  
جامعة طنطا

## مستخلص البحث

الدين هو المحور المركزي الذي يساعد العديد من الأشخاص على فهم العالم ومكانهم فيه. يُعتبر الإسلام واحدًا من أسرع الأديان نموًا في العالم (Lipka & Hackett, 2017). يعتقد المسلمون أنه لا يمكن فصل الإسلام عن ممارسات حياتهم اليومية. كما يعتقد المسلمون أيضًا أن فهم المفاهيم واللاهوت الإسلامي سيجعلهم أشخاصًا أفضل. وبالتالي، يعتبر البحث في الرؤية الإسلامية للإعاقة أمرًا هامًا بالنسبة للمسلمين. يهدف هذا المقال إلى استكشاف الفكر الإسلامي حول الأشخاص ذوي الإعاقة استنادًا إلى القرآن والحديث النبوي والتاريخ الإسلامي. قام الباحث بإجراء استعراض شامل والبحث في القرآن عن إشارات أو مصطلحات تتعلق بالإعاقة، ثم قام بالرجوع المتقاطع إلى الآيات القرآنية التي تحتوي على نفس المصطلحات، ومن ثم أكد هذه المعاني باستخدام الحديث النبوي. يلقي القرآن والحديث النبوي مسؤولية حل قضايا الأشخاص ذوي الإعاقة على عاتق المجتمع من خلال تشجيعهم المستمر على التعرف على المشاكل التي يواجهها الأشخاص ذوي الإعاقة وتحسين وضعهم ومكانتهم. في الختام، على الرغم من أن المسلمين لديهم معتقدات ومبادئ مشتركة، إلا أن تصوراتهم تجاه الأشخاص ذوي الإعاقة قد تختلف استنادًا إلى ثقافتهم وتأثيراتهم السياسية.

الكلمات المفتاحية:- الأشخاص ذوو الإعاقة - الإسلام - القرآن - الحديث - المعوقون

مجلة العلوم المتقدمة  
للصحة النفسية والتربية الخاصة

تصدر عن  
وحدة النشر العلمي  
كلية التربية  
جامعة طنطا

## Abstract

The research aims to prepare a scale to evaluate the misuse of volatile substances among technical secondary education students, and to verify the validity and reliability of the scale. The researcher prepared a scale for the misuse of volatile substances. The scale consists of (28) statements distributed over three dimensions: Misuse of volatile substances (11) statements And the results of the misuse of volatile materials (11) statements, and resistance to the misuse of volatile materials (6) statements, and to verify the validity and stability of the scale, the researcher conducted a pilot study consisting of (n=150) male technical secondary education students, whose ages ranged from ( 15-19 years old, with an average age of (16.6) and a standard deviation of (0.941). Statistical processing was carried out through factor analysis of the data to verify the validity and stability of the scale, and thus the scale became valid for use with a high degree of confidence.

**Keywords:** volatile substances, misuse, technical education

مجلة العلوم المتقدمة  
للصحة النفسية والتربية الخاصة

تصدر عن  
وحدة النشر العلمي  
كلية التربية  
جامعة طنطا



## Introduction

### Understanding

Over the past two decades, Islam, as a religion, has gained a reputation for violence with little apparent regard for the rights of individuals. However, Islamic teaching has a dramatically different perspective regarding how people with disabilities are viewed and treated. In fact, Islam views them as people of value who deserve care, support, and inclusion. Islam advocates for inclusion, affirming the full participation of every individual in society while endorsing equal rights and responsibilities. The theoretical foundation of Islam's commitment to including people with disabilities can be deduced from the teachings of the Qur'an and Hadith. These sacred texts elucidate the rights accorded to individuals with disabilities, detail the practices and strategies endorsed by the Prophet, his companions, and Muslim Caliphs, and narrate stories of disabled individuals who attained significant status within society.

However, when it comes to executing those strategies and religious beliefs in practice today, these ideals are often not fully realized. Furthermore, the exploration of disability within the context of Islam remains limited in academic studies and is in its early stages of development, as noted by Ghaly (2016). Existing studies, such as Hamdar's (2023) examination of disability and Islamic fundamentalism in postcolonial Arab fiction and Masotta's (2021) focus on disability in Islam from a Sufi perspective, offer valuable insights but are specialized in their scope. Additionally, Abdek-Hay's work centers on the juristic stance within Islamic tradition specifically addressing mental disability. It is noteworthy that Ghaly's (2016) study stands out as one of the few comprehensive analyses that explore the representation of disability in the Islamic tradition. Ghaly's research is unique in its interdisciplinary approach, encompassing Islamic theology, jurisprudence, and belles-lettres for analysis. Despite these valuable



contributions, the existing body of work collectively emphasizes the need for further research in the field. Each of these studies advocates for a deeper and more nuanced exploration of disability within the Islamic context, suggesting that there is much more to uncover and understand in this evolving area of study.

Therefore, this study aims to delve into Islamic perspectives on the inclusion of individuals with disabilities and to examine strategies for fostering inclusion, drawing insights from the Qur'an, Hadith, and Islamic history. The overarching goal is to enrich the academic dialogue on disability in Islam by presenting a thorough overview of pertinent Qur'anic verses, Hadith, and historical instances. Thus we analyzed and present findings from the Qur'an, Hadith, and Islamic history, establishing a solid academic foundation for future research on disability in the Islamic context. It is important because this goal aims to address the limited academic studies on disability in Islam, providing researchers and scholars with a valuable resource to build upon in further exploring this important topic.

### **1. Research problem**

Despite the rich historical and theological foundations of Islamic teachings regarding the inclusion of individuals with disabilities, there is a noticeable gap in the academic discourse on disability in Islam. The limited scholarly attention to this critical aspect hampers the development of a comprehensive understanding of how Islamic principles influence the lives of people with disabilities. This research problem addresses the need for an in-depth exploration and analysis of the Qur'an, Hadith, and historical sources to contribute to the academic foundation on disability in Islam. The challenge lies in bridging the existing gap in literature and fostering a more nuanced and informed discussion that can guide future research and policy development in this domain.



## 2. Research Process and Method

In the initial phase of this research, a thorough examination of the Qur'an in its original Arabic form and the compilation of Hadith was undertaken. This scrutiny aimed to unveil Islam's stance and perspective on disability. Notably, this exploration did not involve comparative analyses with disability models from other religions, be they Eastern or Western. Furthermore, the study did not extend its examination to dimensions such as gender, medicine, treatment, spirituality, or rehabilitation.

It is essential to recognize that the conclusions drawn from this research may not correspond with current practices in contemporary Muslim nations. Present-day Muslim practices have been shaped by various factors, such as culture and tradition. The foundations for this study included the Arabic texts of the Qur'an, drawing from the most trustworthy and verified compilations of Al-Tirmithi and Hadith—Bukhari. Additionally, insights were drawn from the narratives of the Prophet's companions, as documented by renowned Muslim scholars such as Al Qaradawi (2003), Yaqut (2007), and Al Jawzi (2012).

To initiate the research, the investigator systematically searched for terms associated with disability, such as "blind," "deaf," and "lame" in both the Qur'an and Hadith. The examination extended to identifying other terms mentioned in conjunction with these, including "disadvantages," "needy," and "weak." The verses and Hadiths containing these terms were meticulously located and analyzed. The comparative analysis of the meanings of these terms within different verses was guided by the approach emphasized by Abdu and Reda (2002 version). They assert that a meaningful understanding of a term can be best derived by comparing its occurrences in two distinct verses of the Qur'an. According to their perspective, the Qur'an can elucidate its meanings, whereby if the terms convey consistent meanings across different verses,

that interpretation is considered accurate. Thus, the researcher compared verses containing the same terms. The researcher also compared them with the Hadith, since the Hadith clarifies and elaborates what is in the Qur'an. Throughout the analysis, the agreed-upon principle that guided the interpretation that was it must conform to the general and accurate meaning of the Qur'an and the overall purpose of the book.

### 3. Findings

#### 4.1. Findings from the Qur'an

The researcher started our research of disability in Islam by examining the Qur'an's general perspective on disability. Our examination revealed that narratives from the Qur'an consistently foster a positive attitude towards individuals with disabilities. For example, the Qur'an talks about the story of Moses, one of the valued prophets, who had a speech impediment. He even asks Allah to remove it so that people can understand him (20: 27-28). The Qur'an illustrates how Pharaoh disparaged Moses, labeling him a "contemptible wretch" who could "scarcely express himself clearly" (43:52). The Qur'an explains how people might react negatively toward people with disabilities and how such behavior is unacceptable. Another illustrative incident highlighting prevailing biases involves Prophet Muhammad's interaction with a blind man. In this particular episode, when the blind man approached the Prophet with a question, he did not receive an immediate response. Instead, the Prophet redirected his attention towards a wealthy citizen of Makkah, seeking to encourage the latter to embrace the Islamic faith.

The Prophet frowned and turned away. Because there came to him the blind man [interrupting]. But what would make you perceive, [O Muhammad], that perhaps he might be purified. Or be reminded, and the remembrance would benefit him? As for he who thinks himself without need, to him you give attention. And not upon you [is



any blame] if he will not be purified. But as for he who came to you striving [for knowledge], while he fears [Allah], from him you are distracted. No! Indeed, these verses are a reminder ....

– Qur'an 80: 1-11, Sahih International Translation

This example shows the high value that Islam places on the disabled. If Islam's most beloved prophet was reprimanded by God for ignoring a blind man, there is no excuse for Muslims not to respect disabled people. In fact, the Qur'an seeks to protect the identity and honor of a person with a disability.

An additional case emphasizes the significance of compassion and discourages derision. The Qur'an declares, "Avoid instances where some individuals among you mock others or address each other using [derogatory] aliases" (49:11). Al-Aoufi et al. (2012) This reported passage underscores the notion that the Qur'an articulates principles of human rights and underscores the importance of respect for individuals with disabilities. It implies that the Qur'an condemns mockery or jesting at the expense of any specific group, emphasizing that such behavior undermines the unity of the Muslim community. The Qur'an calls for unity and inclusion and inclusivity of the community, as expressed in Surt Al Noor:

There is no wrongdoing for those who are blind, born with physical challenges, or suffering from illness, nor for yourselves, whether you eat in your own homes, the homes of your family, or the homes of trusted friends. There is no censure, whether you dine together or individually (24:61, Surah Al-Noor).

This passage emphasizes the entitlement of individuals with disabilities to be integrated into the community, as highlighted by Bazna and Hatab in 2005. Another proof of inclusion in Islam is that the Qur'an doesn't prevent people with disabilities from practicing rituals; instead, it accommodates people's abilities. The Qur'an





requires every Muslim, depending on their ability, health, and body strength, to practice the rituals. The Qur'an considers the variety of bodily capacities: "He is aware that among you there may be those who are unwell, so read from the Qur'an as much as is manageable for you" (73:20). Put differently, the absence of physical strength should not preclude an individual from engaging in significant activities that affirm their standing within the community.

Islam, as stated in the Qur'an, modifies rituals and practices to suit the limits of a person's ability – for example, washing rituals before prayer. In the Qur'an, it is stated: "If you find yourself in a state of ritual impurity, wash your entire body. But if you're unwell, then use clean sand or earth to wipe your faces and hands" (5:6). This suggests that individuals in the Muslim community should engage in these rituals to the best of their ability, considering their individual circumstances. Similarly, fasting rules indicate, "Fasting is prescribed for a specific number of days, but if any of you is unwell [...] the required days can be made up later" (2:184). Even for pilgrimage, there are exceptions. Pilgrimage is only for people who can afford it: "those who can afford the journey" (3:97). Thus, if a person is blind and can't afford a guide, he/she can be exempted. In the same view, the Qur'an releases individuals with disabilities from the obligation of contributing to charity, stating: "There is no culpability for those who are frail, unwell, or unable to find resources to donate (to the Cause)" (9:91). This elucidates the concept that each member can engage in charity according to their capacities, or as expressed: "Let [...] the individual with limited resources contribute in accordance with what Allah has bestowed upon them." (65:7). This shows that the Qur'an clearly calls for a great understanding of people who can't perform or contribute according to the social and cultural norm; thus, there is no blame: "There is no condemnation for the visually impaired, nor is there reproach for the physically



impaired, nor for those who are unwell and unable to participate in war. However, those who obey Allah and His messenger will be admitted to paradises with flowing rivers." (48:17). The Qur'an shows that Islamic rules recognize the need to include persons with disabilities as members of the Muslim community and encourage Muslim unity and inclusion.

Furthermore, in Islam, a religion characterized by mercy and kindness, it is stated: "If the one with financial obligations is of limited understanding or weak or unable to manage his affairs, then let his guardian manage them with justice."(2:282). The Qur'an also emphasizes, "And do not give your property, which Allah has made a means of sustenance for you, to the weak-minded, but provide for them, clothe them, and speak to them with appropriate kindness" (4:5). These verses urge Muslims to interact with others, including those with special needs, with gentleness, mercy, compassion, and kindness (Al-Aoufi et al., 2012).

Muslims are directed to show compassion and fairness to individuals facing challenges, including those with disabilities. The verses emphasize the concepts of protection and support for disadvantaged individuals, with this guardianship concluding when the person becomes capable of making decisions. The second verse serves as a reminder that the sustenance given by Allah is not solely for individuals but is crucial for sustaining the entire community. Each law in the Qur'an always first addresses the obligatory requirements of the healthy, but afterward, it elaborates on possible methods that unhealthy people can perform. This sequence indicates that the disabled are never excluded from the community, but are indeed included (Chaim, 2019).

In conclusion, the Qur'an offers a variety of narratives consisting of morals that call for holding the Muslim community together and to actively counteract exclusion and bias. The Qur'an promotes a collective identity – of which disability is an important part – to build a community of Muslim believers.

#### 4.2. Findings from Hadith

Islamic principles are expounded in the Qur'an, with additional insights into practical applications found in Hadith, the second source of Islamic law. Hadith serves the purpose of elucidating the pronouncements of the Qur'an, offering examples and illustrations of its intentions (Al-Faruqi and Al-Faruqi, 1986). The following delineates some Islamic principles and perspectives concerning individuals with disabilities, as expounded in the Hadith.

Islam upholds the honor and dignity of every individual, vehemently prohibiting mockery and bullying. Individuals lacking awareness might subject people with disabilities to ridicule, causing them to feel unworthy. Such insensitive behaviors contribute to emotions of isolation, estrangement, and exclusion among individuals with disabilities (Yaqut, 2007). Nonetheless, Islam unequivocally prohibits anything that could tarnish one's self-esteem or perpetrate injustice on others. These principles are recognized as human rights, applicable universally to both Muslims and non-Muslims, individuals with disabilities or without. In the Hadith, the Prophet (PBUH) cautions against deceiving a blind person or mocking them. Ibn Abbas relayed that the Messenger of Allah stated, “Allah curses anyone who misguides a blind person and leads him away from the path” (Bukhari, 892: 38).

Moreover, individuals with disabilities not only have inherent human rights but are also deserving of protection from harm, as outlined in the Hadith. Abu Hurairah reported that the Prophet (PBUH) stated: The Hadith emphasizes the fraternity among



Muslims, stating: "The Muslim is a brother to the Muslim; he does not cheat, lie, or deceive him. All aspects of a Muslim are sacred to another Muslim: his honor, wealth, and blood. God-consciousness is here. It is sufficient evil for a person to belittle his fellow Muslim brother" (Tirmidhi 4:1927, Hasan Hadith).

This Hadith elucidates various facets of the general Islamic principle that extends to every Muslim, regardless of whether they have a disability. These aspects are fundamental to the concept of public interest, striving to uphold religion, life, reason, descendants, and property. Concerning the diverse socio-psychoeducational and economic aspects of life, Islam mandates that those in positions of power bear the obligation to meet the requirements of individuals with disabilities and respond to their requests is emphasized in the teachings of the Prophet (PBUH). Ibn 'Umar (r.a.) narrated that the Messenger of Allah (PBUH) said:

The Hadith emphasizes the brotherhood among Muslims, stating: 'The Muslim is the brother of his fellow Muslim; he does not wrong him or let him down. One who fulfills the needs of his brother, Allah will fulfill his needs. Whoever alleviates the distress of a Muslim, Allah will alleviate his distress on the Day of Resurrection' (Bukhari 47: 2442; Sahih Hadith).

Individuals deprived of economic necessities are entitled to receive aid to fulfill their needs. Every financially able Muslim is obligated to contribute from their wealth with the intention of eradicating poverty from society (Awan, 2017). Persons with disabilities hold unquestionable entitlements under Islamic law, and it is incumbent upon the community to meet these obligations. At every level of the Muslim community, there is an obligation to accept and take responsibility for the care of individuals with disabilities. This is regarded as a social responsibility that believers



must fulfill according to Islamic principles (Al-Aoufi, Al-Zyoud & Shahminan, 2012) to foster cohesion within the Muslim community.

Islamic rules could be tailored to be suitable for people with disabilities. Sharia rules are flexible and consider different needs, and even some people with special needs could be exempt from Islamic rituals. For example, the Hadith says that: "The responsibility is not documented for the dormant until he wakes, the juvenile until he reaches maturity, and the mentally ill (majnun) until he restores his sanity" (Dols, 1992).

Islamic scholars concur that an individual's level of intelligence plays a role in their ability to fulfill prescribed rituals. Consequently, individuals with intellectual disabilities may be excused from the responsibilities of engaging in rituals like prayers, fasts, and pilgrimage. If a person with a disability lacks the mental capacity to comprehend the significance of these rituals, their mental condition places them outside the group for whom these obligations are intended. Additionally, the legitimacy of religious rituals necessitates having the intention to carry them out in a specific way and for a particular purpose, a criterion that cannot be ascertained in the case of an individual with severe intellectual disabilities. However, if a disability doesn't affect the mental ability to perform worship practices, then the person is not exempt from the rituals. Instead, Islam offers modifications to accommodate the disabled. One major example of this is found in the instructions regarding ritual prayer (Salat). Referring to the Hadith, Bukhari documented Imran bin Husayn's statement that the Messenger of Allah (PBUH) conveyed: "Perform your prayers in a standing position, and if you're unable, then pray while seated, and if that is not possible, pray lying on your side" (Sahih al-Bukhari 1117).



Salat involves more than spoken invocation; it involves a complex series of changing postures such as bowing and standing up, then kneeling, then sitting down. Some of this movement could be difficult or impossible for people with disabilities. In this situation, a person with a disability should do what he/she can. If he/she can't stand up, he/she may pray seated or even lying down, according to what their physical condition permits. This shows that Islam cares about including people with disabilities in the most important Muslim rituals. Being included in Salah (prayer) makes disabled people feel they are a part of the Muslim nation and not forgotten (or ignored/excluded).

### 3.3. Findings from the Islamic History

The historical treatment of individuals with disabilities in Islamic history is marked by tolerance and compassion. While a comprehensive examination of this treatment is beyond the scope of this article, a few notable historical examples deserve mention. Islamic history acknowledges the rights of people with disabilities in society, exemplified by the Prophet Muhammad's (PBUH) behavior toward them. A noteworthy example is the Prophet's appointment of Abdullah ibn Umm Maktum, who was blind, as the governor of Medina and leader of prayer (Yaqut, 2007). The Prophet demonstrated a lack of concern about Abdullah ibn Umm Maktoum's blindness because his disability did not hinder him from fulfilling his duties (Yaqut, 2007). Similarly, Amr Ibn Al-Jamoo, who had been excused from participating in the Battle of Uhud due to lameness and was advised to stay at home, insisted on joining. The Prophet allowed him to participate, emphasizing Amr's ability to contribute rather than focusing on his disability (Islamic Workplace, 2012).



Another example of the Prophet defending people with a disability involves Abdullah Ibn Masoud, who was a different looking man. People used to make fun of his skinny and tiny legs, but he had a great ability abilities to explain the meanings of the verses in the Qur'an. Also, he was one of the great Hadith narrators. Furthermore, the Prophet, upon observing people laughing at someone due to his small legs, intervened and honored him, stating, "Why are you laughing? The deeds of Ibn Masoud will carry more weight on the Day of Judgment than the Mountain of Uhud" (Islamic Workplace, 2012). Another instance demonstrates the Prophet's advocacy for the inclusion of people with disabilities through marriage. The well-known story of Julaybib, who was poor and physically deformed, depicts the Prophet's intervention to facilitate his marriage. Despite physical challenges, Julaybib found a fulfilling life with his wife until he was martyred in battle. This underscores the principle that if a person with a disability is capable of fulfilling the roles and responsibilities of marriage, they have the right to marry, in accordance with Islamic law, unless certain disability-related factors prohibit them. Sharia law treats each case separately and based on the individual's capacity, potential harm, supervision, available support and other issues (Al-Aoufi et al., 2012).

Caring for an individual with a disability did not happen only during the life of the Prophet, for it continued for years afterwards. Many other cases show the value of caring for the disabled. An illustrative example of inclusivity in Islamic history is seen in Caliph Abdul Malik Ibn Mawaran's honoring of Atta Ibn Abi Rabah, who became lame due to paralysis (Al Qaradawi, 2003). Despite his physical condition, Atta possessed extensive knowledge of religious rules, prompting the Caliph to appoint him as a Mufti (Muslim legal expert) (Islamic workplace, 2012). Similarly, Caliph Umar ibn Abdul Aziz demonstrated a proactive approach by requesting provincial



rulers to provide a list of disabled individuals or those with chronic illnesses hindering their ability to perform prayer rituals. Upon receiving the names, he directed that every two chronically ill or specially-abled individuals be assigned a servant for assistance, and every blind person be paired with a guide for support (Al Jawzi, 2012). This historical context emphasizes the commitment to accommodating and supporting individuals with disabilities in the Muslim community.

The commitment to supporting individuals with special needs in Islamic history is further exemplified by the actions of Caliph Al-Waleed ibn Abdul Malik and his successor. Caliph Al-Waleed ensured that every person with special needs had a dedicated, paid caretaker (Yaqt, 2007). Building on this initiative, Caliph Al-Waleed established care centers specifically catering to people with special needs during the 700s. These centers had employed doctors and servants who received fixed salaries, and individuals with disabilities were granted allowances to promote self-sufficiency and discourage begging (Yaqt, 2007).

Additionally, the system of Zakat, a mandatory charitable contribution of a small percentage of one's income, played a crucial role in improving the welfare of people with disabilities. Individuals with disabilities were recognized as rightful recipients of Zakat, underscoring the Islamic principle of social responsibility within the Muslim community (Al-Aoufi et al., 2012). Critics, while expressing concerns about potential demotivation, acknowledge the underlying belief that citizens, including those with disabilities, should benefit from a collective sense of social responsibility. Moreover, contemporary responsibilities for providing benefits, insurance, privileges, and financial assistance to individuals with disabilities are viewed as obligations of the government (Mehta & Hussein, 2013). This historical context reflects the multifaceted



support mechanisms in place to ensure the well-being and inclusion of individuals with disabilities in the Muslim community.

#### **4. Result or result and discussion/ todays challenge/ future recommendations**

From the Islamic era, we can learn that there are positive societal effects associated with including persons with disabilities. From the many examples above, we can say that inclusion can enhance the potential of an individual with a disability. Also, people with disabilities can achieve success by contributing to the community and holding important positions. These examples inspire us to focus on ability rather than disability. Furthermore, Islamic principles emphasize that if an individual with a disability is the most qualified for a particular role, they should be assigned to fulfill that task, irrespective of their disability. Inclusion helped Muslims with various disabilities succeed in society and make them feel that they belonged to that society.

Nowadays, inclusive education is considered one of the most important rights for people with disabilities. Children exhibiting mild disabilities can often be seamlessly integrated into mainstream educational settings, whereas those with more substantial needs may necessitate specialized education tailored to address their specific requirements. Students with or without disabilities must spend time together and be allowed to meet to help promote acceptance, social inclusion, and diversity (Guvercin, 2008) Nevertheless, this inclusive educational approach is relatively novel within the educational systems of certain Muslim countries (Gaad, 2010). Consequently, ensuring a high standard of education for students with disabilities presents a considerable challenge.

Numerous countries lack adequate resources and a sufficient number of teachers (Gaad, 2010). Consequently, teachers may face excessive workloads or lack experience, and schools, especially those with strict budgets such as Islamic schools,



may have limited resources (Zaaed, 2014). For instance, acquiring a Braille copy of the Qur'an and finding a teacher proficient in Braille to instruct a blind student in Qur'anic studies can be challenging, given the scarcity of such resources and educators.

Addressing these challenges is crucial for leaders in the community. Moreover, disabled individuals within the Muslim community may face challenges attending communal events or engaging in Jummah prayer due to accessibility issues. This could result in disabled Muslims practicing their faith at home and experiencing heightened isolation. Mosques should implement facility modifications, including wheelchair curb cuts, ramps, lifts, and other alternatives to stairs, to improve accessibility (Zaaed, 2014). A sign-language interpreter should also be provided at mosques for people with hearing impairment. Low rates of employment among disabled people are a big issue today, which is in part a by-product of their exclusion from society and education systems (Guvercin, 2008). Initiating the promotion of inclusion in schools is a pivotal starting point, as children who are excluded from educational settings are at a higher risk of experiencing social isolation in their adult lives.

There is often a great gap between practice and the view of disability in the Qur'an and Hadith (Marks, 2014). The Qur'an shows people the idealized version of human potential, destiny, and relationship with God; however, these human rights are disappearing under the pressure of growing authoritarianism and traditionalism in the Muslim world (Marks, 2014). The challenge lies in the socio-political power dynamics impacting human rights, including those of individuals with disabilities, rather than inherent issues within Islam. The interpretations and implementations of Islamic law within authoritarian regimes often become a legal justification for human rights

violations, creating a disparity between the principles outlined in the Qur'an and Hadith and the actual practices observed.

In the Qur'an and Hadith, Islamic legislation highlighted the importance of community collaboration and involvement and how it could have a significant impact on the wellbeing of the disabled. Therefore, it is the duty of governments and authoritative figures to establish public disability infrastructure that facilitates the active participation of individuals with disabilities in various aspects of life. Inclusion policies should be implemented or at least encouraged in schools, universities, mosques, vocational programs, workplaces, recreational activities and events (Hasnain et al., 2008), including accommodations and modifications in health care, public services, education, job, and employment to suit people with disabilities. Formulating and implementing policies and systems is crucial to promote the active involvement of individuals with disabilities (Balcazar, Suarez-Balcazar, Taylor-Ritzler, & Keys, 2010).

### **Conclusion**

Islam has a positive and caring view of persons with disabilities. It emphasizes kindness and respect for Muslims with disabilities and promotes the right of inclusion for people with disabilities. The Qur'an and Hadith offer guidance to assist society in providing optimal care for Muslims with disabilities. According to the Qur'an and Hadith, Muslims have an obligation to care for those with disabilities. Examples from Hadith, Qur'an, and Islamic literature show that the Prophet, the Prophet's companions, and Caliphs throughout history displayed a considerate attitude towards those with disabilities and tried to improve their lives by any means possible whether that was through prayer or providing care or a means of living. Even though there are plenty of historical examples of Islamic ideals of disability, they are sometimes not

lived up to in modern Islamic societies. The differences between Islam as it should be and Islam as it is practiced now strip Islamic foundational principles from disabled people, leaving them lost and with much to be desired. Practices now in the Muslims community are influenced by traditions and policies that have nothing to do with Islam.

Disabled Muslims might be excluded from society for a variety of reasons such as limited resources and funding, or a lack of access and inclusive education, or a combination of all of these. These factors marginalize disabled Muslims, denying them opportunities for education, employment, and various aspects that could enhance their quality of life. It is imperative to establish a more inclusive approach that aligns Islam and contemporary practices with the principles outlined in the Qur'an and Hadith for effective implementation in the Muslim context.

### **Limitations:**

While this study endeavors to contribute to the understanding of Islamic perspectives on disability, several limitations are acknowledged that may impact the scope and applicability of the findings.

Firstly, the research primarily relies on the analysis of Islamic texts, specifically the Qur'an and Hadith, in their original Arabic form. This linguistic focus may pose challenges for non-Arabic speakers and individuals unfamiliar with the cultural context. The nuances and subtleties of the Arabic language may not fully translate, leading to potential misinterpretations or oversights.

Secondly, the study's historical exploration of Islamic practices towards individuals with disabilities is constrained by the available historical records. These records, while valuable, may be subject to interpretation and biases based on the context in which they were documented. The challenge lies in accurately contextualizing historical



practices within the contemporary understanding of disability and recognizing the potential limitations in historical accounts.

Furthermore, the findings of this research may not be universally applicable to all Muslim communities. Islamic beliefs and practices can vary significantly across different cultural, regional, and sectarian contexts. The study's focus on particular sources and interpretations may limit the generalizability of the findings beyond the specific context analyzed.

Lastly, while the research contributes to the academic discourse on disability in Islam, it does not address the lived experiences of individuals with disabilities in contemporary Muslim societies comprehensively. The historical and textual focus may not fully capture the current challenges and dynamics faced by individuals with disabilities in today's diverse Muslim communities.

These acknowledged limitations underscore the need for future research to adopt a more inclusive approach, considering linguistic, cultural, and contextual variations, and incorporating the perspectives and experiences of individuals with disabilities within the broader Islamic context.

مجلة العلوم المتقدمة  
للصحة النفسية والتربية الخاصة

تصدر عن  
وحدة النشر العلمي  
كلية التربية  
جامعة طنطا

## References

- 1) Abdu, M., & Reda, R. (2002). *Tafsir al-Qur'an al-adhim al-ma'roof bitafsir al-manar*[The exegesis of the glorious Qur'an known as the Manar exegesis]. Beirut, Lebanon: Dar Ehia Al-Tourath Al-Arabi. (Publication date of original work is unknown)
- 2) Abir, Hamdar. (2023). Prostheses of disability: Islamic fundamentalism and the disabled body in postcolonial Arab fiction. *Medical humanities*, doi: 10.1136/medhum-2022-012516
- 3) Al-Bukhari, I. (2003). *Moral Teachings of Islam: Prophetic Traditions from Al-Adab Al-mufrad*. Rowman Altamira.
- 4) Al-Faruqi, I. R., & Al-Faruqi, L. L. (1986). *The cultural atlas of Islam*. New York:
- 5) Macmillan.
- 6) Al-Tirmidhi, A. I. M. (2007). *Jami at-Tirmidhi. English-Arabic*. Translated to English by Abu Khaliyi. Saudi Arabia. Darussalam.
- 7) Al Jawzi, Ibn. (2012). *Disabled and Physically Impaired Muslims*. Retrieved from [http:// theislamicworkplace.com/disability-and-islam/](http://theislamicworkplace.com/disability-and-islam/)
- 8) Al Qaradawi, Yusuf. 2003. *Fatwa: Taking Care Of The Disabled*. Retrieved from <http://infad.usim.edu.my>
- 9) Al-Aoufi, Hiam, Nawaf Al-Zyoud, and Norbayah Shahmina. (2012). Islam and the cultural conceptualisation of disability. *International Journal of Adolescence and Youth* 17(4): 205–219.
- 10) Awan, Azra. (2017). *Human Rights in Islam*. Retrieved from <https://www.whyislam.>
- 11) [org/islam123/human-rights-in-islam/](http://org/islam123/human-rights-in-islam/)



- 12) Balcazar, F. E., Suarez-Balcazar, Y., Taylor-Ritzler, T., & Keys, C. B. (2010). *Race, culture, and disability: Rehabilitation science and practice*. Sudbury, MA: Jones and Bartlett.
- 13) Bazna Maysaa, and Tarek Hatab. (2005). Disability in the Qur'an. *Journal of Religion, Disability & Health* 1: 5–27.
- 14) Bengtsson, Staffan. (2018). Building a Community: Disability and Identity in the Qur'an. *Scandinavian Journal of Disability Research*, 20(1), pp. 210-218.
- 15) Bukharī, al-. (n.d.). *Kashf al-asrār: Sharh : us : ul al-Bazdawī*. No publisher
- 16) Chaim, V. R. (2019). Some Observations on Attitudes to Disability in Islamic Law. *International Journal of Middle East Studies*, 51(1), 116-119.
- 17) Chomba, W. M. (2012). Past and present perceptions toward disability: A historical perspective *Disability Studies Quarterly*, 32, 16.
- 18) Dols, M. (1992). *Majnun: Madman in Medieval Islamic Society*. Oxford: Oxford University Press.
- 19) Gaad, E. (2010). *Inclusive education in the Middle East*. London, UK: Routledge.
- 20) Ghaly, M. (2016). "Disability in the Islamic Tradition". *Religion Compass*, 10(6), 149–162.
- 21) Guvercin H. (2008, May). People with disabilities from an Islamic perspective. *The Fountain Magazine*, 63.
- 22) The Hadith, (5641-5642.Sahih al Bukari, 70, 545)
- 23) Hasnain, R., Shaikh, L. C., & Shanawani, H. (2008). *Disability and the Muslim perspective: An introduction for rehabilitation and health care providers*. Buffalo, NY: Center for International Rehabilitation Research Information and Exchange.



- 24) Hassan, R. (1982). On human rights and the Qur'anic perspective. *Journal of Ecumenical Studies*, 19(3), 51-65.
- 25) Islamic Workplace. (2012, March 10). Disabled and physically impaired Muslims. Retrieved from <https://theislamicworkplace.com/disability-and-islam/>
- 26) Kabira, Masotta. (2021). Disability in Islam: a Sufi perspective. *Journal of Disability and Religion*, doi: 10.1080/23312521.2020.1867029
- 27) Lipka, M., & Hackett, C. (2017). Why Muslims are the world's fastest-growing religious group. *Pew Research Center*, 6
- 28) Marks, J. (2014). Are the Disabled and Disadvantaged Enabled in Islam? *Journal of Theta Alpha Kappa*, 38(2), 71-83.
- 29) Mehta, A., & Hussein, M. Z. (2013). Raising a disabled child in Islam. *prezi.com*. Retrieved December 15, 2021, from <https://prezi.com/4vlargrjjeep/raising-a-disabled-child-in-islam/>
- 30) Mohammed, Ghaly. (2016). Disability in the Islamic Tradition. *Religion Compass*, doi: 10.1111/REC3.12202
- 31) Muhammad, Fawzy, 'Abdel-Hay. (2018). Mental Disability in Islamic Jurisprudence from a Moral Perspective. doi: 10.21608/BFLT.2018.58412
- 32) Yaqut, M. M. (2007). The Prophet's Care for People With Special Needs. Available in: <http://www.usislam.org/islamicyouth/Muhammad/Prophet's%20Care>, 20.
- 33) Zaaed, N. (2014, June 29). *Accessibility, acceptance, Islamic Education: Living as a Muslim with disability*. MuslimMatters.org. Retrieved December 15, 2021, from <https://muslimmatters.org/2014/03/04/living-as-a-muslim-with-disability/>