

The Educational Rights of People with disabilities from the Perspective of the Qur'an and Sunnah

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Abstract

The underpinning importance of this topic is the realization that contemporary education has its root in the Qur'an and the *Sunnah*, and it emphasizes the upliftment of people with special needs at all levels. This study aimed to extract the educational care for people living with disabilities, guiding their families, and make them active towards their children with disabilities as instructed in the Glorious Qur'an, the Prophetic tradition, and the original Islamic ideology. The methodology applied is the deductive approach based on the foundations of Qur'anic education and educational theories based on the Sunnah of the Prophet (PBUH), and their analysis to establish how they can be effective in caring for people with disabilities. Findings revealed that both the Quran and the Sunnah succinctly articulated the rights of those with special needs. They also preach on the need to integrate them into the society and create a friendly environment where persons living with disabilities can live, teach, and educate the people how they should interact with their disabled brethren and their families.

Keywords: Disability, Qur'an, Sunnah, Rights, Education.

Introduction

The Qur'an and Sunnah existentially affirm that when we talk about the persons with disabilities, their immediate families are the first world that chart the right path for them. This confirms that the assured guidance, teaching, social and emotional support provided to the family is concomitantly to support the whole family, including the disabled person himself. Therefore, the services and support provided to families of persons with disabilities to help them meet their needs and reduce their psychological stress are primarily to meet the needs of their child that has disabilities.

Islam has continued to give disabled people their rights by integrating them into their communities and teaches and educate their communities how they should be treated. Islam explicitly declares that the scourge that has befallen the disabled people does not diminish their value in society. Therefore, there is no

differentiation between them, rather they are equal. Allah says: "And We have certainly honored the children of Adam" (Quran, *Al-Isra*, 70). Therefore, there is no superiority for one person to the other except by piety. Nay, the person with special needs may be better and more honored on the side of Allah than a normal person. Allah says: "Indeed, the most noble of you in the sight of Allah is the most righteous of you" (Quran, *Al-Hujrat*, 13). The actual scale is piety and not external appearance.

From this integrated and balanced point of view, the research tends to give grants in finding fruitful cooperation, especially since the Holy Quran is clear in its introduction and address to all aspects of life, including educational and scientific, due to the saying of Allah: "We have not neglected in the Register a thing" (Quran, *Al-An'am*, 38). Islam took great care of all segments of the society, and Muslims were keen to take full care of people with special needs

because they are under the merciful system of Islam and its protectorate which always calls for the empowerment of the weak person and his assistance as much as possible. Hence the topic of the research has emerged to be in harmony with the authenticity of our Islamic values and our generous heritage; to examine our ideas and achieve our educational goals towards the weak among our brothers and our disabled children.

It calls on treating them with humanity, integration, preserving their dignities, and unlocking their complexes, by seeking the guidance of the Holy Qur'an and the Prophet's Sunnah. This study is an attempt to confirm the fact that Islam calls for the motivation of persons with disabilities and integrating them into education as well as guiding them. It will also explain the foundations of that motivation, its requirements, and overcoming its obstacles, in addition to the basic criteria upon which the need of the disabled is built, to achieve a good life and happiness for them and their families.

Definition of Disability

Disability is the deprivation or restrictions that prevent some segments of the society from taking part in social activities and public life as a result of combined concepts that distinguish against these members of these groups as a result of a defect or deficiency in a capacity or function (Indu Balagopal 1998, p. 9). A person with a disability is a person who has suffered a deficiency of the normal person in his body or mind from birth or at a certain age and left him with a physical impairment, a reason that prevents him from doing work like normal people in the society (Al-Akhras 1982, p.83).

This is because he is suffering from a deficiency in some of his physical capabilities, and a body dysfunction that prevents him from fully carrying out all activities of life. This necessitates that care should be given to his cultural, health, psychological, educational, rehabilitative, social, and professional aspects to increase his sufficiency and his ability to assume the responsibilities of himself and those of his society (Ibrahim, Marwan AbdulMajeed 2007, p.22; Abu Nasr Madahtu 2005, p.22).

Accordingly, those with disabilities in this convention are those who have some kind of physical, mental, sensory, or behavioral

difference that causes them to be excluded or discriminated against within the community (Indu Balagopal 1998, p. 9). Since the history of the earth started being documented, people with disability have existed, some of the defects are from birth, others are by accident.

Literature Review

Islam puts a considerable emphasis on the upliftment of people with special needs at all levels, guiding their family members and making them active towards their children with disabilities, it also provides a wealth of scientifically sound information on different disabilities issues (Al-Hams, AbdulFattah Abdul Ghani, 2006). From the Islamic perspective, there are two approaches for disabled persons (Indu Balagopal, Farid Antoun & Ghanem Bibi, 1998) the first one is the legal approach; it prescribes certain behaviors that promote welfare benefits to disabled persons through the rules of the religion.

The second approach is identified as a guiding approach based on Islam's claim to be a way of life. It is about the provision of certain rules and regulations which guide family members and making them active towards their children with disabilities. This approach sets behavioral guidelines for routine activities in the life of disabled persons. However, as stressed by (Al-Akhras, Muhammad Safuh, 1982) the Quran and Sunnah provide guidance to mankind for ensuring happiness and wellbeing through obeying the orders it contains and steering away from the acts it prohibits which can enhance the effectiveness in caring for people with disabilities.

Methodology

The research is an effort to predicated on the visualized actual problem that is occurring in the Arab and Islamic societies in terms of educational guidance, which emphasizes the impact of educational integration for the disabled persons, guiding their family members and making them active towards their children with disabilities based on the Noble Qur'an and the Prophetic Sunnah, and the intellectuality work of scholars of Islamic education

Based on the above, the methodology of this study is the deductive approach and analytical-qualitative method that is based on the foundations of Qur'anic education, and the good educational theories based on the Sunnah of the Prophet, as well as also refers to some printed materials of scholars of Islamic education such as books, journal's articles, conferences proceedings, and their analysis to establish their effectiveness in caring for people with disabilities.

Persons with Special Needs in the Light of the Quran and the Sunnah

Allah created man from one origin, Adam, and from one mother, Eve. Allah says: "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women" (Quran, *Al-Nisā*: 1). Allah also says: "And it is He who produced you from one soul and [gave you] a place of dwelling and of storage" (Quran, *Al-An-Ām*,: 98). Allah says: "It is He who created you from one soul and created from it its mate that he might dwell in security with her" (Quran, *Al-A'raf*: 189). Allah says: "He created you from one soul. Then He made from it its mate" (Quran, *Al-Zumar*: 6). The Prophet S.A.W (PBUH) said that: O you Mankind, know that, verily, your Lord is one and your father is one (Imam Ahmad Ibn Hanmbal 1999, V. 38, p. 474, Hadith no. 23489).

Allah did not create man from one origin except for great wisdom. That is, to create a connection between those with special needs and others with the brotherhood that requires us to cooperate with them and share their concerns no matter how distanced our paths and houses may be. "And cooperate in righteousness and piety... And fear Allah; indeed, Allah is severe in penalty" (Quran, *Al-Maidah*: 2). Here Allah commands us to cooperate on everything that benefits the *ummah* (nation) in its religion and worldly affairs, and there is no doubt that this is a benevolent social principle. The nations have multiplied, same as their directions and their interests. So, the individual's efforts, no matter how strong, is not sufficient. Rather, there must be cooperation and support of others (Al-Hijazi 1413, v. 1, 476). Therefore, more entitled to collaborative assistance and guidance are persons with disabilities and their families to

achieve solid social construction and revive the tradition of acquaintance. Allah says: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another..."

This is a guidance toward mutual love, mercy and compassion among all of creation, including those with disabilities (Al-Hijazi 1413, v. 1, p. 645). This is because everyone is the child of Adam. This is why the Prophet (may the Allah peace and blessing of Allah be upon him) said: "All people are sons of Adam and Adam who are of dust" (Al-Tabrizi 1985, V. 3, P. 62, Hadith no. 4899). Therefore, the Muslim community is based on brotherhood, interdependence, and compassion, which is not strange because it stems from divine justice. These meanings in their multiple forms can only be established, strengthened, and stabilized in true Islamic education. This is because education is a key to social behavior and its application, and it is the one that put the state on the right path as the one that cares for its different races, ethnic groups, and religions, as it has the healthy and the diseased, the handicapped; be proper and responsible towards them all because they live in it.

Those with special needs are not out of those persons that Allah had afflicted with impairment of their capabilities or their senses. So, they became handicapped from movement, work, and earning like other people, and they were counted in moral impotence or disease, as they could not do business, they are in dire need of more continuous care in all fields and continuous medical care. The Prophet (PBUH) said: "He who does not have mercy on people, Allah will not have mercy on him" (Muslim, n.d., v. 4, p. 1809, hadith no. 2319). To be passionate to the servants of Allah means is softness of the heart. Anyone that has a soft heart will be passionate to weaker ones from among the disabled and deformed persons, orphans, poor and he will do a lot of charities (Al-Zuhaili 1418, v. 30, p. 252).

One of the features that the law of Islam is most distinguished with is that it is the law of the vulnerable from among the women, children, elderly people, deformed, and people with disabilities and diseases. Because it is the law of general mercy in the worlds of *jinn* and mankind, and the law of salvation and the taking of the hand of the weak, so he becomes in an

equal rank to or close to others, does not detract from any of His rights, but he gets the share that is apportioned for him in this world (Al-Zuhaili 1418, v. 1, p. 385).

Let us all know that we are in an age of anxiety and era of domination, there will be secretions that will be produced by globalization, which is the crushing of those in social need of care, including persons with special needs as globalization - today - is based on a basic theory that great ones should control while the young ones should melt, and healthy people live and the weak die. In that, the possibility that the level of social welfare will be affected by whoever needs it is expected amid this attack, because the economically unproductive groups, means that any care for them will not be profitable. To counter this disastrous result, we must urgently do the following:

1. Supporting people with special needs with the best social guarantees for them, even if they do a little work, provided that the goal and mastery, peace and blessings be upon him, said: "Allah Almighty and Exalted love if one of you does a job that he perfects it" (Al-Tabrani 1415, v. 1, p. 275, hadith no. 897). Supporting charitable and profitable projects concerning care for people with disabilities.
2. Spreading media awareness regarding the need for the owners of capital to establish non-for-profit educational homes and rehabilitation centers for people with disabilities and supporting them morally and financially. This is an aspect of extending the benefit to others. The Prophet (may the peace blessing of Allah be upon him) said: "The most beloved people to Allah are the most benefiting of them to the people" (Al-Tabrani, 1985, v. 2, p. 106, Hadith no. 861).
3. Full expansion in the spread of social welfare in all Arab and Islamic countries, and not to limit such social welfare to a particular country, because those with special needs spread in most of the countries bordering each other. Moreover, the Prophet (May the peace and blessings of Allah be upon him) said: "The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever" (Muslim, n.d., v. 4, p. 1999, hadith no. 2586). Supporting researches related to people with special needs,

through establishing research centers attached to education houses and rehabilitation centers.

The Qur'an and Sunnah Care for the Education for People with Disabilities and Their Rights in Islam

The care of the two revelations has for the disabled has reached an extreme level of highness and prestige. To adduce evidence to this here is the story of the great companions Abdullah Ibn Umm Maktum (MABPWH) when Allah revealed following of Quran because of him:

"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" (Quran, Surat 'Abasa, 1-6).

In these verses, Allah blamed His Prophet (PBUH) and he is His best creation and the unique model of mercy, compassion and humanity, which are the characteristics confirmed by the Glorious Qur'an. Allah says: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful" (Quran, *Al-Taubah*, verse 128). Since then, respect for people with disabilities has a Quranic approach and a great religious value in which the disable received all the support and acceptance, until some of them reached great degrees of knowledge, glory and genius.

Quran had prohibited anything is prejudice to the honor of mankind who He had made honorable in his adamite status, and included in what He prohibited, ridiculing another person, making mockery of him, and insulting him by any means. Paraphrasing, Allah says O you who have believed, let not a people ridicule [another] people because of any physical attributes; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever

does not repent - then it is those who are the wrongdoers.

Here, Allah the Exalted forbids ridiculing of people, which is making contempt and mockery of them, as it was proven in the authentic hadith from the Messenger of Allah (peace and blessings of Allah be upon him). He said: "The arrogance is the disregard of truth and the undermining of people" (Muslim, n.d., v. 1, p. 93, hadith no. 91) And what is meant by this: treating them with contempt and belittling. This is forbidden because the person treated with contempt may become greater and more beloved to Him than the person that mocks and despises another person (Ibn Kathir 1999, v. 7, p. 376). This is the prevalent and reality. The cynicism occurs only from a heart full of bad morals, which is marked by all vile character (Al-Sa'di, 2000, p. 801). The Prophet S.A.W said that, The Messenger of Allah (ﷺ) said, "It is enough evil for a Muslim to look down upon his (Muslim) brother" (Muslim, n.d., v. 4, p. 1986, hadith, 2564). He also said: "Shall I not tell you the people of Heaven? Every weak person who is oppressed and undermined by others, even if he swears by Allah on something, Allah will clear him". "Do I not tell you of the people of the fire? Every cruel, tyrant and arrogant" (Muslim, n.d., v. 4, p. 2190).

And when some Muslims laughed at the thin legs of Abdullah bin Mas'ud (MABPWH) the day he climbed the tree of *Arak*, (he was fetching the chewing stick of *Arak*, and he had thin legs, and the wind was shaking him. The people laughed. The Messenger of Allah (may the peace and blessing of Allah be upon him) said that: "why are you laughing"? And they answered: "O Prophet of Allah, because of the thinness of his legs". The Prophet S.A.W said: the two legs are heavier on the scale than the Mountain of *Uhud* (Ahmad, 1999, v. 1, p. 420, hadith, 3991).

It is clear from the foregoing the general reason for which Allah forbids us from using the moral defects of people to make fun of them, defame them or underestimate the personalities of those that have been tested with impairment. Rather, it is compulsory to give people with disabilities their full right of equality with others so that they lead a decent life. It is not befitting to give anyone superiority over them, regardless of their social class, because these persons of special needs are also human beings. Allah says, "And

We have certainly honored the children of Adam and carried them on the land and sea..." (Quran, Al-Isra, 70). The mercy of Allah encompasses all. Allah says: "Your Lord has decreed upon Himself mercy..." (Quran, Al-An-am, 54). Allah also say: "but My mercy encompasses all things" (Quran, *Al-A'raf*, 156).

The above mentioned honoring is for all people, regardless of their races, ethnicity, their religions or sects, both righteous and the unrighteous, the believer and the unbeliever, there is no creature except that the mercy of Allah, His grace, and kindness reaches him" (Al-Sa'di 2000, 350).

Our religion calls for the rights of these people with disabilities to live with respect and appreciation from others, the right to education as much as possible, the right to health and social care, the right to work in the areas they have learned, and the right to marry and bear children, the right to participate in sports activities, the right to participate in conversation and discussion and to take their opinion whenever possible, and the right of ownership if their disability does not prevent that. At the same time, our religion calls to plead for our indulgence to fulfill the needs of people with special needs. The Prophet (PBUH) said: "There is no servant that Allah has bestowed favour upon him and perfected such a favour upon him and then Allah cause some needs of people in the hands of that person but he shows anger that person has set that favour on the verge of going away from him" (Al-Tabrani 1415, v. 7, p. 292, hadith no. 7529; Al-Mundhiri 1417, v. 3, p. 263).

Therefore, it is incumbent upon every financially able Muslim to spend on his needy relative, whether his need is because of original poverty or emergency, otherwise the threat of taking away his blessing has been set forth. The Glorious Qur'an also excluded people with special needs from some Sharia rulings because of their special status that necessitates their exclusion from some interpersonal dealings including the fight. This is why Allah said:

There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt [for remaining behind]. And whoever obeys Allah and His Messenger - He will admit him to gardens beneath which rivers flow; but whoever

turns away - He will punish him with a painful punishment” (Quran, *Surat Al-Fat-hi*, 17).

“But there is no blame upon you, if you are troubled by rain or are ill, for putting down your arms, but take precaution...” (Quran, *Surat, Al-Nisa*, 102).

So, whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day] (Quran, *Al-Baqarah*, 184).

This is an exception to the rulings that oblige fasting due to this emergency. Also, it is permissible to shorten the prayer, do dried ablution instead of water ablution, and combine the two prayers, and eat the dead for the one who is about to perish. All this is an exception from the general rulings that apply to the general Muslims. So, someone who is afflicted with something in his organs or senses is more entitled to such an exception. His ruling is like that of the patient who is permitted to pray sitting or on the side if he cannot, or has his duty waded up if he suffers insanity of mind or cleared from sin in case of his insanity of mind. All this confirms the general approach in Islam with these conditions if it is in acts of worship, transactions, or penalties.

If the exception is for the above-listed segments of people even in the case of war, then it is more applicable to their likes who are at home with disabilities. The reason that made them exempt from taking part in wars is to protect them, and the requirement for them to take care of their rights and interests and repel them from further harm. This confirms to us that people with special needs are more entitled to the most important care and provision of their needs before others, considering their exceptional conditions. To this end, the two revelations are calling towards the care of persons with disabilities through the following:

First: Activating and intensifying awareness programs for family members of persons with disabilities: This is because we note that the family is the first cause of many disabilities and they can prevent many disabilities if they are made aware of the causes. They should also be made aware of the basis for dealing with their different situations, and the negative view of the person with disabilities must be corrected.

This awareness calls for the participation of more than one party in society, whether the authority, associations, individuals or rehabilitation centers, and educational institutions in all its stages. All the available means and capabilities should be put to place to reduce the concerns of the family and reveal its distress and eliminate its need, and this is why the Messenger of Allah (PBUH) used to urge by saying: if I walk with a brother of mine who is in need to solve his problem is more beloved to me than to observe in this Mosque a month in the city’s mosque” (Al-Tabrani 1985, v. 2, p. 861, hadith no. 861).

Second: Providing appropriate treatment for people with disabilities: People with special needs - in addition to treatment for ordinary diseases - need to be provided with the necessities to treat the diseases that inflicted them at least at the onset or to make an effort to treat what can be accepted as treatment such as some cases of blindness or to provide alternatives to the limbs that are impaired or lost. The jurists expressly stated that: “If the original is not possible, the alternative will be take the place” (Abdullatif 2003, v. 2, 629).

Third: Providing opportunities for an appropriate education for people with disabilities; the state must take care of this group in the various stages of life by providing the education it needs, taking into account the provision of the specific means on that. The importance of education for the vulnerable and disabled stems from the fact that it provides them with the necessary awareness and skills to deal with situations in which they live. It also provides a purposeful manner that guarantees their stability and reassures of their involvement in society in various fields according to the specializations available to them, which makes them feel themselves, and that they are not a burden on society or depend on it (Al-Hams 2006, v. 14, p. 356).

The Quran seeks to see all members of the *Ummah* in a position that preserves their humanity as they are. The Quran says, “And we have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference” (Quran, *Al-Isra*, 70). The Quran is telling us here how Allah preserves the dignity of mankind anywhere they are, in their

community and outside. This is not possible for a person who is unable to work and earn because of his disability. Therefore, it was necessary to precisely define what the Muslim state should provide, especially as our true religion goes beyond the concept of the handicap to provide aid and assistance.

Achieving that depends on the honesty and sincerity of the work and the affirmation of individual responsibility, and the need for knowledge and experience by the specialists who are obligated by the state while emphasizing that human perfection requires performing the work honestly and impartially without neglecting it so that there is no one can criticize it. This is as a response to Allah's saying: "O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant [upon you] that I will fulfill your covenant [from Me], and be afraid of [only] Me. (Quran, Al-Baqarah: 40).

Hence the position of sincere work in Islam, whether the state or members of the society, is manifested as one of the acts of worship that represents a covenant between a person and his Creator, and in compliance with the following words of Allah: "And they who are to their trusts and their promises attentive" (Quran, *Surat Al-Mu'minun*, 8). Also, the Quran says: "O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence] (Quran, *Al-Anfal*: 27).

The largest institution in which guidance and counseling works is the school and one of its largest fields is the field of education. The educational process needs improvement based on achieving a healthy psychological atmosphere that has components, including respect for the disabled as an individual in itself and as a member of the class group, school, and society, and the achievement of freedom, security, and satisfaction in a way that allows the opportunity for the growth of his personality in all its aspects and actualize the facilitation of the process of education and guidance.

Fourth: Involving all members of the society and its various groups in caring for people with disabilities. The state, with the powers given to it by Allah, can make members of the society, groups, and institutions biased towards passionately interacting with this group by giving insight about their conditions, the Sharia

obligation, and the reward promised by Allah for those coming into the aid of these people. The Prophet S.A.W said: "whoever walks with his brother in need until he establishes it for him, Allah will make his feet firm in the day when the feet will slip"(Al-Tabrani 1985, v. 2, p. 106, hadith, 861).

It should be noted that, it is part of signs of faith to love goodness for others and even try to start by giving them before oneself. To this effect Quran says:

"They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation, and whoever is protected from the stinginess of his soul - it is those who will be the successful..." (Quran, *Surat Al-Hashr*, 9).

It is on the basis the role of the Masajid appears relevant in assisting these disabled people and non-disabled people. The Masajid, through sermons, religious lessons should create awareness about the causes of disability of organs. The Masajid should spread awareness of the cause of disabilities through speeches and religious lessons. There should be the promotion of the idea of social solidarity through cooperation with their families, explaining the importance of providing appropriate services to their needs. There should be an encouragement to improving family conditions to facilitate the activeness of people with disabilities physically and improving their image. They should be made to know their capabilities and how to overcome their disabilities. Encouraging inclusion through mosque activities such as memorization, workshops, drawing a positive image for the Mosque's youth, reminding them of the reward that Allah has prepared for those who cooperate with them. There should be the provision of support services to the family of the disabled and encouraging donation of items that may be of interest to those with disabilities.

The religion of Islam is always trying to prepare all members of the *Ummah* to be in good condition, preserve their freedom and dignity as well embracing them without discrimination. Scholars (Al-Qadumi 2001, 149; Majidah 2000; Abunusr, n.d.) not that this cannot be achieved for the disabled except by providing the following;

First: Rehabilitating the persons with disabilities¹ as a prelude to returning them to the jobs and professions that they were practicing before the disability or training them to practice other jobs or professions that are consistent with their inclinations, abilities, and circumstances.

Second: Rehabilitation of persons with severe disabilities to partially work, directing them to areas that suit them and fit with their abilities and obliging institutions and departments to absorb a certain percentage of this segment in some of the work that they can do.

Third: Caring for people who are unable to work entirely by establishing social welfare centers, as well as the establishment of centers and complexes to conduct business that suits this category and provides them with an appropriate income.

Fourth: Excluding them from some general rules that apply to other state workers, such as the official working time and places of work.

Fifth: Making express laws that guarantee the rights of persons with disabilities and caring for their conditions within the relevant sections of the laws.

This is as a response to their weakness and a desire to participate. This is to serve them and to meet the pleasure of their Creator and obtain reward and alleviate their affliction. The Messenger of Allah (may the peace and blessing of Allah be upon him) whenever he heard of a patient, he would quickly run to greet him in his home and expressed his feelings because of his pains and his affliction.

As a care and love from the Prophet (may the peace and blessing of Allah be upon him) for that patient without, he will pray for the sick person, he will give him glad tidings. To this effect, Umm Alaa reported that: "The Messenger of Allah (HUBP) visited me while I was sick." He said: "Be glad, Umm al-Ala' for Allah removes the sins of a Muslim for his illness as fire removes the dross of gold and

silver" (Abu Dawud, n.d., v. 2, p. 200, Hadith no. 3092).

And he, the Prophet (PBUH) used to respond to the need of the patient and walked with him until he fulfilled his need. Anas Ibn Malik said that, a lady that had mental problem said: O you the Messenger of Allah, I need your assistance, then the Prophet S.A.W said "Mother of so and so, see on which side of the road you would like (to stand and talk) so that I may do the needful for you. He stood aside with her on the roadside until she got what she needed (Muslim, n.d., v. 2, p. 2326, hadith no. 1812/4).

People with disabilities are the first to be treated nicely and given the best care. Therefore, someone should be assigned to them to help them. It was narrated that Umar bin Abdulaziz, (MABPWH) wrote to all provinces under Sham (Syria). He said,

"Register the names of all the blind, crippled, or hemiplegia, or an impotent that prevents him from standing up to prayer. So, the list was sent to him and he ordered that each blind person be assigned a guide, every two of impotent be assigned a servant" (Hamzah 1998, p. 130).

Al-Walid bin Abdul Malik also did the same thing. He took care of the sick, the blind and the handicapped and provided for them the necessary stipends and the appropriate government grants, and assigned a servant to each handicapped, and for every blind person a guider. He also built hospital for the treatment of leprosy, and a shelter for the elderly in Damascus, and the hospital is still in existence and named after him (Shakir, 1991, p. 138). Similarly, Abu Al-Mansur built a hospital for the blind, shelter for the lepers, and another shelter for the old people in Baghdad (Al-Najjar, 1988, p. 87). On this basis, social solidarity is a responsibility of all members of society, as they should help each other (AbdulHakim Anwar 1997, 38).

The early Muslims established various endowments and employed the endowments on

¹ The meaning of rehabilitation: "It is the bring back a person or thing to its previous position or its previous era, and it is sometimes described as facilitation, but the common word is rehabilitation in the sense of securing the social or economic conditions that enable an individual or group of people to perform work sufficient to meet material

needs, and allows for engagement in the Society. See Obaid Majidah, *Muqaddimah Fi Ta'hil Al-Mu'āqin (Rehabilitation of the Disabled)*, Dar Safaa - Amman Jordan, 2000, p. 15; Abunaser: *Al-I'āqah Al-'Aqliyyah- Al-Mafhum, Wa al-Anwā', Wa Baramaji Al-Ri'āyah*, p. 65.

different charities. The size of their awqaf reached what it is inconceivable for a person to do in the East or West. One cannot mention numbers of the endowments on the mosques. Similarly, one is not able to mention the numbers of endowments devoted on students of knowledge and sheltering the lepers and the sick (Shaqar 1396). Therefore, "the endowment is an open door for those who want individuals or institutions to resort to the pleasure of Allah and gain reward. Then putting smile and comfort to the souls of this segments the community should be the priority over others. Facilities that make life easy for should be put in place so that they will feel that their brothers in this community share solidarity with them by striving to fulfill their needs (Al-Hams 2006, 359). The Prophet (PBUH) says;

"Muslim is a brother to his fellow Muslim. He should not oppress him nor betray him, and whoever meet the need of his brother Allah will give him his and whoever removes hardship from a Muslim Allah will remove hardship from him from among the hardship of the day of resurrection (Al-Bukhari, 1987, v. 2, 862, hadith no. 2310; Muslim, n.d., v. 4, p. 1996, Hadith, 2580). The Messenger of Allah (Peace and Blessing of Allah Be Upon Him) was asked: Which works are better? He said: "Bringing pleasure in a believer by feeding him when he was hungry, or you cover his nakedness, or if you help him meet his need"(Al-Tabrani 1415, v. 5, p. 202, hadith 5081; Al-Mundhiri 1417, v. 1, 231).

The Muslims continue to pay attention to this as we find that the jurists expanded the interpretation of an important category of beneficiaries of zakat which is *fi Sabillah* (cause of Allah). So they included people with special needs like the crippled and people with paralysis, and those with chronic diseases. It was reported that Umar Ibn Abdul Azeez ordered Ibn Shihab Al-Zuhri (d. 124 AH) to write the Sunnah in the places of charity, and he wrote: The share of the poor is half for each of the poor who has a deficiency who cannot work or move around the earth (Abu'Ubaid 1988, v. 2, p. 691). This is how the treatment of the disabled was in the Islamic civilization.

Conclusion

After the study has explored the Islamic culture in the treatment of persons with special needs it arrived at the following conclusions: the Glorious Qur'an gives these people with disabilities their rights. So, it seeks to integrate them into their societies and address the environment in which the disabled persons live. The Quran teaches them and educates them on the behavior they must use in dealing with their brothers with disabilities and their families. Islam expressly mentioned that what happened to the disabled people does not diminish their social position and does not affect their value in society. They are all equal. This study emphasized the activation of the Islamic noble principles contained in the Glorious Qur'an and the Sunnah of the Prophet as a central, cultural, intellectual, and cultural component in the existence of the countries of the Islamic world, and in particular as principles that transcend those with disabilities and build them a supreme place based on brotherhood, love, and equality among people.

The real and actual integration called for by the two revelations of those with disabilities and the honor they gave to persons with a disability must become an integral part of educational practice across all countries of the Islamic world and in all stages of education and rehabilitation. What is meant here is not negating what may be found in several educational policies that urge for human honor and respecting his rights, but deepening, refining, and spreading it recurrently. This study stresses the importance of investing modern and advanced technology in the Islamic educational project and in particular the importance of employing all of this in the service of the vision of Islam for people with disabilities that includes honoring and equality with others in society. This is well presented by our distinguished university (Sharjah University) with its knowledge and direct guidance inequality. These, rather, it is ahead of others in the development, production, and creativity, in addition to communicating information to them in a fast and easy way without any trouble

The role of counseling does not depend on providing primary care and ensuring that persons with disabilities have access to material needs. Rather, it extends to social care in which the process of engaging the individual with

special needs - the handicapped - in the society and interacting with him is facilitated in a way that makes him feel valued and valued by society. With a large number of mosques in the Islamic world and is the most widespread social institution, and because of its profound impact on the members of the Muslim community, this role must be activated and not neglected and strengthened to serve the disabled and provide them with a decent life in their surrounding societies.

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