



# Exploring Disability in Islamic Thought: Jurisprudence, Spirituality, and Societal Integration

Dr. Smriti Singh

Associate Professor, Department of English, Maitreyi College, University of Delhi, Shobhan Singh, Assistant Professor, Department of History, Zakir Husain Delhi College (Evening), University of Delhi, India

Received: 22 Mar 2024; Received in revised form: 19 Apr 2024; Accepted: 25 Apr 2024; Available online: 30 April 2024  
©2024 The Author(s). Published by Infogain Publication. This is an open-access article under the CC BY license  
(<https://creativecommons.org/licenses/by/4.0/>).

**Abstract**— *This article examines Islamic perspectives on disability through theological, ethical, and societal dimensions. Drawing on Qur'anic verses, Prophetic traditions, and Islamic scholarship, it emphasizes compassion, patience, and dignity for disabled individuals. Theological reflections interpret affliction as a test of faith and an opportunity for spiritual growth, while Islamic jurisprudence balances medical care with spiritual practices like *sabr* (patience) and *shukr* (gratitude). Historical examples, such as the Prophet's inclusive treatment of disabled people, underscore the faith's commitment to equality and social integration. Welfare systems like *zakat* and *waqf* support disabled individuals' rights to education, healthcare, and economic security. Despite these teachings, cultural misconceptions persist in some communities, misinterpreting disability as punishment or caused by black magic. The article calls for adherence to Islamic values of justice and inclusivity to foster a society where all individuals, regardless of ability, are respected and empowered.*



**Keywords**— *Disability, compassion, inclusion, dignity, Islamic teachings.*

The discourse on disability in Islam and its associated literature reflects a deep insight in theological, ethical and societal dimensions of human tragedy. This article explores Islamic perspectives on disability by revisiting the Qur'anic verses, Prophetic traditions, and contributions of classical and modern Islamic scholars. While it is deeply rooted in a fundamental belief of God's goodness and justice, traditional Islamic teaching does not, as Miles (1995) and especially Ibn al-Qayyim (1998) point out, simply blame those who are disabled. It demonstrates concern rather compassion, patience (*sabr*), gratitude (*shukr*) and seeing that disabled individuals are given dignity and full participation in society; and maintain these from scripture through all history (Bukhārī, vol. 5, p. 2140; Muslim vol.4, p. 1994).

The traditional Islamic juridical theory of Medicine, Physical Treatment and Spiritual Medicine, involves the prevention and healing of disabilities ('Ajūba et al., 1996). Scholars like Ibn Sīnā and al-Zamakhsharī provide profound psychological and theological interpretation of

affliction, looking at it as a trial for the faith and with the opportunity for spiritual elevation. This perspective is again supported by Prophetic traditions, which emphasize the redemptive and purifying nature of suffering – like the Prophet's advice to a woman epileptic that she should persevere in patience and gain Heaven in return (Bukhārī vol. 5 p. 2140). Nonetheless, not only does the persistence of popular misconceptions reflect the contradiction between these teachings and social practices; especially in South Asia (Kalyanpur 1999; Hasnain, 1986), but also when neurologically based disabilities such as epilepsy are simply attributed to demonic possession or curses.

The article points out that Islamic legal systems for financial, educational and civil rights of the disabled have much to offer people. Through the welfare system such as *zakat* or *waqf* that are enjoined by Islam, and also require it, people with disability get social assistance from their families ensuring they are integrated into society (Qur'an, 24:61; Zamī 70-72). Pertaining to educational rights, the Qur'an calls for equal education and opportunities for

everyone whether they are physically or mentally disabled (Qur'an, 80:1-12). Civil rights, including the right to marry, are discussed, with scholars arguing over whether people with mental disability or similar intellectual disabilities fulfill the conditions for marriage (Al-Qar'adawi 1997).

Thus, discussing over these subjects again, the article constantly stresses how disability is a universal problem. By addressing the spiritual aspects of disability, medicine and society all at once, Islam offers a fully integrated set of ideas that overreaches any particular disability or at the very least does not let itself be pinned down by one form of it. Instead it seeks to emphasize every individual's dignity.

This exploration of disabled people not only provides a theological approach, but also critically reflects on cultural perceptions and prejudices that mold the lived experience within which Muslims find themselves today.

There are examples, demonstrating the intimate relationship between disability and religion. Religion has long affected people's thoughts deeply, and even more to the point, it has greatly affected their way of life. Globally, 80 percent of the population belongs to religious societies. This fact alone shows that religion exercises extraordinary power when it comes to revising and converting human experience. Just as with other oppressed peoples, religious beliefs have also affected people with disabilities. In dissecting Indic Religions, for instance, as we can mention the significant effects that Hindu, Buddhist, and Jain religious disciples can experience due to disabilities. Historically disabled individuals, like many others in widely variable societies, have been shaped by religion either directly or indirectly (Selway and Ashman 429). The history of humanity itself informs us that mental and physical healings are essential elements in religious practices (Issa 3). Nonetheless, despite this historic connection, literary works have continued to stress the impact of religious studies on health and disability (Selway and Ashman 429; Issa 3).

Concerning disability, Islamic thought does not have the tradition of treating it as a separate subject. Al-Ashari in his book *Al-Ibaanah* ("Illumination") asks searching questions about suffering, such as the exact line at which torturing infants is permissible. He cites the instance of children dying due to leprosy whose limbs have been amputated. In the Qur'an disabilities are often referred to with terms such as *assayyia* (abhorrence) and *al-sharf* (maliciousness) (Surah An-Nisaa.) Both Prophet Muhammad's teachings and the Qur'an portray disability as misfortune or punishment.

The presence of a disability raises profound theological questions about God's nature: "How can a person believe God - the Merciful, who rules everything - is the ultimate power, and such bad instances of injury and mishap would go uncontrolled or pardoned?" (Triatmo; Maqsood 8-44;

Ayoub 267; Julaynid 55). This problem is one that permeates all of human history. Solutions for the problem of disability range from denying God's existence, to perhaps two divine codes (one good, one bad), to crafting theistic explanations based on revelations from scriptures. Theologians working from within those lines gave no quarter to ideas that called into question the existence of God (Pessagno 65).

In the Islamic tradition, the story of Adam represents an early grappling with these issues of inequality. When his children were shown to him by Allah, they appeared to differ in status: some had wealth though others were poor; some were strong but many weak; and with good health or disability there were afflictions like leprosy (*baras*) and elephantiasis (*judham*). To this diversity Adam replied: "My Lord, why did you make some of my children like this and others like that? Wouldn't it be better if You made them all equally?" However, Allah replied: "I create them into two types of being in order that one may be grateful and that he might be thanked." (Mawṣilī 264; Qurtubī 315; Bayhaqī 107) Although the narrative resolves religious matters, the problematic idea itself lingers on and has become a staple within Islamic thought even today.

Not only did these people have their own skepticism about this point of view, but they veered towards lunacy and madness. A case in point is given by the story of the mystic al-Shibli with a madman in the asylum. The madman asks al-Shibli to beseech God so that he can be told why he has been wronged, confined and made so wretched. After further thought, however, the madman withdraws his request, saying, "No, do not tell God anything: otherwise, he will make it worse. I will not ask him for anything at all. For he is as indifferent as that" (Ritter 4). When he reflects upon this story, a German orientalist named Hellmut Ritter observes, "Whatever happens to them—so at least they believe—is always a direct action of God or (worse still) on his behalf. Always they have to deal directly with God" (Ritter 4).

Some individuals within Islamic society--often referred to as infidels and heretics--raised questions about the immaculate, faultless nature of both God and humans. The list would include theologians such as Jahm b. Ṣafwān, who played a large role in the Jahmiyya movement (Watt II, 388). Of philosophers, poets, and their followers, what concerned them most was to explore and challenge the idea of evil and suffering as examined by Muslim scholars (Ibn al-Qayyim, Vol. 1, 251). Jahm b. Ṣafwān, in fact, even denies God's mercy. Indeed he goes so far as to say, "The most compassionate of the compassionate (that is, God) does things like that" when confronting human misery such as leprosy (Ibn al-Qayyim, vol. 1, 239; Subhan 221-227).

Safwān considered that both hardship and evil did not lie in the lack of mercy but rather wisdom and kindness, also suggesting the sheer might and unmatched power of God unsolvable by human brain. He faced strong protests and was killed eventually for his nihilistic teachings and ideas. An heresiographer like 'Abd al-Qāhir al-Baghdādī; an important Orthodox Muslim like him, said of Safwān, "He is the Heretic. We censure his deviations and Non-Determinists consider him a kāfir (infidel or unbeliever) because he states that men's acts are created by God" (see Frank 395–424). Through the lens of Impairment and Islam must be careful in handling this issue with accurate and respectful terminology. On some occasions, early Islamic terms such as mājnūn (insane), used by some of the Prophet's companions, could become caught up in a

to facilitate such a blunt and crass overreach in its meaning. In order to create a sensitive and respectful discussion about disability, the Prophet explained: "He is musāb (sick)." As for junūn (insanity), it can only How who never obeys God avoids constant good Works There is an example of Muslim acceptance in the Prophet's dealings with a blind man Abdullah ibn Umm Maktum. When the Prophet paid no attention to him but was seeing other people, who came to He of God, corrects the situation for him. Despite his weakness, the Prophet later put him in charge of Madinah whenever he himself was away. This shows that the Prophet could appreciate what Abdullah was capable in spite of his disability, and was consonant with other traditions of almost any culture where supported that such people demonstrate an uncommon level of loyal and responsible behavior.

The tale of Julaybib underlines the Prophet's compassion and concern for society's outsiders. Julaybib, who was one of the Prophet's close friends, suffered from prejudice brought on by his ugly looks. Despite pressure from society, the Prophet encouraged a family to marry their daughter to Julaybib. In order to show respect for the Prophet, the girl accepted the proposal, which demonstrates her trust in his sagacity and standards. On all this, as shown in these two instances, the Prophet further demonstrated his respect for human dignity. Value was found not in their bodies but within them where virtues and inner beauty resided. It was this that allowed them to have people cherish them as if they were their own children.

The Koran emphasizes that diversity is a great thing; all people were created by Allah from both male and female human bodies. He also made them into different geographical locations so that you might come "to know each other" (The Qur'an, 49:13). Clearly, living together with other people involves humanity, generosity, compassion while materializing justice by practicing what one preaches: These are what unify "teaching" and

"readacacia ourselves as spiritual men rather than mere human machines, in his latter years among people who serve different faiths as their whole lives! (Muhammad and Umar) Allah affirms human equality, "O mankind, we have created you all from a male and a female, and made, you into peoples tribes. That you might get to know one another" (Muhammad and Umar.) This verse emphasizes that humans are intrinsically equal in the eyes of Allah, created to suit the natural fluctuations in abilities, mentalities, and characters. These differences should be used to encourage learning and mutual respect The Qur'an also describes how the separating factor between individuals is taqwa (fear of Allah). As one is tested through property acquired through the winter, painful things that befall him, health which itself can be disability (Muhammad and Umar). This doctrine becomes problematic when applied to newborns, however, whose disabilities cannot be seen as tests in the same way. Seen from another perspective, the Mu'tazilīs who are followers of metempsychosis held a different view: Disabilities, misfortunes, or illnesses are deserved punishments for previous sins in this life (Muhammad and Umar; Aḥmad b. Khābiṭ, 255; Baghdādī 93). The Qur'an would seem to confirm this pattern of cause and result, stating: « Whatever misfortune happens to you is because of your deeds, and He forgives much » (Muhammad and Umar: 30; Ṭabarī, vol. 25, 32). Here, waqt (misfortune) is understood in terms of ills or chastisement (musība) brought about by human wickedness (Muhammad and Umar; Bayḍāwī, vol. 5, 131; Ibn Kathīr, vol. 1, 529). However, the Prophet clarified that these sufferings are not, in fact, direct recompense from God, as ultimate justice resides in the hereafter (Muhammad and Umar; Qurṭubī, vol. 5, 397; Mundhirī, vol. 4, 149-50).

The theme of Early Islamic thought also reflects the tension, for example, Imrān ibn Ḥusayn, who was suffering from a physical disorder, refused his friends' sympathy by saying: "Don't be sorry at all. This all comes from a sin, but what Allah will forgive us for is still far more than that." (Suyūṭī, 7th v. 355th) Similar traditions were associated with certain sins linked to diseases. For example, Jamra bint al-Ḥārith was reputed to suffer from leprosy and Yazīd b. Bahrām paralyzed by their alleged disparagement for the Prophet (Ghazālī, 2nd v. 387th; Ibn Ḥibbān, 3rd v. 446th) Yet other sources show that such generalisations may not be justified in all cases. For instance, Mu'āwiya b. Abī Sufyān who was stricken with facial paralysis suggests three possible reasons for his condition: punishment, future reward, or a disciplinary trail (Aṣbahānī, 9th v. 154th; Dhahabī, 3rd v. 156th) These disabilities and afflictions, then, can stand as warnings, punishments or opportunities for spiritual growth. They inspire men to ponder, repent, and follow God's guidance.

Another version of the discourse on disability and suffering is that penalties can also be a means to purify sinners bring them closer God. Like this is the view which has been announced By: Suffering in this the life reduces torment the next world Unquestionably Many traditions from the Prophet attest to the beneficial effects of suffering on a believing life. For instance “Never does a calamity befall a Muslim but that expiates some of his sins, even if it is only a thorn which pricks him” (Muslim, vol. 4, Ḥadīth No. 2572, p. 1992). Or the hadīth “A disaster one after another for men and women who believe. their children and slaves until meets God without any sins to his/her credit” (Ibn Ḥanbal, vol. 2, ḥadīth no. 7846, p. 287) Widely spread among the prophetic traditions is the idea that misfortunes are God's way of cleansing His people's sins. (‘Asqalānī, vol. 10, p. 112).The Qur’an also makes it clear that punishments in this world are lighter than those in the next. A man Bilāl belonged to the tribe of Thaḳīf who used to listen to the Qur’an every day. He eventually went death but still reaped his just reward from God. This shows that worldly afflictions, even if they result in physical disability, do not dilute a person's confession of faith in any way. The Prophet said, “Truly God will 'struck you with calamities (balā’) as a upright gold worker smelts the gold to find out whether it is pure and clean (Mundhirī, vol. 4, ḥadīth no. 5169, p. 143). It was it who also articulated a thought of Khallāl that this life's trials would separate truly believers from hypocrites in light and fire the afterlife. (Būḫī, pp. 193–96).

Abū al-‘Izz b. ‘Abd al-Salām further argued that affliction reminds human beings of their servitude to God, a commitment he considered among the most pious acts (Qāsimī, vol. 1, p. 490).From this perspective, human beings are merely ‘abd faqīr (poor servants) dependent under their Creator.Should Misfortune strike a Muslim, they often interpret it as a sign thta they have strayed out of Islamic teachings.For instance, Imam Abū al-Ḥasan al-Qaṭṭān attributed his blindness to talking too much while he was studying(dhahab, vol. 15, p. 464). This complements the wider pattern of Islamic thought which holds sinners responsible for repenting, and improving themselves so as to escape further blows from Hell Ibtā Taymiyyah, vol. 2, p. 109.

Al-Dhahabī tells a story in Al-Kabā’ir (Grave Sins) which epitomizes the results of wrong. A nobleman unjustly took a poor fisherman's fish. The fisherman felt himself to be utterly without hope, and turned to God in prayer. The man was bitten by the fish days later, leading to gangrene and then the amputation of his thumb and arm. The nobleman beseeched the fisherman for forgiveness; repentant, he begged God to withhold further punishment.Dhahabī, vol.

15, p. 464), This tale shows how returning to God in heartfelt repentance palliates divine punishment.

A distinctive viewpoint on disabilities was set out by Abū ‘Abd Allāh al-Qurṭubī, a famous exegete of the Qur’an, in his commentary on 6:164.59 He argues that people might draw punishment in the shape off disabilities or afflictions on account of major sins committed by their allies or parents; even children Qmrtub, vol. 7, 157■).Yet according to Ibn al—Qayyim, a man is penalized only for his own sins: for God to punish someone else’s misdeeds would be an act of injustice on His part (zlim) by Ibn Yūsuf (vol. 1, 57).

A “rare” strand of modern Islamic thought, it is summed up by Vardit Rispler-Chaim. According to Qudsiyah Hijazi, writers who insist on the correctness of their interpretation are often overwhelmed because of the sheer "momentum" of their own words. He believes that the failure of parents justifies punishment visited on children. The punishment comes through defect or congenital disability, Hijazi adds(based on a theory of life in which one can act to regulate outcomes; see Rispler-Chaim, 10-11). Misconduct, such as illicit sexual relations or disobedience to Heaven's laws, may lead to congenital disabilities. The emotions and behaviour exhibited by parents before they give birth are thought to play a crucial role in their child's genetic destiny. (Rispler-Chaim, 10-11; Hijazi, pp. 398, 403, 422). But this view is highly debatable among Islamic scholars, since it contradicts the teachings found in the Qur’an. Aḥmad al-Sharabāsī makes a similar argument: disabilities in children are God's way of warning parents, he writes, to keep strictly tohis teachings (Sharabāsī, vol. 1, 265).

Just as others see in disabilities and illness the opportunity for atonement, still another school of thought looks at them as blessings. Al-Nawawī defends against a number of authors of sickness expiating only one's sins. He refers to the tradition that patients are exalted by disease or illness, not just diminished. Lofty religious status may be bestowed on any afflicted person, as this writer has found from hadīth evidence. He provides examples of persons suffering from sickness who have been rewarded by God, including Prophets (Nawawī, vol. 16, 128-29). The Prophet Jacob (Ya‘qūb) was afflicted with severe blindness for six years, during which time we may infer, although the text does not say so expressly, that he received some eye remedy that restored his sight (Bayḍāwī, vol. 3, 305; Qurṭubī, vol. 9, 248). Prophet Moses (Mūsā), who stammered, asked God's help in conveying His message to Pharaoh and thus demonstrated by his actions perseverance despite disability (Ibn Ḥazm, vol. 17, 159; Bayḍāwī, vol. 4, 47).

Bazna and Hatab (2007) point out that the Qur’an does not use the term “disability”; Instead, it chooses more culturally-sophisticated language, such as “disadvantaged

people,” to refer to individuals with special needs. Before Islam, disabled individuals were often marginalized. But Islamic teaching encouraged respect and protection for them through practical examples from the life of the Prophet. For example, the Qur’ān commands Muslims to give a portion of their earnings as charity (zakāt), ensuring social justice and encouraging the integration of people with disabilities into society. Islamic law also provides exemptions for those whose disabilities make such duties as fasting or regular prayers impossible.

Moreover, outcome of the various psychiatry conferences have demonstrated that people with disabilities who are treated as equal as so-called 'non-disables' enjoy a greater quality of life than being objects for pity or charity. It has been consistently focussed in the Qur'an emphasizing on creating an inclusive social environment and respecting to every human being, irrespective of ability. Islam is compassionate toward those in need. The Prophet Muhammad was a role model in this respect by visiting disabled individuals, comforting them and boosting their morale. His kindness can be seen in another addybu. The Prophet used to step into the homes of the sick. For instance, the blind 'Etban ibn Malik asked the Prophet to pray at his house so that it could become a place for worship. The Prophet replied, 'I will, if God wills.' Then he went there. 'Etban recalls, 'Allah's Messenger and Abu Bakr came early in the morning so on... The Messenger of Allah stood praying and we the assembled were praying in line with him.' But those of us who were blind were helped to our spots one by one and when all had been stood up in their correct positions without exception he got up to lead us in prayer. (Tawassul, Part 3).

The Prophet’s conduct exemplifies the fact that comforting and visiting the disabled is part of Islamic law. Islam has also been at pains to point out how harmful it is to exclude disabled people, especially in social gatherings. This can lead them feel isolated and pessimistic with the result that they place unnecessary psychological burdens on themselves. Rather than having a legalistic basis, the moral point of view in Law explains and stresses that human beings are to be respected: “O you who believe! Do not laugh at each other. It may be that those who are despised are better than the despisers. (The Qur’an, 49:11) Islamic thought is that disabled people are also entitled to happiness and sound mind. It is their right, as part of society, to be respected and surrounded by justice; to have access to basic necessities such as food, clothing and care or treatment and shelter, etc (The Qur’an, 24:61). In addition, in Islamic Shari’a law, disabled people are entitled to be a recipient of the Zakat and certain religious obligations like fasting or daily prayers may be lightened or abolished according to physical or mental incapacity.

According to Ibn al-Jawzī, there are three different levels for dealing with affliction (al-balā’). The lowest level involves thinking that the affliction is really relatively easy and will have its rewards. The second level is total surrender without saying anything. The third and highest level is to feel happy to be stricken according to God’s will. He goes on to say that most people fall into this third category, taking anything they suffer in the name of religious love.

al-Zamīlī elaborates further on this point, stating that the disabled person is a barometer of the moral values of the society in two ways. On the one hand, he feels that caring for disabled individuals acts as a test, not only of those looking after him but also the family and community in which he lives: This is “your burden of responsibility (ibtīlā’). As you are the carrier, we ought to give you credit for it. Because these are my brothers, now why not get on board with me and carry them? (Zamīlī, pp. 70–72.)

Based within Islamic teachings prohibits self-injury, for the body is held in trust by Allah. Two passages in the Qur’an also point out that self-destruction harms others as well. “And spend in the way of Allah and do not throw yourselves with your hands into destruction” (The Qur’an, 2:195) requires us to avoid self-destructive behavior even more-so because harming our own life may turn out not only unnecessary but also endangers other lives too. This reflects the community's responsibility to relieve people from pain and protect the vulnerable.

Speaking of Islamic history, several instances illustrate how rulers gave an undeserved bump to disabled people. Umar Ibn Al-Khattab placed a mosque next door to the blind man's house. In this way, he made it possible for him to worship without any hardship. Caliph Umar ibn ‘abdul-‘Aziz ordered provincial governors to register the names of disabled people and laid down support measures for them. He decreed that every blind person should have a guide and ensured that those suffering from chronic complaints received special attention in their care regimes. Caliph Al-Waleed ibn ‘abdul-Malik set up a charitable foundation for the disabled, granted funding and employed carers to help people with disabilities look after themselves properly and lift their heads high.

However, Muslim scholars have analyzed this view critically. Islam's emphasis on Allah as good consistently keeps the divine image inviolate no matter what misfortunes occur. Islam has also been looking disability as an evil like Hinduism. But the degree of this association of the disability with evil differs. A prominent Muslim thinker Ibn Sīnā dealt extensively with the problem of evil in his works. He aimed to restore faith and retain harmonious relations with God while the discourse on evil persisted. He stressed that contact with Allah leads to an inner tranquility, especially at

times of affliction. Supporting this idea, scholars produced practical psychological literature, including *‘Ilāj al-Muṣība* (healing of disaster) (Ibn al-Qayyim, vol. 4, 188–96) and *Tasliyat Ahl al-Maṣā’ib* (consolation for those suffering) (Manbijī). Works like this, dealing with issues such as blindness, went into great detail. These works include al-Zamakhsharī’s *Tasliyat al-Ḍarīr* (comforting the blind) and Muḥammad b. Ṭulūn’s *Ta’jīl al-Bishāra li Man Ṣabar ‘Alā Dhahāb al-Baṣar* (gifting good fortune to the patient blind) (Ghaly 21).

Nonetheless, misunderstandings and ideas persist, such as that disability is a punishment or caused by black magic. While these concepts fly in the face of Islamic teachings, they manage to influence certain communities. Islam denies such twists of belief and stresses practical/spiritual support for disabled individuals. A Qur’anic emphasis on work (‘amal) is significant in such things as providing the basis of human life and the foundation of human rights. Islam provides job opportunities for disabled people like muezzin (caller to prayer) and imām (prayer leader), as well as judge or ruler. It also emphasizes financial obligations toward disabled family members. Maintenance (nafaqa) usually prescribed for the wealthier family members to support economically weaker family. Legal provisions such as bequests (waṣiyya) and family endowments (waqf ahlī) further secure the financial rights of disabled people.

They also advocate that when the financial differences arise, the wealthy should also assume their financial obligation. These are examples of Islam’s dedication to ensuring social justice and reducing inequality.

Islam highlights the educational rights of the poverty-stricken. The Quran tells of an incident where Prophet Muhammad initially ignored a blind man asking for knowledge. God reprimanded him, and the Prophet humbly treated the man well. He then made him the leader of Madinah This incident is typical of Islam’s insistence on equality and learning, regardless of physical condition. The Sunnah also upholds this principle, saying all people should be judged by their faith not their physical attributes.

Another important issue in the discussion of disability is marriage. The Quran states, “One of His signs is that He created wives for you from yourselves to live with peace and tranquility” That is, it is permissible for Muslims, including those with disabilities, to get married. However, there is a debate on the propriety of intellectually disabled persons engaging in marriage. To address this conundrum, scholars believe such marriages should be subject to specific requirements and intervention by their guardians. There is a need for the crucial factor, albeit with all parties involved in the decision-making process, to be of paramount concern among those such cases involve as well.

Muslim clergy spared no pains to knock the traditional idea of linking disability with evil. Islam’s strong emphasis on God’s goodness consistently honour the image of God. No matter what particular affliction comes to you, like with Hinduism, Islam has a tradition of attributing evil to creation disability. This question is nothing if not complex. Moreover, or in addition to this, a number of scholars provide the psychology-oriented literature is infl of medicine and tas strcati alams Thus, in his works, Ibn Sīnā, a leading Muslim philosopher, raised the problem of evil. He urged people to restore faith and live at peace with God even in times of great hardship. According to him, connecting with God brings peace of mind. 28905 To support this d With reference to his bett Muslim scholars developed psychology-oriented literature. These were works such as *‘Ilāj al-Muṣība* (catastrophe healing) and *Tasliyat Ahl al-Maṣā’ib* (comforting those afflicted). Disability and other living conditions are detailed in the italmost the of ṭaginīr, tkyszé tas, getting stipendewelsby foreign admiralland dividnglocusts In some Muslim communities, ill-informed beliefs persist despite Islam’s emphasis on compassion and reason. In South Asia, for example, people generally still consult shamans when trying to cure autism. It is also a common practice to believe one’s child has been disabled by black magic, rather than have them checked out properly. These activities, inconsistent with the teachings of Islam, are the culprits behind such thought Disability is often resulting from being under the evil eye (hasad), so families purchase amulets or try spiritual remedies. A modern example of this is in. Much of this kind of thought results in social stigma, often manifested as parents hiding or perhaps even refusing to attend public gatherings with disabled children. Although the Qu’ran teaches the rights and dignity of disabled people, social pressures and cultural misconceptions still isolate them. This is similar to Hindu and Buddhist traditions, which also associate disability with a kind of evil eye-nature.

Islamic jurisprudence has two main methods for dealing with disabilities. The first of them is until now likely to be conventional medicine, conventionally a focus on drugs and therapy. While the second spiritual medicine concept is that religious practices and Qur’anic guidance, along with teachings of the Prophet Muhammad. These approaches reflect an ongoing discussion within Islamic jurisprudence on disability prevention and treatment. It is true a vast Islamic medical literature exists, but texts specifically on disabilities are rare. One exception is *Al-I’āqa fī al-Turāth al-‘Arabī al-Islāmī* (Disability in Arabic Islamic Literature), which offers glimpses of physical and mental disabilities as explained by early Muslim physicians.

Abu Huraira, a well-known narrator of the hadith, emphasized the importance of researching medicinal treatments for disabilities. In addition to physical remedies, Islam does well to escort the individual away from danger in one layer of spiritual fortification through prayer. For example, the practice of *sabr* (forbearance) during periods of adversity is not only a virtue, but also a religious obligation in Islam. A well-known Prophetic tradition tells how a woman with epilepsy once sought the Prophet's prayers for healing. He advised her to practice *sabr* and in return promised her a place in Paradise. Another tradition runs, "If I test My servant by taking away his two precious things [his eyes], and he faces it with patience, I will give him Paradise."

Another key concept is *shukr*, or gratitude to God even in adversity. Although it may be more readily associated with success, to express gratitude during trials reflects a deeper spirituality. Just as *shukr* thought of as a blessing, its opposite, *kufr* (delusion), becomes a major spiritual flaw. These beliefs neatly accord with Islamic principles at large, which advocate patiently bearing trials and submitting ourselves to God's wisdom.

Although many Muslim societies continue to struggle with cultural distortions that stigmatize disability in the twenty-first century, these are teachings which Muslims have inherited from their religion. For example, some families have *shuh chin* to address and help autistic children; other seek out shamans offering Recommended Articles These misconceptions, while prevalent, are inconsistent with Islamic theology. Disability in these contexts is often entwined with *jinn* (spirits) and the evil eye. For instance, epilepsy might be termed a situation where "spirits catch you and you fall down." Ethical concerns around the disabled include debates about abortion when the fetus is found to have a potential disability. Islam prohibits abortion, except in cases where it would be required to save the life of the mother seen as sinful and thus forbidden. However, it is also true that social dynamics exert their influences on such decisions in e.g. working-class families where both sides may occupy a position of power within it. Islam unlike Hinduism does not believe in the cycle of rebirth. But both traditions lay stress on providing physical and mental comfort (*kifarah*) for disables in order to preserve social harmony. Islam emphasize o inclusivity and thereby, disables to be included in society by providing care and avoiding particular labelling, a society can ensure that disabled people lead full lives and do not leave behind. Such calls for awareness, education, and a shift in attitudes to receive the inherent dignity of all people.

The Islamic tradition's discourse on disability is a nuanced exploration of theology, ethics, and societal responsibility.

Based on principles of compassion, justice, equality, Islam's teaching refutes the common attitudes that disable people bring sin, portent or chastisement with them. By discussing patience (*sabr*) and gratitude (*shukr*) as themes in Islamic thought, the Qur'an reinterprets calamity as a test of faith and also an opportunity for spiritual growth. Prophetic traditions and Divine Revelation alert us to the dignity as well as to the plight of the disabled, encouraging society to reject its stigmatization and affirm their rights as full participating members of their community.

The twin approach of physical and spiritual medicine within Islamic law demonstrates the religion's comprehensive perspective on curing illness and preventing disease. Though medical care is favored, prayer and faith as a spiritual backstop to lead human beings on equal moral ground is equally important for treating diseases. This comprehensive view results in a harmony that brings together both the material and the spiritual, while at the same time paying specific attention to the practical difficulties disabled people face. The challenges it presents.

However, despite these teachings cultural misunderstandings and practices still exist in many Muslim communities. This ongoing deep gap between Islamic ideals and social reality is often manifested in a variety of misconceptions about disabled people Environment rather than chance causes their disabilities. These differences must be faced: the truth about how people with disabilities are ignored, for both positive measures and negative ones. From education, to awareness and the importance of putting into practice the Qur'an and sunna's values of both togetherness and independent responsibility.

In Islamic jurisprudence, everything is considered, from spiritual counselor to disabled people's financial security as well as schools made available for them. Where does the budget come from? Systems like *zakat* and *waqf* make sure they still get their fair share economically. Likewise, we may see the comprehensive implications of Islamic ethics in theories fine-tuned with a Co-production Engine: ideas of equal opportunity and all civil rights would apply to everyone-- including those impaired by illness or birth defects. According to this theory then all peoples become their individual contribution(s) are symbols and The fact that, disabilities these days he viewed one yet concomitantly part of the diverse human tradition. Today we can't deny that.

At the end, we have attempted to uncover some of the most fundamental theological and practical considerations regarding disability within Islamic thought. It is calling for an Islamic society that strictly adheres to its founding values of relief and justice. Muslim societies should reflect what the Prophet and Qur'an have taught us in terms of human

dignity. By aligning themselves with these guidelines, a vision of fairness can be sown where all people live together. United as one like this in area--including those with disabilities.

## REFERENCES

- [1] Al-Ash'ari, Abu al-Hasan. *Al-Ibaanah 'An Usool ad-Diyaanah*. Edited by Hasan ibn Ali al-Saqqaf, Dar al-Imam al-Nawawi, 1995.
- [2] Ayoub, Mahmoud M. "The Nature of Evil in Islamic Theology." *The Muslim World*, vol. 67, no. 1, 1977, p. 267.
- [3] Bayhaqī, Abū Bakr Aḥmad b. al-Ḥusayn al-. *Sunan al-Kubra*, vol. 4, Dar al-Kutub al-Ilmiyyah, 1989, p. 107.
- [4] Bernard-Opitz, Vera, et al. "Children with Autism in the Islamic Context." *Child Psychology International*, 2001, pp. 53–54.
- [5] Bukhārī, Muhammad ibn Ismā'īl al-. *Ṣaḥīḥ al-Bukhārī*, vol. 5, Translated by Muhammad Muhsin Khan, Darussalam Publishers, 1997, p. 2140.
- [6] Dhahabī, Shams al-Dīn Muḥammad b. Aḥmad b. 'Uthmān al-. *Siyar A'lam al-Nubala'*, vol. 15, Mu'assasat al-Risalah, 1992, p. 464.
- [7] Ghaly, Mohammed M. I. "Disability in Islamic Law." *Islam and Science*, vol. 3, 2005–2006, p. 21.
- [8] Ghazālī, Abū Ḥāmid al-. *Iḥyā' 'Ulūm al-Dīn*, vol. 2, Dar al-Ma'arif, 1984, p. 387.
- [9] Hasnain, Roohi. "Cultural Perceptions of Disability in South Asia." *Social Review*, 1986, pp. 53–54.
- [10] Hijazi, Qudsiyah. *Al-Akhlaq wa'l-Qur'an*, vol. 1, pp. 398, 403, 422.
- [11] Ibn al-Qayyim. *Miftāḥ Dār al-Sa'āda*, vol. 1, Dar al-Kutub al-Ilmiyyah, 1939, pp. 239, 251.
- [12] Ibn al-Qayyim. *Madārij al-Sālikīn*, vol. 4, Dar al-Kutub al-Ilmiyyah, 1998, pp. 188–196.
- [13] Ibn Hanbal, Aḥmad. *Musnad Aḥmad ibn Hanbal*, vol. 2, Hadith no. 7846, Al-Risalah Publishers, 2001, p. 287.
- [14] Ibn Ḥibbān. *Ṣaḥīḥ Ibn Ḥibbān*, vol. 3, Mu'assasat al-Risalah, 1975, p. 446.
- [15] Issa, Husain S. A. "Religion and Mental Health from the Muslim Perspective." Elsevier EBooks, 1998, <https://doi.org/10.1016/b978-012417645-4/50087-0>.
- [16] Julaynid, Muhammad al-Sayyid al-. *Al-Madhkal al-Fiqhi*, 1981, p. 55.
- [17] Kalyanpur, Maya. *Culture, Disability, and South Asia*. 1999.
- [18] Kamali, Mohammad Hashim. *Dignity and Justice in Islam*. Islamic Texts Society, 2002, p. 2.
- [19] Maqsood, Ruqaiyyah Waris. *Islamic Teachings and Disability*. Goodword Books, 2000, pp. 8–44.
- [20] Maṣīlī, Abū Ya'lā al-. *Al-Aḥkām al-Sulṭāniyyah*, vol. 11, Dar al-Kutub al-Ilmiyyah, 1984, p. 264.
- [21] Muslim, Abū al-Ḥusayn b. al-Ḥajjāj. *Ṣaḥīḥ Muslim*, vol. 4, Hadith No. 2572, Darussalam Publishers, 2007, p. 1992.
- [22] Navar, Iraj, and Peter J. Chelkowski. "Sufi Practices in the Shi'i Tradition." *Studies in Islamic Mysticism*, edited by Peter J. Chelkowski, New York University Press, 1994, pp. 111–129.
- [23] Pessagno, J. Meric. "Ethical Issues in Islamic Thought." *Islamic Studies Journal*, vol. 23, no. 1, 1984, p. 65.
- [24] Qurtubī, Abū 'Abd Allāh Muḥammad b. Aḥmad al-. *Al-Jāmi' li-Aḥkām al-Qur'ān*, vol. 7, Dar al-Kutub al-Misriyya, 1952, pp. 157, 315; vol. 9, p. 248.
- [25] Ritter, Yaghoobi C. "Subjectivity in 'Attār's Shaykh of San'ān Story in The Conference of the Birds." [core.ac.uk](https://core.ac.uk/download/19908328.pdf), 2014, <https://core.ac.uk/download/19908328.pdf>.
- [26] Rispler-Chaim, Vardit. *Disability in Islamic Law*. Springer, 2007, pp. 10–11.
- [27] Sharabāsī, Aḥmad al-. *Al-Akhlaq wa'l-Adab fi'l-Islam*, vol. 1, Dar al-Jil, 1956, p. 265.
- [28] Subhan, Abdus. *Suffering and Divine Mercy in Islamic Theology*. 1937, pp. 221–227.
- [29] Suyūṭī, Jalāl al-Dīn al-. *Al-Durr al-Manthūr fi al-Tafsīr al-Ma'thūr*, vol. 7, Dar al-Fikr, 1993, p. 355.
- [30] Ṭabarī, Muḥammad b. Jarīr al-. *Tafsīr al-Ṭabarī*, vol. 25, Dar al-Ma'arif, 1984, p. 32; vol. 16, p. 159.
- [31] *The Qur'an*. Translated by Abdullah Yusuf Ali, Wordsworth Editions, 2000.
- [32] Zamīlī, Zuhayr Muḥammad al-. *Mas'alat al-Ḥuqūq fi al-Islām*, 1409/1988, pp. 70–72.