



## Exploring the Islamic Perspective on Special Persons: A Study of the Quran and Hadith

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### Abstract

The study seeks to understand the legal and human rights of persons with disability (PWDs) from an Islamic legal perspective supported by Quran, Hadith and other Islamic materials. The research focuses on the way that the Islamic teachings act on the rights of the people with special needs concerning their dignity, self-governance and their place in society. The first chapter, the introduction, lays the groundwork, focusing on the significance of disability and physical and mental health both in general and especially within Islamic ethical and theological frameworks and in light of God's mercy, kindness, and justice. Covers of historical and modern Islamic approaches to disability, using relevant Islamic texts, modern scholarly works and articles. Because this study looks at Islamic teachings from the Quran and Hadith, but it also incorporates scholarship from other authors in the disability context and literature on Islamic ethic and disability rights that are accessible through university databases and online catalogue will be used. For data collection, there was a critical evaluation of verses of Quran and Hadith with the help of thematic analysis, regarding compassion, fairness, and social integration. Research among the rights of PWDs resting its arguments on the principles of compassion (Rahmah), social justice (Takaful), and human dignity (Karamah) in Islamic teachings. Findings highlighting the core Islamic values of compassion (Rahmah), social justice (Takaful), and human dignity (Karamah), which support the rights of PWDs. Histories, taken from the life of the Prophet Muhammad (PBUH) include his interaction with Abdullah ibn Umm-e-Maktum therefore applying respect for diversity and the non-exclusion of anyone in society. The study has emphasized the need for increasing awareness, policy actions and operational improvements to improve access and participation of PWDs. According to the study, Islamic organization should take the mantle of spearheading formation of Islamic and liberal policies that respect the dignity and rights of PWDs in the society. Future institutional and experimental investigations are needed to investigate the practicability of these principles in Muslim- mostly countries around the globe.

### Keywords

Islamic Disability Rights, Social Justice in Islam, Quran and Hadith, Divine Mercy and Compassion, Inclusion and Accessibility.

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## **Introduction:**

### **1.1 Background and Context**

Disability rights as a concept have however received a lot of attention in the last few decades and especially with human rights instruments such as the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD). Despite this development, knowledge in the area of disability and religion is limited across the board and it remains especially lacking in relation to Islamic teachings.

The sacred teachings of Islam, both Quranic and Hadith, afford a sound blueprint for the moral and ethical aspects of human rights of the disabled. Quran: justice or adl, mercy or rahmah, and partnership or takaful as vital pillars which; these principles are used to ensure creation of equity or inclusion especially for the needy or marginalized members in the society (Kamali, 2008). Similarly, the accusable words of and actions of the Prophet Muhammad (PBUH) corroborate an extensive embracing of people with disability, dignity to the disabled in addition to the value of equity (Esmail & Darain, 2015).

Islamic societies down the ages have established remarkable standards of dealing with disabled persons. Sheltered homes for disabled during the Islamic Golden age, provide substantial evidence that Islamic Sheltered homes provided Specialized care to disabled, showing how Islamic cultures provided for people with disabilities (Al-Aoufi et al., 2012). The above practices give credence to the fact that there are seedlings of an enlightened Islamic society, which can socially transform the norms of society.

Still, modern Muslim societies experience difficulties in integrated principles of Islam with current disability rights patterns. As pointed out by Al-Khatib (2019), while Islamic teachings are embedded with equity and dignity, socially and culturally, they follow misconceptions and awareness failure. This gap makes it necessary to expand the knowledge base of how Islamic teaching addresses disability in order to bring modernity into a subject that is rooted in faith and spiritual practice.

### **1.2 Research Objectives**

This study aims at fulfilling the above-stated research question by investigating the Islamic perception of people with special needs. The primary objectives are as follows:

1. To know more about how the Islamic attitude towards the people with special needs through the verses of the *Quran* and *Hadith*.
2. The objective of this study is used to find out and analyse several themes and principles coming from the teachings of Islam towards disability.

3. To assess the possibility of including Islamic concept of disabilities and rights with existing modern western theories of disabilities.

As such, the study focuses on identifying key similarities between Islamic teachings and existing practices and then developing functional solutions for Muslim majority nations.

### **1.3 Research Questions.**

**To achieve these objectives, the study is guided by the following research questions:**

1. **What does the holy Quran and Hadith say about the rights and treatment of disabled people?**
2. **What do Islamic views of disability entail with regards to principles and beliefs?**
3. **Where and how can principles of Islam be used to address the modern issue of disability and its rights?**

### **1.4 Research Gap.**

Despite the advanced theories in the field and legal as well as sociocultural research on disability rights, there is lack of literature on the Islamic perspective in this field. Greater part of related studies offers qualitative and general information on teachings of Islam but failed to give profound elaboration of; Quranic verses and Hadith on disability. Secondly, literature regarding the practical interpretations of Islamic law on disability rights is scarce in literature today (Saleem, 2018).

This research seeks to fill these gaps through carrying out a qualitative thematic analysis of primary Islamic texts and then exploring the fruits of these findings with contemporary disability movements. In doing so it will add to an already existing, albeit limited, body of work examining the relationship between religion and disability rights.

### **1.5 Significance of the Study.**

**This research is significant for several reasons:**

1. **Theological Insights: It enriches knowledge of Islamic guidance on disability and provides orientations to people and groups seeking to follow such principles.**
2. **Practical Applications: The current work offers practical recommendations on how to combine Islamic spirit with modern approaches to disability in the Muslim world.**
3. **Bridging Gaps: Thus, filling the gap in research, the study contributes to human dialogue between the conventional religious standards and present-day multicultural activism.**

**By so doing, the study will endeavour to advocate for the rights and dignity for all people as embraced by the Islamic ethical and moral legal systems.**

## Chapter 2: Literature Review

### 2.1 Conceptual Framework

#### 2.1.1 Definition of Disability and Special Needs

According to the general definitions, disability is physical, mental, intellectual, or sensory conditions that limit a person's opportunities to engage in societal activities as any other person. Based on UNCRPD, disability involves the limitation as well as the activity limitations and the participation restrictions which are the interaction of a person with the environment. Within Islamic religious context, the issue of disability is solved by appealing to the principles of *karamah* meaning human dignity and equality stating that people with any form of disability has every right to be part of society as anyone else (Ahmed, 2012).

Learning disabilities can be defined as special needs because special needs is a broader concept covering people who need extra attention due to any condition that hinders them from being like other normal people. In Islamic teachings, these conditions do not present themselves as lacks but challenges from Allah where people and society can derive benefits as they relating in quest for Allah's betterment (Kamali, 2008). It would be quite wrong, therefore, to dismiss all this talk of society and social justice and equilibrium as irrelevant because it does not apply to us, or at least it does not apply to us to the extent that it does to you.

#### 2.1.2 Overview of Islamic Teachings on Social Justice and Compassion

The Quran and Hadith are full of commands regarding *Ihsan*, equity and justice, components of the social justice ethical paradigm for handling individuals with disability. Surah Al-Ma'un (107: It also may be noted that 1-7 directly prohibits neglect of certain categories of population that deserves acts of charity and care from the believers. Likewise, the Prophet Muhammad (pbuh) was compliant with disabled people as in the case of handing over the responsibility of leading the Muslims in prayers to Abdullah ibn Umm-e-Maktum, who is blind (Ibn Sa'd, 1968). The authors Esmail and Darain (2015) note that these teachings create a moral responsibility for caring of special persons, at the same time, stressing the community responsibility for the changes that support the opportunities for integration of such individuals into society. Both the promotion of reciprocity and non-discrimination are grounded within modern disability Studies frameworks.

### **2.1.3 Review of Existing Literature on Religion and Disability**

Religion and disability is an emerging research interest area that has started gaining significant attention in recent past. The works like Ahmed (2012) and Kamali (2008) pays more attention to the ethical and theological notions concerning disability in the context of Islam and Endowment of Justice and Equal Dignity. These works are suggesting that the Islamic religion has strong ideas about the disability accessibility and gives people hope and instructions.

However, there is very sparse information on how these teachings can actually be put into practice. It is clear from historical works like historical works; Makdisi (1981) show ways these Islamic institutions like waqf (charitable endowment) supported disability care but few, if any, of these works relate these principles to modern day disability activism. This deficit was made evident and continues to be a reason why more research on religious ethics in coping with the emerging issues need to be explored.

## **2.2 Theoretical Framework**

### **2.2.1 The Social Model of Disability**

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### **2.2.2 Religious Ethics and Disability**

Religious ethics bring in moral values for dealing with disability; patient care, rights, and justice. In this context, these principles include the status of every person according to the principles of Islamic Shari'ah originated from Quran and hadith wherein the worth of a person is underlined by the revelations from the Quran. Denny states that knowledge of Islamic teachings in disability lowers stigmatization and favours an empathetic culture towards the disabled as identified by Denny (2006).

They opine that religious ethics enrich the current disability advocacy paradigms by offering for a moral foundation for purposes of advocating for disabled individuals. That integration

can help to improve community activity, especially in the Muslim countries where people's religious attitudes predetermine their activity.

## **2.3 Critical Analysis of Existing Research**

### **2.3.1 Identifying Gaps in the Literature**

Despite the substantial Islamic theological support for disabled people, some issues are not explored adequately in the existing literature. First, data on the practical application of these rules in today's world remain highly scarce. The research work including; Ahmed (2012) and Esmail & Darain (2015) also widens the gap by paying scanty attention to the practical usage of the theoretical frameworks.

Second, the second research gap presents the role of Islamic institutions including mosques and Islamic centers in supporting disability rights. As Hassan (2006) and other historical school-based research data indicate the role of *waqf* and Bimaristans for disabled persons, there is little research evidence available for present day disability advocacy by religious organizations.

Last, but by no means least, comparative overviews of what Islam holds and the UNCRPD or any another disability rights convention contain scarce information. That is why specific studies might offer important information about the potential ways of applying Islamic guidelines to the contemporary disability activism.

### **2.3.2 Evaluating Strengths and Limitations of Previous Studies**

Previous research provides interesting overviews of scholarly theological and historical approaches regarding disability in Islamic tradition. For instance, Ahmed's (2012) article consider Quranic verses and Hadiths and give detailed information regarding human dignity the ethical aspect of the teaching of Quran and Hadiths is discussed by Kamali (2008). Insalogue with Makdisi (1981) also noted the abilities of Islamic institutions for disable care as progressive.

However, most of these studies do not have a contemporary aim and orientation hence are not suitable for use in the current world. Thus, following Esmail and Darain (2015), there is a lack of research on how, in fact, the Islamic teachings can be an important source of inspiration for the contemporary policies and practices. Worse still, there is a scarcity of knowledge regarding the special persons in Muslim majority societies, which supports the failure to come up with adequate advocacy frameworks.

## **Conclusion**

The scholarly work on the Islamic stance for people with special needs shows a theological theory for people with disability based on human dignity, mercy, and social justice. However, there is still a lot missing as to how one is to implement such lessons in cases of real life with

current issues. With the help of theoretical analysis of the given principles of the social model of disability and religious ethics, as well as the result of empirical studies, future investigations can help to supplement the understanding of the role of Islam in disability advocacy.

### Chapter 3: Methodology

#### 3.1 Research Design

This present research therefore uses a literature review as its research methodology to give a qualitative description of the Islamic perspective on persons with special needs. As for method, qualitative research is well suited to look specifically at textual data and to explore the message, the main trends and patterns which become visible behind the subject of A Islamic teachings. Being a literature review study, it compiles consolidated data from the primary and secondary sources to offer understanding of the selected subject.

This gives a justification of the focus on qualitative research since the study aims at Interpreting religious scriptures, Quran and Hadith, and scholarly works. Thus, the application of this design shall help the research present a comprehensive insight into the theological and ethical justifications of disability in Islamic societies.

#### 3.2 Data Collection

##### 3.2.1 Identification of Primary and Secondary Sources

The data for this study were collected from two categories of sources:

- According to the Islamic sacred scripture, verses that pertain to human respect, the rights of society, and persons with disability were examined.
- From the Hadith or the sayings and actions of Prophet (peace be upon him) practical correlates of inclusion or compassion towards the disabled were researched.
- Peer-reviewed journal publications and academic books regarding the Islamic ethic and the rights of disabled persons, as well as the historical experience of disability in the Islamic world were analysed.
- Web resources, scientific databases, and electronic repositories were used for finding modern literature regarding religion and disability. for verses addressing human dignity, social justice, and the treatment of individuals with special needs.

##### 3.2.2 Data Collection Methods

The following methods were employed to gather and organize the data:

- **Textual Analysis:** Each source was carefully interpreted to determine their meanings to disability rights as per *Quran* and *Hadith*.

- **Thematic Analysis:** Some of the topics that it was possible to develop within the sources that were analyzed in the course of the systematic research included social justice, compassion, as well as inclusion.
- **Keyword Searches:** Search terms included ‘disability’; ‘special needs’; ‘human dignity’; and ‘Islamic ethic’.

### **3.3 Data Analysis**

#### **3.3.1 Data Coding and Categorization**

The collected data were organized into categories based on recurring themes and concepts.

For instance:

- Some of the verses and Hadiths related to human dignity were theologically categorized under concepts of beliefs.
- Practical quota of inclusivity was further divided into subtopics including; References to Prophetic practices.
- When the analysis of second tier sources was completed, the sources were grouped thematically into the past, present and theory pertaining to hospitality industry. egorized as examples of practical inclusivity.

Secondary sources were sorted into thematic areas such as historical practices, contemporary challenges, and theoretical frameworks. Coding of data made the analysis to be more systematic and in equal measure, they were in line with the set study goals.

#### **3.3.2 Thematic Analysis**

Techniques used were thematic analysis in order to get overarching themes and patterns of the data. This method involved:

1. **Familiarization:** After selecting a topic or subject matter, the students read the verses of the Quran, Hadiths, and Scholarly works as a way of understanding their content in detail.
2. **Generating Initial Codes:** Distinguishing and naming the parts of text as important for the understanding of disability rights and inclusion.
3. **Searching for Themes:** Bundling codes into higher order domains, for example, care, people’s rights, history of use.
4. **Reviewing Themes:** Subthemes that are derived from the respective main themes redefined to align with the research study at hand.
5. **Defining and Naming Themes:** To provide a rational reference point for the analysis of each theme and their importance for the research outcome.



The thematic analysis facilitated a complex nonsiloted approach where theological insights could be framed within historical and present discourses.

## **Conclusion**

The research method used in this study guarantees a scientific approach to undertaking a systematic study of the Islamic worldview concerning persons with learning disabilities. This study employs two methods of primary source analysis together with a thematic synthesis of secondary sources in order to present a robust framework for understanding theological, ethical, and practical aspects of disability rights in Islam.

## **Chapter 4: Findings and Discussion**

This chapter summarises the findings which have been deduced from the analysis of Islamic texts and secondary source Critically discussed under broad headings. It also offers detailed examination of certain Quranic Verses and Ahadith and the ways in which these are interpreted through lens of modern disability rights.

### **4.1 Key Themes**

#### **4.1.1 Divine Mercy and Compassion**

The proposition that Islam is not less merciful towards disabilities and special needs than the rest of the society is based on the fact that it lays its stress on the divinity and compassion. The Quran describes Allah as the "Most Merciful, Most Compassionate" (Ar-Rahman, 55:1-3), provide biblical rationale to support these attributes that the followers should embrace. Compassion is very central in the message of the Prophet Muhammad (PBUH) advising Muslims to be kind to others especially those that are disadvantaged.

For example, a Hadith in Sahih Bukhari narrates: "Our Lord, Allah, does not turn to the back the one who does not turn to the back on other people" (Bukhari, Book 73, Hadith 42). This teaching is a reminder of the importance of mercy to individuals within relationships in their dealings with other people hence to persons with disability who may need extra assistance in their day to day activities.

#### **4.1.2: Social Justice and the Care of the Disadvantaged.**

In understandings of the Quran, the concept of social justice appears throughout several texts, as is clear in verses that remind people of their duty to the vulnerable. Surah An-Nisa (4:36) Although versed in Mekka, Al- Ma'edah 5 also enjoins the believers to honor parents, the poor, the needy, the guests and strangers and orphans as the core of Islamic social justice.

For persons with different abilities, this concept becomes one's duty and responsibility to assist as well as to encourage access to the community by eliminating obstacles. Kamali (2008) notes

that mercy is included in the concept of the Islamic model of social justice and needs to address the emotional and spiritual needs of disabled persons as well as the physical.

#### **4.1.3 Prophetic Teachings on Disability Teachers International Ministration Prophetic teachings are the words that have been taught by the prophets of the region to their people.**

The sunnah of the Prophet Muhammad also offers actual behavioural prescriptions for dealing with PWDs. There are some important lessons in the way the Prophet dealt with Abdullah ibn Umm Maktum who was blind. Abdullah has been portrayed as a disabled man; however, he had important assignments within the community; he even became a muezzin in the prophet's absence. Refreezing can be explained using this Islamic authority that decentralize roles according to abilities and not by physical state (Ibn Sa'd, 1968).

The Prophet also teaches anti-discrimination against persons with disabilities in the society. In one instance, he is reported to have said: There is a very famous proverb by Muhammad P.B.U.H concerning the circles of power and rulers, so to speak saying: The strong is not the one who overcomes the other by his strength, but the strong is the one who controls himself while in anger. This statement is oriented towards the respect of the equal value of soul and spirit in people, is filled with the spirit of tolerance.

#### **4.2 Quranic Verses and Hadith Edition**

##### **4.2.1 A detailed understanding of specific verses and hadiths of the Quran and Hadith with regards to the disability.**

Disability arising out of creation is featured in the Quran in several aspects and the Quran highlights respect, care and access to individuals with disability. Surah Abasa (80:Surahs 1 to 11 of the Quran contain the story of how the Prophet once accidentally turned away from Abdullah ibn Umm Maktum. Allah kindly intervened to change this action criticizing the Prophet for failing to pay attention to every person. This is not only a recognition of the worth of the persons with disability but also sets down the right attitude of the society, to treat or value them; this should be out of equity and sympathy.

The Hadith literature gives details to these Quranic principles with real life samples. Reporting in sunan abu dawood, there is a narration of when the Prophet provided a chance for a companion who had speech impediment to speak when a heated debate was going on about it(Paper 477/ Sunan Abu Dawood, Book 40, Hadith number 4738).

##### **4.2.2 Interpretation of the Verses and Hadiths in relation to Physical disability.**

These are very much in congruence with modern disability rights incline toward tolerance, embracing or supporting such persons. Ideals like karamah – human dignity, and takaful –

mutual support are akin to some of the principles of the United Nation's Convention on the Rights of Persons with Disability (UNCRPD);. The Islamic collective responsibility is in tandem with the contemporary global societal demands for structural changes in order to accommodate differently-abled people.

### **4.3 Islamic Point-of-View on Disability Issues**

#### **4.3.1. Preliminary Concepts of Liberal Approach:**

##### **Core principles and values based on Islamic perspective of disability.**

Islamic teachings on disability are grounded in several core principles:

1. **Human Dignity (Karamah):** The Quran has a clear message concerning the worth of every human being regardless to their physical/ mental conditions The Noble Quran: Surah Al-Isra 17:70.
2. **Social Responsibility (Takaful):** Some his principles of ethics stipulate that the community has a social responsibility to protect and facilitate the integration of the less fortunate into social life.
3. **Compassion and Mercy (Rahmah):** All these attributes are are part of the Islamic belief system for the management of persons with special needs.

These principles offer a full range approach of any issues to do with disability as it captures individual and group responsibility.

This paper argue that the civil rights framework of web accessibility does not go far enough in supporting disabled people as it stands compared to other contemporary disability rights frameworks.

However, the UNCRPD and other modern disability discourses consider the legal-institutional planes for change, but oversees the ethical-spiritual planes in Islam. As with the liberal approaches, the precursors of the socially constructed ones are a focus on equality, fighting discrimination, and integration.

However, it breaks from the immoral approach that becomes all too prevalent in Judeo-Christianity, thereby providing instruction in compassion as well as spiritual responsibility. According to Denny (2006), the Islamic strategy helps to develop such non-contractual moral duty of compassion through which people and communities anticipate and care for individuals with particular needs. Such a view can enrich secular disability rights paradigms especially in Muslim majority communities.

### **Conclusion**

These also highlight the importance that Islam puts to the disabled individuals with special needs privileges and respect they deserve. Mercy from God along with justice for people with

disability, and call to prophecy are important Islamic themes underscoring theological and ethical arguments for ASP disability support in Islam. An evaluation of the Quran and Sunnah shows a strong framework consistent with contemporary disability literature. Their combination with modern theories of religious ethical studies provides the needful insights for the development of an inclusive and discriminate society.

## **Chapter 5: Conclusion and Recommendations.**

### **5.1 Summary of Key Findings**

This work aimed at determining the rights of people of special needs from an Islamic view, based on the Quran, Hadith and other Islamic source of authorities. The study establishes how much islam values, affirms the sovereignty, belonging, and protection of persons in the disabled community. Key themes that emerged include:

1. **Divine Mercy and Compassion:** The proponents of Islamic values propound the values of mercy and compassion as the main ones. The Quran also and Hadiths report the general duty of giving care and being kind to the disabled people in the society.
2. **Social Justice and Care for the Disadvantaged:** The Quran underscores imperative of justice time and again and opposing all forms of discrimination and prejudice and proving equal rights to people with disability.
3. **Prophetic Teachings on Disability:** There are even some of the deeds and words of the Prophet, bringing practical advice on how to make people with disabilities more involved in the society and fighting prejudices.

In this research, thematic analysis was used to find out that the tenets of Islam depict the contemporary disability rights, including Dignity, Accessibility, and Social Justice.

### **5.2 Implications for Muslim Communities**

The study's findings carry significant implications for Muslim communities seeking to implement Islamic principles in disability rights and inclusion practices:

1. **Fostering Awareness:** Teachers and Religious figures should provide the examples that are contained within the Noble Quran and from the examples of the Prophets with regards to the rights of the disabled people. There is potential to engage community programs in raising awareness to theological and ethical imperative of inclusion.
2. **Practical Support:** Specific policy recommendations for people with a disability in the Muslim context include the construction of mosques that are accessible, education and employment opportunities and the creation of Muslim spaces for worship and interaction.

3. **Policy Advocacy:** Islamic organizations should champion policies that are Islamic and constructive to the region and the world as a whole so as to promote the needs and social justice of disabled persons.
4. **Role Modelling:** In extending roles to everyone within the community, leaders and families should approach disabled persons as the Prophet has responded to the needy by being proactive and granting them roles in society.

Muslim communities therefore should base such endeavours on Islamic principles in order to create societies that respect dignity and rights irrespective of the disability.

### **5.3 Limitations of the Study**

While the study provides valuable insights, it has certain limitations that must be acknowledged:

1. **Reliance on Textual Analysis:** The study basically used Quranic verses, Hadiths, and secondary sources. Although this approach does focus on the theological and ethical factors, it lacks quantitative data or, in some cases, even the experiential account.
2. **Scope of Analysis:** Trying to prevent values of disability with this sample of Islamic teachings, the study was conducted with respect to only several verses and Hadiths.
3. **Contextual Interpretation:** Like any study based on text interpretation, it is impossible to capture all cultural or even denominational nuances of the Muslim community in this work.

Mitigation of these drawbacks in future studies will enhance comprehension of, and interaction with, Islamic teachings on disability issues.

### **5.4 Recommendations for Future Research**

Building on the findings and limitations of this study, the following recommendations are suggested for future research:

1. **Empirical Studies:** Future qualitative research studies could be conducted to describe how the Muslims of different countries view and practice the aspects of sharia that concern persons with disabilities. Some useful suggestions may be derived from surveys and interviews, as well as case studies.
2. **Comparative Analyses:** Compared research approaches can look at how the rights of persons with disabilities as explained in the Islamic teaching correspond to other religious or secular systems like the UNCRPD.
3. **Historical Investigations:** In a research qualitative study could be conducted to look at previous Islamic societies and explore the practices that were embraced regarding disability issues, and follow on what current generation can learn.

4. **Exploring Gender and Disability:** It is possible that future research could look into the juxtaposition of gender and disability issues in, and as regards to, Islam.
5. **Policy-Oriented Research:** Academics could turn attention to the Islamic side, suggest ways of applying its provisions into today's policymaking, and develop the catalogue of norms for the protection of people with disabilities compatible with Islamic and legal traditions.

Through such approaches, research can always be taken further, as well as enhance the societies that are sensitive to the Islam religion.

### **Conclusion**

This study has also established that Islam has a complete structure in the fight for the rights and inclusion of people with disabilities. Based on divine compass, social justice, and prophets' model these principles have similarity with modern disability approach and possess their own ethical spirituality parallel to modern approaches.

Muslims have a duty religious and ethical to Islamic teachings and submit to them, to ensure that all people, disabled included, live fulfilling lives. Nevertheless, this paper provides preliminary findings, and fundamentally, future research and applied efforts should progress this cause. It means that Muslim societies have an opportunity to bring the best of Islamic values and the trend of the 21st century and make people with disability part of this dream.

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