

Disability in the Qur'an Manifestation of Repositioning from Exclusive to Inclusive

Niken Sylvia Puspitasari

Universitas Darussalam Gontor Kediri, Indonesia

Email: nikensylviap@unida.gontor.ac.id

Muhammad Zaidan Irfan

Universitas Darussalam Gontor Kediri, Indonesia

Email: nikensylviap@unida.gontor.ac.id

Muhamad Redho Al Faritzi

Universitas Darussalam Gontor Kediri, Indonesia

Email: nikensylviap@unida.gontor.ac.id

Article Accepted: May 15, 2024. Revised: June 04, 2024; Approved: June 16, 2024.

Abstract

This research is motivated by the rise of ableism. This research aims to discover Disability in the Qur'an Manifestation of Repositioning from Exclusive to Inclusive. This research uses library research by making the library the primary source for obtaining data. This research uses a qualitative approach to examine the theme of disability in the Qur'an and how the sacred text can be understood in a modern context as an effort to reposition from exclusive to inclusive. The results show that the Qur'an has many words for disability, namely, a'ma/umyun, akmah, bukmun, shummun, and a'raj. There are 38 verses spread across 26 surahs of the Quran. There are four verses in the entire Qur'an about a person that speaks directly about their attitude towards a disabled person or refers to a person with a physical disability. The Qur'an sees people with disabilities as having to be tolerant like ordinary people or behave equally towards others, especially those who are weak to discrimination, which is a manifestation of the repositioning of exclusive to inclusive.

Keywords: *Al-Qur'an, Disability, Inclusion.*

Abstrak

Penelitian ini dilatar belakangi dari maraknya ableisme. Tujuan dari penelitian ini untuk mengetahui Disabilitas dalam Al-Qur'an Manifestasi Reposisi dari Eksklusif menjadi Inklusif. Penelitian ini menggunakan penelitian kepustakaan, yaitu dengan menjadikan perpustakaan sebagai sumber utama dalam mendapatkan data. Penelitian ini menggunakan pendekatan kualitatif untuk mengkaji tema disabilitas dalam Al-Qur'an dan bagaimana teks suci tersebut dapat dipahami dalam konteks modern sebagai upaya reposisi dari eksklusif menjadi inklusif. Hasil penelitian menunjukkan bahwa Al-Qur'an memiliki banyak kata untuk disabilitas yaitu, *a'ma/umyun, akmah, bukmun, shummun, dan a'raj*. Ada 38 ayat tersebar di 26 surah Quran. Ada 4 ayat dari keseluruhan Al-Qur'an tentang seseorang yang berbicara langsung tentang sikap mereka terhadap orang cacat, atau mengacu pada seseorang dengan cacat fisik. Al-Qur'an melihat orang penyandang disabilitas harus toleran seperti orang biasa atau berperilaku sama terhadap orang lain, terutama mereka yang lemah diskriminasi yang merupakan manifestasi dari reposisi eksklusif menjadi inklusif.

Kata Kunci: *Al-Qur'an, Disabilitas, Inklusif*

A. Introduction

Al-Quran is a Holy Book of Muslims that contains the sayings of Allah SWT, and there are several functions of AlQuran. It started with the function of the Al-Quran in the Islamic religion, the Al-Qur'an function in human life, and the Al-Qur'an as a source of science.¹ One is the teaching to view human beings with the same degree. There is no difference between humans in the sight of Allah except the degree of holiness. The beauty of these teachings is that they can create harmony in social life, including socializing with people who have special needs, not looking at them in the eye, and not discriminating against them.²

A disability is any condition of the body or mind (impairment) that makes it more difficult for the person with the condition to do certain activities (activity limitation) and interact with the world around them (participation restrictions). There are an estimated 650 million people with disabilities as a result of mental, physical, and sensory disabilities, and about a third are children from developing countries with little or no access to education. Since most Islamic countries are considered to be creating and most people are religious in these countries, there is a significant overlap between local cultural and spiritual values. There is an imminent need to study the Islamic perspective on disability and the influence of regional culture on this issue.³

From a historical point of view, the perception of people with disabilities has changed significantly from one culture to another. People with disabilities have been recognized in various ways, from full deportees to citizens treated with respect and allowed to participate in the full range of capacities in the community. Negative perceptions of people with disabilities have an impact on social attitudes, with people with disabilities being excluded, abused, and deprived of their right to equal opportunities in education, employment, and social inclusion.⁴

Persons with disabilities continue to experience discrimination in multiple areas within their political and social interests. However, disability is theorized as an experience-

¹ Dewi Suriyani Djamdjuri and Iil Hilyatul Kamilah, "The Miracles of Al-Quran: Al-Quran as a Grace and Guidance of Muslims," *Asatiza: Jurnal Pendidikan* 2, no. 2 (2021): 89–97, <https://doi.org/10.46963/asatiza.v2i2.299>.

² Muhammad Hafiz Nur, "Disabilitas Menurut Al Quran (Kajian Studi Tafsir Tematik)," 2018, 1–71.

³ Hiam Al-Aoufi, Nawaf Al-Zyoud, and Norbayah Shahminan, "Islam and the Cultural Conceptualisation of Disability," *International Journal of Adolescence and Youth* 17, no. 4 (2012): 205–19, <https://doi.org/10.1080/02673843.2011.649565>.

⁴ Izaida Ibrahim and Muhammad Fahmi Ismail, "Muslims with Disabilities: Psychosocial Reforms from an Islamic Perspective," *Journal of Disability and Religion* 22, no. 1 (2018): 1–14, <https://doi.org/10.1080/23312521.2017.1351327>.

based identity. Ableism, like other "isms" such as racism and sexism, describes discrimination against social groups, in this case, disabled people, but also how certain ideals and attributes are valued or not. For example, walking is more socially valued than moving in a wheelchair. Disabled people express that the adverse effects of meritocracy are damaging them in many ways socially and psychologically.⁵ This perspective results in the separation of healthy and unhealthy, normal and abnormal. As a result, persons with disabilities become exclusive and away from humans and resources because of the way people perceive a person with a difference.⁶

Various attempts have been made to change this perspective from exclusive to inclusive. Inclusive in the sense of being able to position oneself to understand all points of view held by other people so that they can make an equal decision and not cause social inequality. Thus, inclusion must be translated not only as an affirmative action to accommodate children with disabilities, but more than that, inclusion is indeed an effort to accommodate various forms of diversity. An inclusive attitude tends to be closely related to a positive view of a difference. In contrast to an inclusive attitude, an exclusive attitude is a negative way of looking at a difference, even though humans were created by Allah with the same degree except for the degree of holiness.⁷

In this case, the government's role is very much needed, considering that the government's role is an essential part of fulfilling the rights of persons with disabilities. The laws that have been enacted must also be implemented by the government itself. One of the government's roles in fulfilling the rights of persons with disabilities is to realize Inclusive Education.⁸

Also, the government's role in protecting the rights of persons with disabilities is based on the Regional Regulation of the Special Region of Yogyakarta Number 4 of 2012 concerning the Protection and Fulfillment of the Rights of Persons with Disabilities. It regulates good rights in terms of education, employment, socio-culture, law, and social welfare that apply to all Indonesian citizens, mainly based on welfare for all Indonesian

⁵ Carli Friedman, "Defining Disability: Understandings of and Attitudes Towards Ableism and Disability," *Disability Studies Quarterly (DSQ)*, 2017.

⁶ Muhammad Dahlan and Syahriza Alkohir Anggoro, "Hak Atas Pekerjaan Bagi Penyandang Disabilitas Di Sektor Publik: Antara Model Disabilitas Sosial Dan Medis," *Undang: Jurnal Hukum* 4, no. 1 (2021): 1–48, <https://doi.org/10.22437/ujh.4.1.1-48>.

⁷ Ariana Idrayanti, "NILAI MANUSIA DALAM PANDANGAN ALLAH (Kajian Ma'anil Hadis Dalam Kitab Musnad Ima>m Ah{mad No Indeks 10960)" (Universitas Sunan Ampel, 2020).

⁸ Nindiya Sukmawati, "Peran Pemerintah Dalam Pemenuhan Hak Untuk Mendapatkan Pekerjaan Bagi Penyandang Disabilitas," *Media of Law and Sharia* 2, no. 4 (2021): 367–82, <https://doi.org/10.18196/mls.v2i4.12828>.

people in terms of jobs, especially equal treatment in the world of work must also be applied to persons with disabilities. to create a society without discrimination.⁹

Empowerment of persons with disabilities under the auspices of the Yogyakarta City Social Service and the Yogyakarta City Employment Office, with the establishment of several programs, namely skills training conducted by experts, BLKPP, and BKK (Special Job Exchange). The critical attention carried out by the regional government of the city of Yogyakarta was a part of dealing with labor problems, one of which was for workers with disabilities to get jobs. This action was manifested by creating BKK (Special Job Exchange) activities where job vacancies were intended to be utilized by persons with disabilities who were not yet working to get help from the activity. Memorable Job Exchanges are offers made by companies to accept prospective workers. In this case, job fairs are an essential opportunity that is certainly profitable for job seekers. Companies that directly interact make the acceptance process easier by considering the conditions set as standards by companies that are members of the job exchange. For people with disabilities, a unique job fair is an event for each company to get potential job candidates. To support this, people with disabilities must have the ability, skills, and expertise in their respective fields. Each company has different criteria from one another according to the needs of the company. Self-preparation by persons with disabilities for job fairs is further honing their skills and continually being updated on special job market news, primarily online, for companies that accept persons with disabilities to work.¹⁰

The government also supports optimizing job training activities, and one is utilizing APBN (State Budget) and APBD (Regional Budget) funds so that all levels of Indonesian society, without exception, who participate in job training activities are not burdened by costs. Because the government bears it. APBN funds issued by the government are specifically for all Indonesian citizens with the condition that they are required to participate in the On-the-job training program or an industrial internship, which is carried out for 30 days. However, the government does not provide lodging or hostels for job training applicants who come from outside DIY.¹¹

⁹ Nindiya Sukmawati.

¹⁰ Nindiya Sukmawati..

¹¹ Nindiya Sukmawati, "Peran Pemerintah Dalam Pemenuhan Hak Untuk Mendapatkan Pekerjaan Bagi Penyandang Disabilitas."

Persons with disabilities have the same position, rights, and obligations as ordinary people in general.¹² The occurrence of discriminatory behavior committed against persons with disabilities, such as the exclusive attitude of non-disabled people who have not been able to show respect and recognize the condition of persons with disabilities¹³ with various types of limitations they have and the accessibility of public facilities, has not been fulfilled.

Indonesia ratified the United Nations (UN) Convention on the Rights of Persons with Disabilities (CRPD) in 2011 and passed Law (UU) No. 8 of 2016 concerning Persons with Disabilities.¹³ However, until now, groups of persons with disabilities have been sidelined in the design and implementation of national development.

The existence of this exclusive perspective, contrary to the teachings of Islam, also explains social equality between persons with disabilities and those who are not disabled. Islam teaches that everyone must be treated equally and accepted sincerely without discrimination in social life.

B. Research Method

This research uses library research, using the library as the primary data source.¹⁴ This research uses a qualitative approach to examine the theme of disability in the Qur'an and how the sacred text can be understood in the modern context as an effort to reposition it from exclusive to inclusive. The focus of this research is to explore the meaning of Quranic texts relating to disability and analyze them from the perspective of inclusivity.

The qualitative approach in this study allows researchers to understand the phenomenon of disability in the Qur'an in depth and holistically. This descriptive-analytical research uses the content analysis method of relevant Qur'anic texts and commentaries.

Data is collected through literature studies, which include: (1) Qur'anic verses: Identifying verses related to disability. (2) Tafsir Al-Qur'an: Reviewing classical and contemporary tafsirs to understand the context and interpretation of several verses related to disability. (3) Supporting Literature: Reviewing academic and non-academic literature that discusses disability issues from an Islamic perspective and inclusivity studies.

¹² Eny Hikmawati and Chatarina Rusmiyati, "Kebutuhan Pelayanan Sosial Penyandang Cacat," *Informasi* 16, no. 1 (2011), <https://doi.org/10.33007/inf.v16i1.41>.

¹³ Lendy Siar and Rudy R. Watulingas, "HAK PENYANDANG DISABILITAS DI BIDANG POLITIK MENURUT UNDANG-UNDANG NOMOR 8 TAHUN 2016 TENTANG PENYANDANG DISABILITAS *Lex Administratum* 8, no. 3 (2020): 73–92,"

¹⁴ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Pustaka Obor Indonesia, 2014).

C. Findings Research

To realize the repositioning of exclusiveness to inclusiveness for persons with disabilities, social and human rights perspectives can be used, including moral, compassion, and health perspectives. The social model has the principle that society must change/change to be able to adapt to persons with disabilities. In contrast, the human rights model has the principle that fulfilling human rights is a solution to ensure that individuals with physical/mental/sensory limitations do not experience social exclusion. The social model and human rights for persons with disabilities have been recognized in the UN Convention on the Rights of Persons with Disabilities (CRPD) in 2007 as an approach to guarantee the social inclusion of persons with disabilities. Also, in 2008, this model was embodied in International Law.

Law Number 8 of 2016 concerning Persons with Disabilities gives local governments responsibility for the rights of persons with disabilities. However, these rights still need to be fully fulfilled due to the lack of programs and activities for them, the absence of data and information collection, stigmatization, and socio-cultural factors. Local regulations are needed that spell out the obligations of local governments regarding the rights of persons with disabilities.

Disability Words in the Qur'an

Explicitly, there are no terms found in the Qur'an that indicate the meaning of disability. Still, only a few terms are found that indicate a sense of belonging to the category of persons with disabilities/disabilities. With the help of the digital Al-Qur'an application by inputting the vocabulary of several categories of persons with disabilities, namely blind, deaf, mute, and crippled, information is obtained that in the Al-Qur'an several words are used to denote persons with disabilities¹⁵, namely *a'ma/umyun*, *akmah*, *bukmun*, *shummun*, dan *a'raj*:

a. A'ma/ 'umyun (blind)

The word *a'ma* or *'umyun* means complete loss of sight.¹⁶ As details, in the form of *fi'il madhi 'ama*, in the form of *fi'il mudhari' ya'ma*, and the form of *masdar 'aman*. The word *a'ma/umyun* occurs 33 times in 30 verses and is spread over 21 surahs makkiyah and madaniyah, including Q.S. Al-Baqarah [2]:18,171, Al-An'am [6]: 50-104, Yunus [7]: 64, Hud[11]: 24,28 and An-Nur [24]: 61.

¹⁵ Khairunnas Jamal, Nasrul Fatah, and Wilaela Wilaela, "Eksistensi Kaum Difabel Dalam Perspektif Al-Qur'an," *Jurnal Ushuluddin* 25, no. 2 (2017): 221, <https://doi.org/10.24014/jush.v25i2.3916>.

¹⁶ Ibnu Mazhur, *Lisan Al-A'rab*, Jilid 4 (Beirut: Dar Shadir, 2010).

Another word for the blind in the Qur'an besides a'ma is akmah. The word akmah means blindness in a person from birth.¹⁷ As details, in the form of fi'il madhi kamaha, in the form of fi'il mudhari' yakmahu, and the form of masdar kamhan. The word akmah occurs twice in two verses and is spread in two madaniyah surahs, namely in Q.S. Ali-Imran [3:] 49 and Al-Maidah [5]: 110.

The terms A'ma/umyun and akmah have the same meaning: blind people. However, the two terms have different categories, namely, a'ma/umnyun denotes complete loss of sight or a state of impaired vision, including total blindness. While the akmah refers to non-total blindness (low vision), a person is blind from birth, and other opinions also say someone who can see during the day but cannot see at night.

The above opinion is in line with Meita Shanty's opinion in her book *Special Learning Strategies for Children with Special Needs*, which states that blind people are individuals who have visual impairments. Blind people are classified into two groups, namely blind (blind) and low vision.¹⁸ The term a'ma/umyun in the Qur'an describes attitudes towards persons with disabilities, parables, and indemnifies people who deny Allah's commands. In contrast, the term akmah refers to attitudes towards persons with disabilities.

b. Bukmun (speech impaired)

The word bukmun means mute.¹⁹ Bukmun also means something created in general can speak, but that person cannot say.²⁰ As details, in the form of fi'il madhi bakama, in the form of fi'il mudhari' yab'kamu, and the form of masdar bakaman. The word Bukumun occurs six times in six verses and is spread over five Makkiyah and Madaniyah surahs including Q.S. An-Nahl [16]: 76, Al-Isra' [17]: 97, Al-Anfal [8]: 33 and Al-An'am [6]: 39.

The term *bukmum* has a meaning that is close to the word *al kharasu*. However, both have differences; namely, the wo denote a sense that was created without the ability to speak like an animal. At the same time, the word *bukmum* refers to the opposite term aimed at humans. By the opinion of Dinie Ratri Desiningrum, in his book *Psychology of Children with Special Needs*, it is explains that speech impediments are mute or communication disorders. These children have abnormalities in voice, articulation (pronunciation), or speech

¹⁷ Ahmad Warson Munawir, *Kamus Al-Munawwir*, Cet ke 25 (Surabaya: Pustaka Progresif, 2002).

¹⁸ Meita Shanty, *Strategi Belajar Khusus Untuk Anak Berkebutuhan Khusus* (Yogyakarta: Familia, 2015).

¹⁹ Mahmud Yunus, *Kamus Arab-Indonesia* (Jakarta: Hidakarya Agung, 1989).

²⁰ Ahmad Warson Munawir, *Kamus ...*, p. 331.

fluency, which results in deviations from language form, content, or function.²¹ The term *bukmum* in the Qur'an interprets or explains the parable of the disbelievers.

c. *Shummun* (deaf)

The word *shummun* means blockage of the ear and difficulty/impaired hearing.²² As details, in the form of civil made *Sharma*, in the form of civil *mudhari' yashammu*, and the form of *masdar shaman* and *shaman*. The word *shummun* occurs 15 times in 14 verses and is spread in 13 surahs *makkiyah* and *madaniyah*, including Q.S. Yunus [10]: 42, Hud [11]: 24, Al-Maidah [5]: 71, Al-Anfal [8]: 22 and Al-Baqarah [2]: 18,171.

The term *shummum* means hearing loss, deafness, or deafness. Following Meita Shanty's opinion in her book entitled *Special Learning Strategies for Children with Special Needs*, it is explained that deaf people are individuals who have hearing impairments, both permanent and non-permanent.²³ The term *hummus* in the Qur'an refers to parables against unbelievers.

d. *A'raj* (limp)

The word *a'raj* means to limp²⁴ and weighs or someone who limps, walking as if he were climbing, climbing to a higher place, or walking on a surface that is not flat.²⁵ As details, in the form of *fi'il madhi 'araja*, in the form of *fi'il mudhari' ya'raju*, and the form of *masdar 'arajan*. The word *a'raj* occurs twice in two verses and is spread in two *madaniyah* surahs, namely Q.S. An-Nur [24]: 61 and Al-Fath [48]: 17.

The term *a'raj* has the meaning of limping and weighing. According to Meita Shanty, people with quadriplegia are individuals who have movement disorders caused by neuro-muscular and bone structural abnormalities that are congenital, illness, or due to accidents, including cerebral palsy, amputation, polio, and paralysis or disorders of the locomotor (bones, joints, and muscle).²⁶ The term *'araj* in the Qur'an describes attitudes towards persons with disabilities.

From the above discussion, it can be concluded that disability is discussed in the Quran. There are several terms for persons with disabilities in the Qur'an. *A'ma* or blind has

²¹ Dinie Ratri Desiningrum, *Psikologi Anak Berkebutuhan Khusus* (Yogyakarta: Psikosain, 2016).

²² Ahmad Warson Munawir, *Kamus ...*, p. 331.

²³ Meita Shanty, *Strategi Belajar ...*, p. 31.

²⁴ Mahmud Yunus, *Kamus...*, p. 260.

²⁵ Ahmad Warson Munawir, *Kamus...*, p. 880.

²⁶ Meita Shanty, *Strategi Belajar ...*, p. 31.

been explained in Q.S. Al-Baqarah [2]: 18, 171, Al-An'am [6]: 50-104, Yunus [7]: 64, Hud [11]: 24, 28 and An-Nur [24]: 61. Then akmah or blind people explained in Q.S. Ali-Imran [3]: 49 and Al-Maidah [5]: 110. Then shummun or deaf has been said in Q.S. Yunus [10]: 42, Hud [11]: 24, Al-Maidah [5]: 71, Al-Anfal [8]: 22 and Al-Baqarah [2]: 18, 171. The last one is a'raj, or disabled has been described in Q.S. An-Nur [24]: 61 and Al-Fath [48]: 17.

A Case of Exclusive to Inclusive Repositioning in the Qur'an

The Al-Qur'an itself has given full attention to persons with disabilities and developed a positive attitude, and its teachings are not burdensome to Muslims, especially persons with disabilities. One of them is that people with disabilities are not punished or sinned if they do not join the war.

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يَعدِّبْهُ عَذَابًا أَلِيمًا.

There is no sin on those who are blind, those who are lame, and those who are sick (if they do not go to war). Whoever obeys Allah and His Messenger will enter paradise, beneath which rivers flow. However, whoever turns away will be punished by Him with a painful punishment. (Al-Fath [48]: 17)

This verse was revealed in connection with the anxiety of people who have physical limitations, either due to physical disabilities or because of illness, in carrying out orders for jihad addressed to hypocrites who are reluctant to carry out jihad, even though their physical condition is capable and allows them to carry it out. Because of the threat of the Qur'an to groups who do not want to wage jihad and fight in the way of Allah, people who have physical limitations feel restless, so they complain to the Messenger of Allah about what they should do. So, after that, the letter al-Fath verse 17 came down.²⁷

The existence of persons with physical disabilities in the relatively few verses of the Qur'an is none other than because Islam views persons with physical disabilities as neutral, in the sense that they fully equate disabled persons with other human beings.²⁸ Because Islam has teachings to emphasize developing morals and good deeds rather than looking at and caring for one's physique. In other words, moral perfection, cleanliness of the heart, strength of faith, and purity are prioritized over looking at the problem of one's physical perfection. The Prophet emphasizes this in his hadith.

²⁷ Imam al-Suyuthi menukil riwayat al- Thabaranî dari jalur Zaid bin Tsâbit, lihat Jalâl al-Dîn al-Suyuthi, 521

²⁸ Jamal, Fatah, and Wilaela, "Eksistensi Kaum Difabel Dalam Perspektif Al-Qur'an."

عَنْ أَبِي هُرَيْرَةَ -رَضِيَ اللَّهُ عَنْهُ- قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

" From Abu Hurairah said, Rasulullah SAW said: Verily Allah does not look at your appearance and wealth, but He looks at your heart and deeds"²⁹

Not only that, Islam's tolerance towards people with disabilities is evidenced by the anger of Rasulullah SAW because someone complained to him about the Imam praying, whose recitation was very long. When he heard the complaint, Rasulullah SAW was so angry that Abi Mas'ud stated that he had never seen Rasulullah SAW that angry. The Messenger of Allah said: "O people, actually among you there are a group of (different) people. So, who is the priest, then summarize (the reading)? Indeed, among the people, some are weak, elderly, and people who have needs."³⁰

One of the people with disabilities at the time of the Prophet was Abdullah bin Umami Maktum. He is a friend of the Prophet Muhammad who has physical limitations (visual impairment). His full name is Abdullah bin Umar bin Shuraikh. Even though he is blind, he is passionate about learning and knowing everything he hears. He uses hearing as a substitute for his eyes; what he hears is not forgotten anymore, so he can repeat what he has heard very well. Abdullah bin Umami Maktum was one of the senior companions of the Prophet, and he was among the first friends to embrace Islam (*as-sābiqūna al-awwalūn*).³¹

The story of Umami Maktum is also stated in the Qur'an, more precisely in the letter Abasa [80]: 1-2. In this verse, Allah SWT reprimanded the Prophet, who was preaching at that time, and Umami Maktum interrupted the Prophet's conversation and asked about Islam. But the Prophet ignored it with an attitude of indifference and surly because the Messenger of Allah was busy receiving Quraysh dignitaries (Utbah and Syibah bin Rabi'ah, Abu Jahal bin Hisham, Abbas bin Abdul Muthalib, Umayyah bin Khafaf, and al-Walid bin al-Mughhiroh) who asked him in the hope that they would get guidance and embraced Islam.

²⁹ Muslim bin al-Hajjāj al-Nasisaburī, *Shahih Muslim*, jilid12, hadis nomor 4651 dalam Bab Tahrīm Zhalama al-Muslim wa Khadzalahu, al-Maktabah al-Syāmilah, p.427

³⁰ Abu Abdillah Muhammad bin Ismail al-Bukhari, *Shahih al-Bukhari*, Kitab al-Jama'ah wa al-Imamah, Bab *Man Syaka Imamahu iza Tawwala*, (Beirut : Dar Thauq an-Najah, 1442 H), no 704, Juz 2, p. 115. Muslim Bin Hajja, *Shahih Muslim*, Kitab al-Salah, Bab *Amr al-Aimmah bi Takhfif al-Salah fi Tamam*, (Beirut : Dar Al-Jiil), no. 1072, Juz 2, p. 42

³¹ Toni Pransiska, "Kejayaan Islam Dan Kontribusi Para Muslim Difabel: Sebuah Pendekatan Historis," *Turast: Jurnal Penelitian Dan Pengabdian* 5, no. 2 (2017).

This verse indirectly provides moral support for people with disabilities to be treated the same and somewhat as other human beings. Don't ignore it just because you have physical limitations. Because Islam does not have teachings about high or low social strata and distinguishes between them, Islamic teachings command to act equally towards noble people, weak people, rich people, poor people, men or women. So, the level of Faith and Piety distinguishes between humans; it may even be that people with limitations are nobler in the sight of Allah SWT.

Even Ibn Ummi Maktum was once allowed by the Prophet to occupy important positions, such as becoming the Muezzin and replacing the Prophet as Imam, because the Prophet was not in Medina.

From Salim bin Abdullah, from his father that the Prophet (peace and blessings of Allaah be upon him) said: *"Indeed Bilal calls to prayer at night. Then eat and drink until Ibn Ummi Maktum calls to prayer", then says that Ibn Ummi Maktum is a blind person. He will not call to prayer, so someone says 'asbahat asbahat'.*"³² From Anas, *the Prophet Muhammad asked Ibn Ummi Maktum to replace him as Imam, but he was blind.*"³³ These two hadiths show no discrimination, only people who do not understand the concept of humanity.

D. Conclusion

The Qur'an contains various words for disability and has verses across numerous surahs discussing attitudes towards people with disabilities. Islam emphasizes developing good morals and deeds over focusing on physical appearance, prioritizing moral perfection, faith, and purity. The Qur'an highlights the importance of positive attitudes towards individuals with disabilities and advocates for inclusivity and tolerance towards all, especially those who are marginalized. The Al-Qur'an emphasizes a compassionate and inclusive approach towards persons with disabilities, stating that they are not obligated to participate in warfare and are not considered sinful for their inability to do so. Specifically, Al-Fath [48]: 17 Addresses concerns of those with disabilities about their participation in jihad, clarifying that there is no fault in them for not joining due to their physical limitations. This verse highlights Islam's broader perspective that values moral integrity and purity over physical abilities, viewing persons with disabilities on equal footing with others in terms of their spiritual worth and obligation.

³² Muhammad bin Ismail al-Bukhari, *Shahih al-Bukhari*, Kitab al-Azan, Bab *Azan al-A'ma Iza Kana Lahu man yukhbiruhu*, (Dar Thauq an-Najah, 1442 H), no. 617, juz 2, p. 29.

³³ Abu Daud as-Sijistani, *Sunan Abi Dawud*, (Beirut : Dar al-FIkr), Kitab al-Salah, Bab *Imamah al-A'ma*, Hadits no. 595, Juz 1, p. 218

E. Bibliography

- Ahmad Warson Munawir. *Kamus Al-Munawwir*. Cet ke 25. Surabaya: Pustaka Progresif, 2002.
- Al-Aoufi, Hiam, Nawaf Al-Zyoud, and Norbayah Shahminan. "Islam and the Cultural Conceptualisation of Disability." *International Journal of Adolescence and Youth* 17, no. 4 (2012): 205–19. <https://doi.org/10.1080/02673843.2011.649565>.
- Carli Friedman. "Defining Disability: Understandings of and Attitudes Towards Ableism and Disability." *Disability Studies Quarterly (DSQ)*, 2017.
- Dahlan, Muhammad, and Syahriza Alkohir Anggoro. "Hak Atas Pekerjaan Bagi Penyandang Disabilitas Di Sektor Publik: Antara Model Disabilitas Sosial Dan Medis." *Undang: Jurnal Hukum* 4, no. 1 (2021): 1–48. <https://doi.org/10.22437/ujh.4.1.1-48>.
- Desiningrum, Dinie Ratri. *Psikologi Anak Berkebutuhan Khusus*. Yogyakarta: Psikosain, 2016.
- Djamdjuri, Dewi Suriyani, and Iil Hilyatul Kamilah. "The Miracles of Al-Quran: Al-Quran as a Grace and Guidance of Muslims." *Asatiza: Jurnal Pendidikan* 2, no. 2 (2021): 89–97. <https://doi.org/10.46963/asatiza.v2i2.299>.
- Hikmawati, Eny, and Chatarina Rusmiyati. "Kebutuhan Pelayanan Sosial Penyandang Cacat." *Informasi* 16, no. 1 (2011). <https://doi.org/10.33007/inf.v16i1.41>.
- Ibnu Mazhur. *Lisan Al-A'rab*. Jilid 4. Beirut: Dar Shadir, 2010.
- Ibrahim, Izaida, and Muhammad Fahmi Ismail. "Muslims with Disabilities: Psychosocial Reforms from an Islamic Perspective." *Journal of Disability and Religion* 22, no. 1 (2018): 1–14. <https://doi.org/10.1080/23312521.2017.1351327>.
- Idrayanti, Ariana. "NILAI MANUSIA DALAM PANDANGAN ALLAH (Kajian Ma'anil Hadis Dalam Kitab Musnad Imam Ahmad No Indeks 10960)." Universitas Sunan Ampel, 2020.
- Jamal, Khairunnas, Nasrul Fatah, and Wilaela Wilaela. "Eksistensi Kaum Difabel Dalam Perspektif Al-Qur'an." *Jurnal Ushuluddin* 25, no. 2 (2017): 221. <https://doi.org/10.24014/jush.v25i2.3916>.
- Mestika Zed. *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Pustaka Obor Indonesia, 2014.
- Nindiya Sukmawati. "Peran Pemerintah Dalam Pemenuhan Hak Untuk Mendapatkan Pekerjaan Bagi Penyandang Disabilitas." *Media of Law and Sharia* 2, no. 4 (2021): 367–82. <https://doi.org/10.18196/mls.v2i4.12828>.

Nur, Muhammad Hafiz. “Disabilitas Menurut Al Quran (Kajian Studi Tafsir Tematik),” 2018, 1–71.

Pransiska, Toni. “Kejayaan Islam Dan Kontribusi Para Muslim Difabel: Sebuah Pendekatan Historis.” *Turast: Jurnal Penelitian Dan Pengabdian* 5, no. 2 (2017).

Rahakbauw, Nancy, and David Marthen Salakory. “Perlindungan Sosial Bagi Perempuan Disabilitas (Studi Di Himpunan Wanita Disabilitas Indonesia (HWDI) Maluku).” *Aristo* 6, no. 1 (2017): 145. <https://doi.org/10.24269/ars.v6i1.789>.

Shanty, Meita. *Strategi Belajar Khusus Untuk Anak Berkebutuhan Khusus*. Yogyakarta: Familia, 2015.

Siar, Lendy, and Rudy R. Watulingas. “HAK PENYANDANG DISABILITAS DI BIDANG POLITIK MENURUT UNDANG-UNDANG NOMOR 8 TAHUN 2016 TENTANG PENYANDANG DISABILITAS : *Lex Administratum* 8, no. 3 (2020).” .92–73

Yunus, Mahmud. *Kamus Arab-Indonesia*. Jakarta: Hidakarya Agung, 1989.