Disability from the Perspective of Islamic Sciences: Nature, Accessibility, and Proposed Solutions

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EDITOR'S NOTE

Disability from the Perspective of Islamic Sciences: Nature, Accessibility, and Proposed Solutions

Disability is not a narrow issue that can be reduced merely to an individual difference or a medical condition. Directly affecting an individual's access to education, worship, employment, participation in social life, and public services, disability is also closely intertwined with fundamental moral and legal issues such as human dignity, justice, equality, rights, and responsibility. Therefore, understanding disability and ensuring the full and effective participation of persons with disabilities in social life emerges as a multidimensional field of inquiry that requires contributions from various disciplines.

From the standpoint of Islamic thought, the issue of disability possesses a nature that can be addressed within a broad framework ranging from the ontological and moral value of the human being to social responsibility, from devotional life to legal capacity, and from the right to education to working life. While the human-centered approach of the Qur'an and Sunnah offers a perspective that does not reduce human worth to any physical or mental trait, the accumulated knowledge produced across different disciplines of classical Islamic sciences contains significant evaluations regarding disability on both normative and practical levels. Indeed, contemporary studies also underscore the importance of examining disability within the Islamic tradition not merely as an individual condition, but through its religious, legal, and social dimensions.

Under the title Disability from the Perspective of Islamic Sciences: Nature, Accessibility, and Proposed Solutions, this book aims to evaluate the aforementioned issues collectively by drawing upon the possibilities of various academic disciplines. One of the core departure points of the book is to evaluate the status of persons with disabilities in society not merely as individuals "in need of assistance," but through a perspective centered on subjects possessed of rights and dignity. This approach makes it possible to address accessibility not as a favor or an act of charity, but as a requirement of justice, equality, and human dignity.

Building upon these considerations, the layout of the book observes an interdisciplinary, classical logic of priority (philosophy → language → tafsir → jurisprudence → hadith → history → contemporary application) in line with the three axes declared in its title

(nature, accessibility, proposed solutions). Accordingly, first, the chapter authored by Tuğba Torun, entitled Disability and Accessibility: A Philosophical Perspective, is included. This is because the chapter establishes the universal philosophical framework of the problem of disability (human dignity, justice, the ontological status of disability) without being confined to a single religious tradition. This generality creates an ideal opening position, offering the reader a shared conceptual ground before moving on to the textual and legal analyses specific to Islamic sciences in the remainder of the book. Being authored by the editor also renders this section a natural framing and introductory text. The chapter's contribution to the book lies in offering a comparative analysis of Kant's concept of dignity, Rawls's principle of "justice as fairness," and Ancient Greece's "ideal body" paradigm, thereby supplying the comparative philosophical vocabulary through which the Islamic material in the rest of the book is to be read. Furthermore, the framework positioning accessibility as a philosophical right rather than charity continually echoes in subsequent chapters (particularly in the texts authored by Özbek and Burak).

Our second piece belongs to Enes Karabulut. Entitled Analysis of Disability Terminology in Classical Arabic Dictionaries Through Shawāhid, the article establishes the lexicographical foundation of the Arabic terminology upon which all subsequent Islamic-studies analyses (tafsir, jurisprudence, hadith) rely. Performing this function early in the sequence allows subsequent chapters to build upon these terms without having to re-derive them. Structured in this manner, the chapter's contribution to the book lies in mapping the etymological landscape of terms related to visual, hearing/speech, and physical disabilities; demonstrating that classical rhetoric read most of these terms metaphorically (e.g., blindness of the heart); and enabling this finding to be reused directly in Adıgüzel's tafsir chapter.

Our third piece belongs to Abdulcabbar Adıgüzel. In his chapter entitled The Person with a Disability as an Addressee of Revelation, Adıgüzel transitions from the words mapped by Enes Karabulut to the text that utilizes those words—namely, the Qur'an itself. Including this piece before the chapter on jurisprudence stems from the methodological and doctrinal priority of tafsir over jurisprudence. Indeed, the principle that legal rulings are derived from revelation constitutes the primary justification for this choice. As for the chapter's contribution to the book, it introduces the book's most original conceptual proposal—the framework of the "addressee" (muhatap)—and demonstrates, through six major commentators (mufassirs), that disability serves not to exclude individuals from the audience of revelation, but to shape the modality of religious performance (ada). Furthermore, case studies such as Ibn Umm Maktum and Amr b. al-Jamuh become reference points that are repeatedly consulted in the chapters by Yılmaz and Senanur Karabulut.

We have dedicated our fourth piece to the literature of Islamic jurisprudence (fiqh). The article titled The Legal Nature of Disability in al-Sarakhsī's al-Mabsūṭ, authored by

Ebru Barış Deniz, stays within positive law to elucidate the "natüre" (mahiyet) aspect of the overarching title, Disability from the Perspective of Islamic Sciences: Nature, Accessibility, and Proposed Solutions. Positioning it immediately after Adıgüzel's piece was chosen due to the Qur'anic principle of "determining the modality of religious performance (ada) rather than exclusion." The contribution of this chapter to the book demonstrates, through al-Sarakhsī, that ʿudhr (excuse/impediment) is a broader legal category than the modern concept of "disability," and that Hanafi law evaluates disability not as a fixed status, but in terms of its effect on a specific obligation. This finding establishes a direct parallel both with Adıgüzel's findings in tafsir and with the principle of "function-based evaluation" that Özbek derives from al-Zarkashī.

Connecting Barış's theoretical and historical framework with contemporary law, the fifth chapter of our book features the title "A Comparative Analysis of Legal Regulations Regarding the Employment of Persons with Disabilities in Working Life within the Context of Islamic Law." Authored by Muhammed Yurtseven, this piece evaluates modern legal regulations regarding the right to work and employment of persons with disabilities from the perspective of Islamic law. Thus, the book opens a space for comparative reflection between the classical jurisprudential accumulation and present-day legal regulations, discussing the participation of persons with disabilities in economic and social life through a rights-based perspective.

Our next heading and the sixth piece of the book is dedicated to a topic from hadith literature. Authored by Muhammed Sadık Özbek, it is titled Disabled Transmitters and the Sustainability of Hadith Transmission. This chapter moves the book from doctrine (Qur'an, jurisprudence) to practice—that is, to the actual social mechanics of Islamic knowledge transmission—while also initiating the transition from qualitative to quantitative methodology. The reason it follows jurisprudence is that it utilizes a vocabulary akin to ʿudhr and translates the function-based logic (via al-Zarkashī) onto an empirical plane. The chapter's contribution to the book as a whole lies in being the sole quantitative/digital-humanities chapter; it generates an open and reusable dataset, supplying the principles of "function-based evaluation" and "route diversity" that directly address the book's solution axis with measurable proposals (EKPSS task-function matrices, minimum sensory-route standards). Furthermore, it stands as one of the most concrete chapters in the book, closest to a ready-to-use policy template.

The article belonging to the seventh chapter is authored by Senanur Küçüktepe and titled Accessibility in Islamic History: The Integration of Persons with Disabilities into Urban Spaces, Employment and Social Life. The reason for placing this piece at this point in the sequence is that it expands the analytical lens from a single type of source (biographical evaluation literature / rijāl) to the entirety of Islamic civilization (urban space, employment, public service, state welfare). This makes it a natural bridge between Özbek›s single-corpus case study and Burak's contemporary institutional proposals.

The contribution of this chapter to the book lies in providing the most comprehensive historical inventory of concrete accessibility practices in the volume (guide animals, tactile guiding cords, precedents of sign language, state pensions, specialized hospitals), thereby grounding the book's claim of offering a "historical model for contemporary policy" upon the broadest evidentiary base.

The eighth and final study of the book is Burak Pekcan's chapter titled Religious Education for Individuals with Physical Disabilities: Problem Areas, Needs and a Proposal for an Inclusive Model. By placing this text at the conclusion of the volume, the goal is to complete the book with its most contemporary and solution-oriented section following the textual and historical foundations established in the preceding chapters. In doing so, it delivers a testable and actionable closing model that encompasses formal, non-formal, and family education. Beyond offering an original four-component model proposal—comprising curriculum, material-environment, human resources, and institutional coordination—this chapter sets forth a three-tiered institutional self-assessment framework alongside provincial monitoring indicators. Consequently, it translates the cumulative argument developed throughout the book into a directly applicable institutional tool, addressing the "proposed solutions" axis in the most concrete manner within the field of religious education.

SUMMARY

This book examines disability through the disciplines of the Islamic sciences and organizes the discussion along the three axes named in its title: the nature of disability, accessibility, and proposed solutions. The eight chapters follow the order philosophy, language, tafsir, jurisprudence, hadith, history, and contemporary application, and each chapter builds on the findings of the one before it. Persons with disabilities are regarded throughout as holders of rights and dignity, and accessibility is treated as a requirement of justice and equality.

The opening chapter sets out the philosophical framework. Western thought from Ancient Greece to the Middle Ages tied social status, moral worth, and political participation to bodily perfection and pushed persons with disabilities to the margins. Against this background, the chapter reads Kant's concept of human dignity and Rawls's idea of justice as fairness alongside the moral and legal approach of the Islamic sciences. The rest of the book draws on the vocabulary it establishes.

Classical Arabic lexicography and rhetoric are the subject of Chapter 2. Drawing on Tahdhīb al-Lugha, al-Mukhaṣṣaṣ, and Lisān al-ʿArab, it analyzes the terms for visual, hearing and speech, and physical impairments together with the shawāhid cited for them from the Qur'an and Arabic poetry. Rhetoric read most sensory terms as metaphors for a lack of spiritual perception. In the foundational texts, the same terms carry concrete legal consequences.

Chapter 3 asks whether the exemption verses of the Qur'an exclude the person with a bodily disability from divine address or ease the performance of obligation. After comparing exegetes from al-Ṭabarī to Ibn ʿĀshūr, it concludes that disability determines the manner of performance, while the scope of address and the status of the addressee remain the same. Accessibility follows from this status.

In al-Sarakhsī's al-Mabsūṭ, examined in Chapter 4, the concept of ʿudhr covers illness, travel, ignorance, and coercion as well as impairments, so it cannot be equated with disability in its modern sense. Ḥanafī law does not give impairment a fixed legal status. The ruling depends on how far a particular impairment affects the capacity to fulfil a particular obligation.

Chapter 5 compares the regulations in force on the employment of persons with disabilities with the principles of Islamic law. The two orders agree on legal capacity, and the principle of removing hardship (rafʿ al-ḥaraj) parallels the duty of reasonable accommodation. Where they part is the bearer of the obligation and its sanction. Modern law imposes a quota on employers with fifty or more workers and enforces it with an

administrative fine, whereas fiqh assigns a general duty to the public authority and society and asks whether the work suits the person's capacity. Six measures close the chapter, among them a work-suitability assessment alongside the quota.

For Chapter 6, al-Mizzī's Tahdhīb al-Kamāl was searched for alqāb denoting disability, which yielded an inventory of seventy-nine persons. Such a laqab was a neutral means of identification outside the scheme of jarḥ. When the eight routes of taḥammul and adāʾ are matched with types of disability, visual impairment closes only wijāda, hearing impairment closes only samāʿ, and restricted mobility closes none. The chapter derives from these results the principles of function-based assessment and route variety and publishes its inventory as an open data set.

Chapter 7 moves from a single corpus to Islamic civilization as a whole. It follows the access of persons with disabilities to worship and knowledge through jurisprudential dispensations (rukhṣa), their place in urban space, employment and public office on the basis of merit, and the income security and care provided by the state. Among the practices it documents are guide animals, tactile guiding cords, precedents of sign language, state pensions, and specialized hospitals.

The final chapter deals with the religious education of individuals with physical disabilities in formal education, non-formal religious education, and the family. Physical disability calls for adjustments to access and participation, and the content itself need not be simplified. The chapter proposes an inclusive model with four components: curriculum, materials and environment, human resources, and institutional coordination. A procedure for adapting learning outcomes, a three-tier institutional self-assessment framework, and indicators for provincial monitoring make the model applicable.

Read together, the chapters show that the classical Islamic sciences assessed disability by its effect on a specific act or obligation and left the dignity and legal capacity of the person intact. The book relates this finding to the Convention on the Rights of Persons with Disabilities and to Turkish legislation, and it puts forward concrete proposals for law, religious services, and religious education.

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CHAPTER 1

DISABILITY AND ACCESSIBILITY: A PHILOSOPHICAL PERSPECTIVE

Tuğba TORUN [1]

Abstract

This study examines the phenomenon of disability within a comprehensive framework that integrates the intellectual heritage of philosophy with the perspective of Islamic sciences. Grounded in the broader inquiry entitled Disability from the Perspective of Islamic Sciences: Nature, Accessibility, and Proposed Solutions, this article focuses on the section Disability and Accessibility: A Philosophical Perspective to establish a robust theoretical foundation for understanding justice, human dignity, and accessibility. Redefining disability beyond a strictly medical or biological condition, the study conceptualizes it as a multifaceted individual, social, ethical, and ontological reality. Historically, Western philosophical tradition—from Ancient Greece to the Middle Ages—often viewed bodily perfection and aesthetic completeness as essential criteria for social status, moral worth, and political participation, thereby marginalizing individuals with disabilities as ontologically deficient. By juxtaposing these historical perspectives with contemporary theories of justice and accessibility, this paper situated the distinctive moral and legal approaches of Islamic sciences within a universal field of discourse, proposing normative grounds to address systemic barriers and foster social inclusion.

Keywords: Disability rights, accessibility, ethics, ontology, philosophy of disability, Islamic sciences, human dignity.

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CHAPTER 2

ANALYSIS OF DISABILITY TERMINOLOGY IN CLASSICAL ARABIC DICTIONARIES THROUGH SHAWĀHID

Enes KARABULUT [1]

Abstract

This study examines the ontological nature of disability in Islamic thought and the philosophy of accessibility in Islamic jurisprudence (fiqh) through the data of classical Arabic lexicography and rhetoric (balāgha). Employing historical semantics and etymological analysis methods, this research surveys foundational sources such as *Tahdhīb al-Lugha*, *al-Mukhaṣṣaṣ* and *Lisān al-ʿArab*. It analyzes the etymological origins of the terms (alfāẓ) for visual, auditory/speech and physical disabilities, alongside their semantic transformations in the textual evidence (shawāhid) cited from Qurʾānic verses and Arabic poetry. The findings reveal that the semantic nuances in classical dictionaries transcend mere grammatical distinctioans, constituting the foundational basis for juristic accommodations and social inclusion. It is established that while sensory impairments are interpreted as metaphors (majāz) for a deficiency in cognitive and spiritual perception within the framework of rhetoric, both sensory conditions particularly visual impairment and orthopedic defects find concrete corresponding applications within the context of legal accessibility and juristic obligations in the foundational texts (nuṣūṣ). Another significant finding is that the classical Islamic linguistic and juristic heritage exhibits a strong structural parallelism with modern universal norms such as the concepts of reasonable accommodation and a rights-based approach highlighted in the United Nations Convention on the Rights of Persons with Disabilities on philosophical, legal and terminological levels centuries ago. Ultimately, this study demonstrates that disability in Islamic sciences is constructed not as a medical pathology or divine punishment but as a multifaceted social reality shaped within the triad of language, jurisprudence and rhetoric, encompassing legal rights and merit.

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Declaration of AI Use

During the preparation of this chapter, AI-based large language models (specifically Gemini Pro and Claude Sonnet) were utilized to assist with translation, stylistic refinement, consistency checking, and citation formatting. The author meticulously reviewed and approved all AI-generated suggestions. Ultimately, the author assumes full ethical and scientific responsibility for the final content of this study.

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CHAPTER 3

THE PERSON WITH A DISABILITY AS AN ADDRESSEE OF REVELATION

Abdulcabbar ADIGÜZEL [1]

Abstract

This study examines the position of the person with a bodily disability in the Qurʾan through the status of being an addressee of revelation. The subject bears on the participation of persons with disabilities in religious life. Earlier scholarship has treated disability mainly through juristic dispensations and biographical material, leaving aside the disabled person as a party to divine address. The problem is whether the exemption verses exclude the disabled person from the address or ease the performance of obligation. The study aims to locate the disabled person within the order of address, to establish the role of companions with disabilities in the process of revelation, and to derive principles for the present-day addressee. Through document analysis, it compares the interpretations of exegetes from al-Ṭabarī to Ibn ʿĀshūr and is limited to bodily disability. It concludes that disability determines the manner of performance rather than narrowing the scope of address, that the status of the addressee remains constant, and that accessibility follows from this status.

Keywords:

Tafsīr, Disability, Addressee, Obligation, Accessibility

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A further conclusion of the inquiry concerns the working of facilitation within the order of obligation. In the instances reaching from the dispensation of dry ablution to compensation in fasting, and from flexibility in the performance of standing in prayer to the condition of *istiṭāʿa* in pilgrimage, what changes is not the obligation itself but the form of performance. The addressee is kept within the address, while the discharge of the obligation is arranged in a different form with regard to the strength and the means of the person concerned. This shows that facilitation is not an exception that annuls obligation but an arrangement that secures the discharge of obligation in a manner suited to the circumstances of the addressee. That this working is not a method proper to acts of worship alone is visible in the leaving of the act of writing to a deputy in the verse on debt (al-Baqara 2/282). Here too incapacity does not annul the legal capacity of the person; it only prevents the act from being carried out in person. The verse allows the transaction to be carried out through a guardian. The distinction between the generality of address and the arrangement of performance according to the means of the addressee thus emerges as a more general principle within the conception of obligation in the Qurʾan, and not one confined to the sphere of worship.

This study has finally proposed, on the basis of the material it treats, a frame for the present day, consisting of dignity, obligation bounded by capacity, the removal of *ḥaraj*, participation, and priority of access to knowledge. Within that frame accessibility is grounded as a requirement of the possibility of establishing the relation between address and addressee under present-day conditions. Observing these principles in fields of application reaching from the language of translations to the physical arrangement of places of worship, and from materials of religious education to the manner of religious guidance, will make it possible to establish a sound connection between the classical body of learning and current questions of disability. This frame is of course built upon an inquiry limited to certain exegetical sources. The independent data of the *ḥadīth* and *fiqh* literature, along with intellectual disability and the impediments to legal capacity, await other studies. More importantly, an approach of this kind will contribute to the creation of the conditions that allow revelation to reach all of those it addresses.

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CHAPTER 4

THE LEGAL NATURE OF DISABILITY IN AL-SARAKHSĪ'S AL-MABSŪṬ: A STUDY THROUGH THE CONCEPT OF ʿUDHR

Ebru BARIŞ DENİZ [1]

Abstract

This study examines the legal nature of disability in classical Ḥanafī jurisprudence through al-Sarakhsī's al-Mabsūṭ, with particular emphasis on the concept of ʿudhr. Its point of departure is the question of whether the Turkish terms historically used for "disability" and the classical juristic concept of ʿudhr refer to the same legal category. To address this question, the study first surveys the occurrences and derivatives of ʿudhr in al-Mabsūṭ, followed by related concepts such as ʿajz, qudra, istiṭāʿa, mashaqqa, and ḥaraj, as well as terms denoting visual, hearing, speech, and mobility impairments. The analysis shows that al-Sarakhsī employs ʿudhr not only in relation to physical or sensory impairments, but also in cases involving illness, travel, ignorance, chronic conditions, coercion, and various other legally recognized excuses. The classical concept of ʿudhr therefore cannot be equated with disability in the modern sense. The study further demonstrates that al-Sarakhsī does not treat physical or sensory impairment as an independent legal status that automatically produces legal consequences. Rather, the decisive consideration is the extent to which a particular impairment affects an individual's capacity to fulfil the relevant religious or legal obligation. The fact that the same impairment may lead to different outcomes in different branches of law further supports this conclusion. The study therefore argues that disability in classical Ḥanafī jurisprudence can be properly understood only by examining the relationship between ʿudhr, ʿajz, qudra, and the nature of the legal obligation concerned.

Keywords: Ḥanafī jurisprudence, al-Sarakhsī, al-Mabsūṭ, disability, ʿudhr, ʿajz, qudra.

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the ability to work and earn a livelihood, and the purpose of the obligation in question. This also demonstrates the methodological problems that may arise when modern concepts are transferred directly onto classical legal texts without sufficient attention to their original conceptual structure.

In conclusion, this study has shown that ʿudhr and disability do not occupy the same conceptual field in classical Ḥanafī jurisprudence. It has also demonstrated that al-Sarakhsī does not treat physical and sensory impairments as constituting a uniform legal status, but evaluates them in light of the nature and requirements of the particular obligation concerned. The rulings concerning disability in classical fiqh should therefore not be examined solely under the heading of "concessions granted to persons with disabilities." Equal attention must be paid to the conceptual framework and forms of legal reasoning that underlie those rulings. At the same time, the comparison with contemporary approaches to disability suggests that the emphasis in classical Ḥanafī jurisprudence on actual capacity and the circumstances surrounding the fulfilment of a particular obligation may offer a relevant perspective for current discussions concerning religious and legal obligations of persons with disabilities. This does not imply an equivalence between classical concepts such as ʿudhr, ʿajz, and qudra and modern categories of disability. Rather, these concepts may provide legal criteria for considering the individual's actual capacity, relevant circumstances, and possible alternative modes of performance when assessing the fulfilment of particular obligations. In this respect, the study not only clarifies the conceptual boundaries of ʿudhr in Ḥanafī jurisprudence but also demonstrates how the legal reasoning underlying classical discussions of impairment may be brought into dialogue with contemporary discussions of disability without imposing modern categories upon the classical sources.

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CHAPTER 5

A COMPARATIVE ANALYSIS OF LEGAL REGULATIONS ON THE EMPLOYMENT OF PERSONS WITH DISABILITIES IN WORKING LIFE WITHIN THE CONTEXT OF ISLAMIC LAW

Muhammet YURTSEVEN [1]

Abstract

This chapter compares the legal regulations currently in force on the employment of persons with disabilities with the principles of Islamic law, evaluating each within its own conceptual order. Its central question is to whom, by what measure, and with what sanction the two legal orders tie the obligation concerning the participation of persons with disabilities in working life. Employing qualitative document analysis, the study draws, on the side of modern law, on international instruments (the UN Convention on the Rights of Persons with Disabilities, ILO Convention No. 159, and the Revised European Social Charter), Turkish legislation, and Constitutional Court case law, and, on the side of fiqh, on the uṣūl and furūʿ literature on legal capacity (ahliyya), impediments to legal capacity, interdiction, testimony, and blood money. The analysis shows that the two orders converge on legal capacity, since ahliyyat al-wujūb arises from being human, and that the principle of removing hardship (rafʿ al-ḥaraj) parallels the obligation of reasonable accommodation. They diverge on the addressee of the obligation and the nature of the sanction. Modern law imposes a numerical quota on employers with fifty or more workers and enforces it through an administrative fine. Fiqh assigns a general duty to the public authority and society, based on the suitability of the work to the person's capacity and backed by religious and moral responsibility. The quota secures the quantity of employment, while the fiqhi principle of suitability determines its quality. On this basis, the chapter proposes six measures, among them a work-suitability assessment alongside the quota, a compensation claim in favour of the right holder, and the inclusion of workplace accessibility in quota inspection.

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The first, although subject to supervision, does not have regard to the suitability of the work to the person's power; the second, although it takes this suitability as its basis, carries no measurable counterpart. The provision of Article 50 of the Constitution, that no one may be made to work in jobs unsuited to his strength, shows that these two principles can meet within the same text, yet establishes a prohibition upon employment rather than giving rise to an employment obligation. Carrying the principle of suitability over to the side of obligation appears to be the most productive point at which the two orders can meet.

In the light of these findings, the answer given to the study's main problem may be summarised as follows: in the employment of persons with disabilities, the real issue is not the recognition of the right but the actual operation of the recognised right. Modern law has recognised the right and measured it, but has not supervised its quality; fiqh has determined the quality, but has not established the measure or the sanction. The solution, therefore, lies neither in the abolition of the quota nor in the enactment of the fiqhi duty into statute. It lies in the numerical obligation being regulated together with a criterion documenting the suitability of the work to the person and with a sanction producing a result in favour of the right holder.

That an institution concerning the employment of persons with disabilities in today's sense is not to be sought in classical fiqh does not mean that the matter cannot be addressed from the standpoint of fiqh. The theory of legal capacity, the classification of impediments to legal capacity, the condition of capacity in *taklīf*, and the principle of employment in a domain suited to the person offer a framework conducive to discussing the matter within its own conceptual order. Nonetheless, for this framework to be completed, the consequences that the contract of *ijāra* produces with regard to the disabled worker, the bearing upon this matter of the distinction between the *ajīr khāṣṣ* and the *ajīr mushtarak*, and the guarantee of livelihood provided by the allocations of *bayt al-māl* and zakat together with the practices of *waqf*, need to be examined on the basis of the classical sources. This line awaits an independent study.

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CHAPTER 6

DISABLED TRANSMITTERS AND THE SUSTAINABILITY OF HADITH TRANSMISSION: A STUDY CENTRED ON *TAHDHĪB AL-KAMĀL*

Muhammed Sadık ÖZBEK [1]

Abstract

This chapter examines how the rijāl literature recorded disability and how far the routes of hadith transmission remained accessible to transmitters with different types of disability. Using al-Mizzī's (d. 742/1341) Tahdhīb al-Kamāl fī asmāʾ al-rijāl as its corpus, the study searched the full text digitally for alqāb denoting disability and separated actual disability from inherited, metaphorical and nisba-derived usages. This yielded an inventory of seventy-nine persons, whose chronological and geographical distribution is analysed. A laqab of disability was a neutral means of identification outside the scheme of jarḥ, and the exception of taʿāruf formulated by al-Nawawī (d. 676/1277) gives this usage an ethical basis. A function-based table matching the eight routes of taḥammul and adāʾ with types of disability shows that only wijāda becomes inoperable in visual impairment and only samāʿ in hearing impairment, while all routes remain operable in restricted mobility. From these findings the chapter derives the principles of function-based assessment and of route variety, and proposes applying them to appointment in religious services and to accessibility in religious education. The inventory is published as an open data set.

Keywords: Hadith, rijāl literature, Tahdhīb al-Kamāl, disability, laqab, taḥammul and adāʾ, accessibility, function-based assessment

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and psychological conditions to the condition of *ḍabṭ* through a separate inventory of the relevant cases excluded from the present study. The third is to test whether the findings are reproduced by the same method, by applying the coding scheme established here to other *rijāl* works such as *Tahdhīb al-Tahdhīb*. The fourth is to assess current practices such as the sign-language sermon and the Braille muṣḥaf academically, by concrete criteria such as rate of access and user feedback.

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CHAPTER 7

ACCESSIBILITY IN ISLAMIC HISTORY: THE INTEGRATION OF PERSONS WITH DISABILITIES INTO URBAN SPACES, EMPLOYMENT AND SOCIAL LIFE

Senanur KARABULUT [1]

Abstract

Throughout history, the approach toward disability across many civilizations has predominantly been shaped by an exclusionary, stigmatizing, and passivizing perspective. In contrast, Islamic civilization initiated a paradigm shift that decoupled human dignity, legal capacity, and intrinsic worth from physical capabilities. In terms of scope, while this study primarily centers on early Islamic historical practices, it also addresses implementations in subsequent periods where relevant to illustrate historical continuity. The study examines a holistic vision of accessibility that spans from individuals with disabilities gaining access to worship and knowledge via jurisprudential concessions (rukhṣah), to their integration into urban space and social life; and from merit-based employment, commercial participation, and representation in public office, to state-guaranteed income security and institutional care services. Drawing upon this historical experience of Islamic civilization—which placed human dignity and social inclusion at its core—the chapter concludes by discussing policy recommendations that correlate these historical findings with contemporary national and international regulations.

Keywords: Islamic History, Disability, Accessibility, Disabled Ṣaḥābah, Employment.

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CHAPTER 8

RELIGIOUS EDUCATION FOR INDIVIDUALS WITH PHYSICAL DISABILITIES: PROBLEM AREAS, NEEDS AND A PROPOSAL FOR AN INCLUSIVE MODEL

Burak PEKCAN [1]

Abstract

This chapter examines the difficulties that individuals with physical disabilities encounter in religious education across three settings, namely formal education, non-formal religious education and the family, and it proposes an inclusive religious education model in response. The study was conducted through document analysis. Field research, national legislation, the international conventions to which Türkiye is a party and institutional curricula developed for particular disability groups were analysed along three axes: the nature of disability, accessibility and proposed solutions. The analysis shows that physical disability calls for an adjustment of access and participation rather than a simplification of content. The body of dispensations (rukhṣa) in Islamic jurisprudence already supplies the legitimating ground for such adjustment, yet this body of knowledge is insufficiently reflected in curricula and teaching materials. Because the problem areas are mutually dependent, the response has to be coordinated as well. The proposed model therefore consists of four components, namely curriculum, materials and environment, human resources and institutional coordination, each of which acquires distinct content in the three settings. The model is rendered operable through a learning outcome adaptation procedure, a three-tier institutional self-assessment framework and a set of indicators that can be monitored at the provincial level. The proposals are related to the accessibility and equality of opportunity criteria set out in the Convention on the Rights of Persons with Disabilities.

Keywords: Religious Education, Physical Disability, Inclusive Education, Accessibility, Equality of Opportunity.

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of operating the model offers a starting point for how such testing might be conducted at the provincial level. The full participation of individuals with disabilities in religious life is a broad area of responsibility encompassing architectural arrangement, jurisprudential dispensations, curriculum development and family guidance together. The share of this responsibility falling to the science of religious education is to carry the discussion of accessibility beyond physical arrangements and into the instructional process itself.

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