

*The Discourse of Disability in the Qur'an: A Methodological Application of  
Tafsīr Maqāṣidī Waṣfī 'Āsyūr Abū Zaid*

الخطاب حول الإعاقة في القرآن: تطبيق منهج تفسير مقاصدي لوصفي عاشور أبو زيد

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**Abstract**

*This paper aims to elaborate on transforming the meaning of the term disabled contained in the Qur'an. The existence of disabled vocabulary that is commonly understood is often interpreted in terms of locus and does not include nonphysical aspects. If it is elaborated further, one will find that the Qur'an discusses not only the physical aspects of people with disabilities but also nonphysical aspects, which are referred to as "theological defects," which, in the end, have no less significant impact on life. Thus, the second aspect – nonphysical disability/theological disability – is no less interesting to be studied by the author and still does not get enough attention. As for the application, the author uses the tafsir maqāṣidī which was initiated by Waṣfī 'Āsyūr Abū Zaid, accompanied by several semantic approaches to the Al-Qur'an Toshihiko Izutsu. Finally, the maqāṣid 'āmmah of the sample of the six verses with physical and nonphysical disabilities is that the Qur'an never considers physical disability as a form of deficiency.*

**Keywords:** Disability, Tafsīr Maqāṣidī, Waṣfī 'Āsyūr Abū Zaid

**الملخص**

تهدف هذه الكتابة إلى توضيح كيفية تغيير معنى مصطلح مختلف الوارد في القرآن. غالبًا ما يتم تفسير وجود المفردات المتنوعة والمفهومة بشكل عام من حيث المكان المادي ولا يغطي الجوانب غير المادية. في الواقع، إذا تم تفصيله بشكل أكبر، فسيجد أن القرآن لا يناقش الجوانب الجسدية للأشخاص ذوي الإعاقة فحسب، بل يتناول أيضًا الجوانب غير الجسدية التي يشار إليها باسم "العيوب العقائدية" والتي في النهاية ليس لها تأثير أقل أهمية على الحياة. وبالتالي، فإن الجانب الثاني – الإعاقة غير الجسدية / الإعاقة العقائدية – ليس أقل إثارة للاهتمام لدراسته من قبل المؤلف ولا يزال لا يحظى بالاهتمام الكافي. أما بالنسبة للتطبيق، فقد استخدم المؤلف طريقة التفسير المقاصدي التي طرحها وصفي عاشور أبو زيد مصحوبة بعدة مناهج دلالية للقرآن توشيهيكو إيزوتسو. أخيرًا، فإن تحليل مقاصد الأمة لعدة من الآيات الست ذات الإعاقات الجسدية وغير الجسدية هو أن القرآن لا يعتبر الإعاقة الجسدية أبدًا شكلاً من أشكال النقص.

**الكلمات الدالة:** إعاقه، معاق، تفسير مقاصدي، وصفي عاشور أبو زيد

## INTRODUCTION

Historically, the phenomenon of disability has emerged since before the arrival of Islam. This is evidenced by the condition of the Arabs, who are still closely referred to as the Jahiliah era, where the pre-Islamic conditions of life were very harsh societal representations, and the assessment of physical perfection was crucial for them. Regarding this, the Arabs viewed the existence of a physical disability as derived from sinful deeds and the result of being possessed by evil spirits. One of them is in some pre-Islamic religions in the Arabs. The book of Matthew explains that a person has a paralytic disease caused by the previous situation of many sins, so when these sins are taken up and forgiven by Jesus, that person can be healed and free from his paralysis.<sup>1</sup>

Although these problems have previously occurred, it has not been able to eliminate the negative views of inferiority often attached to the disabled.<sup>2</sup> As far as the searches have been done, the author has not found much previous literature that claims that physical disability is not considered a disability. In fact, in today's life, there have been physical disabilities who have not received much help to live their lives, but they are helping the lives of others. In addition, there is a negative stigma against people with disabilities, who are said to be a weak minority. The reality is that now they can compete high to show that they are no less potent than non-disabled people in general.<sup>3</sup>

The existence of a perception that understands that a disability itself is not a disability eventually gives rise to a shift in meaning. Thus, the author will strengthen this research by using the approach of Toshihiko Izutsu's Qur'anic semantic theory in examining the change in the definition of Disability from physical to nonphysical.<sup>4</sup> In addition, the author will use the *maqāṣidī approach* to elaborate on how the meaning of the term disability is transformed in the Qur'an. In the usual understanding, the vocabulary of the disabled – in the Qur'an – is often interpreted in the physical *locus*, not covering nonphysical aspects. If elaborated further, we will undoubtedly find that the Qur'an does not only discuss how to be disabled in the physical aspect. However, it is also the nonphysical aspects of this study that the author calls a "theological defect." And it is this second aspect that the authors will elaborate on in this study.

Therefore, the presence of this research finally makes it different from several previous literature reviews whose studies must focus on discussing disabilities in terms of the social, jurisprudence, and humanities realms. Through the discussion described above, the purpose of this study is to discuss the analysis of the interpretation of *maqāṣidī* and the form of contextualization of it in verses related to physical & nonphysical disabilities. Thus, this study will seek to clarify the existence of this nonphysical disability (theological disability). The premise of thinking must address this life in a balanced way: it must not be stagnant in matters of physical disability; however, it must continue on the nonphysical aspect. Thus, the existence of a *maqāṣid* from this life will proceed according to the proper path.

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<sup>1</sup> Mohammad Yazid Mubarak, "The Rights and Obligations of the Disabled Before and After Islam Came," *Journal of Islamic Academia* Vol. 6, no. No. 2 (June 2019): 127–28.

<sup>2</sup> Metra Naibaho, Hetty Krisnani, and Eva Nuriyah H., "Social Rehabilitation Program for People with Disabilities at Bina Daksa Budi Perkasa Social Orphanage in Palembang," *Proceedings of Research & Assessment to the Community* Vol. 2, no. No. 3 (2015): 335.

<sup>3</sup> Listyo Yuwanto, "Why Are Moral Defects Easier to Accept Than Physical Disabilities?," December 2022, [https://ubaya.ac.id/2018/content/articles\\_detail/232/Mengapa-Cacat-Moral-Lebih-Mudah-Diterima-Dibandingkan-Cacat-Fisik-.html](https://ubaya.ac.id/2018/content/articles_detail/232/Mengapa-Cacat-Moral-Lebih-Mudah-Diterima-Dibandingkan-Cacat-Fisik-.html).

<sup>4</sup> Ahmad Sahidah, *God, Man, and Nature: Toshihiko Izutsu's Perspective on the Relationship between God, Man, and Nature in the Qur'an*, 1 ed. (Yogyakarta: IRCiSod, 2018), 2018.

## RESEARCH METHODS

The type used in this research is *Library Research* (literature research) which is qualitative using a descriptive-analytical method. Then, the primer data source used by the authors in this study was only the book of interpretation according to the modern-contemporary period. The books of interpretation that represent the modern-contemporary period include (1) *Fī Zilāl Al-Qur'ān* and (2) *at-Tahhīr wa at-Tanwīr*.

In that example, the author uses secondary data sources, including *Naḥwa Tafsīr Maqāṣidī li Al-Qur'ān al-Karīm Ru'yah Ta'sīsiyyah li Manhaj Jadīd fī Tafsīr Al-Qur'ān*, *Method of Tafsīr Maqāṣidī* by Waṣfī 'Āsyūr Abū Zaid; and *The Relationship of God and Man: A Semantic Approach to the Qur'an* by Toshihiko Izutsu. Meanwhile, the existence of the *tafsīr maqāṣidī* Waṣfī 'Āsyūr Abū Zaid method and several approaches from the semantic theory of Toshihiko Izutsu used will be aimed at explaining the Qur'anic *maqāṣid* related to research topics as an effort to realize the human benefit. That way, the author will reveal the essential meaning, relational meaning, and *weltanschauung* (worldview) of the theme of disability which is one of the *maqāṣid* that the Qur'an wants to achieve in looking at the form of human equality.<sup>5</sup>

## RESULTS OF RESEARCH AND DISCUSSION

### A. Overview of the *Tafsīr Maqāṣidī* Method

The presence of *tafsīr maqāṣidī* is a method of interpretation that is seen as new, so that can use it to understand the Qur'an in the present century, where it is also relevant to be contextualized in diverse lives.<sup>6</sup> The emergence of the *tafsīr maqāṣidī* method is so important because it is intended as a form of renewal of various previous methods of interpretation that are useful for realizing human benefit. On the other hand, it is a new invention developed by today's cutting-edge scholars to contribute to the development of Quranic interpretation.<sup>7</sup> Concerning this method of *tafsīr maqāṣidī*, it is essentially composed of a combination of two words; *tafsīr* and *maqāṣid* affixed with *ya' nisbah*. The existence of the word *tafsīr* comes from the word *فَسْر*, which means 'the science that studies the Qur'an from the aspect of its guidance, which is derived from the intention that Allah desires with the limits of human ability.' Meanwhile, the term *maqāṣidī* itself is the plural form of the word *maqṣad*, which has its roots in lafaz *قَصْد*, where the meaning is "to mean or towards something." In other words, exposure to both definitions shows<sup>8</sup> That the *tafsīr maqāṣidī* method is a school of interpretation that seeks to reveal various logical purposes and meanings, both in general and partially around the Qur'an, aimed at realizing the benefit of the people.

On the other hand, the discussion of the *tafsīr maqāṣidī* method cannot be separated from the form of *al-maqāṣid al-'āmmah* (general purpose) and *al-maqāṣid al-juz'iyyah* (partial definition) contained in the *maqāṣid of the Qur'ān*. The use of *al-maqāṣid al-'āmmah* reveals the various general intentions outlined by the Qur'an. At the same time, *al-maqāṣid al-juz'iyyah* is intended to reveal the specific purpose of a theme, surah, verse, and lafaz and the

<sup>5</sup> Toshihiko Izutsu, *The Relationship between God and Man: A Semantic Approach to the Qur'an* trans. by Agus Fahri Husein, 1 ed. (Yogyakarta: PT. Tiara Discourse, 1997), 16.

<sup>6</sup> Umayyah, "Tafsir Maqashidi: Alternative Methods in the Interpretation of the Qur'an" Vol. 4, no. 1 (June 2016): 36.

<sup>7</sup> Waṣfī 'Āsyūr Abū Zaid Zaid, *Method of Tafsir Maqāṣidī* trans. by Ulya Fikriyati (Jakarta: Qaf Media Kreativa, 2019), 20–21.

<sup>8</sup> M. Ainur Rifqi and A. Halil Thahir, "Tafsir Maqasidi: Building Interpretation Paradigm Based on Mashlahah," *Millah Journal* Vol. 18, no. No. 2 (2019): 339–40.

core of the discussion. Thus, the emergence of some of the above aspects is very important to do as an endeavor in applying the *tafsīr maqāṣidī* method.<sup>9</sup>

## B. Portraits of Verses with Disabilities in the Qur'an

There have been many verses that deal with the problem of disability that can be traced through the book of *Mu'jam al-Mufahras li Alfāz Al-Qur'ān al-Karīm*. In this section, the author will examine the six verses of interpretation representing the various entities of the discourse of physical and nonphysical disabilities in the Qur'an.

### 1. Interpretation of Qur'anic Verses Related to Physical Disability

#### a. Good Treatment of Disabilities (QS. An-Nūr [24]: 61)

Islam is very aware of the limitations faced by them. Therefore, Allah provides a defense for the disabled by sending down a verse regarding the sign that they are allowed to eat together at the homes of their relatives. It can say that the presence of this verse is also evidence of concessions for them (blind, disabled, and sick people) to be allowed to eat in other people's homes. This is as stated in QS. An-Nur [24]: 61 follows:

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتْكُمْ مَفَاتِحٌ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ مِنْ عِنْدِ اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ٤

*"There is no hindrance to the blind, the lame, the sick, and yourself to eat (with them) in your house, in the house of your fathers, in the house of your mothers, in the house of your brothers and sisters, in the house of your brothers and sisters, in the house of your father's brothers who are men, in the homes of your father's sisters, in the homes of your mother's brothers, in the homes of your mother's sisters, (at home) that you have the key to, or (at home) your friends. There is no obstacle for you to eat with them or individually. When you enter those houses, you should give greetings (to their inhabitants, which means to salute) to yourself with a blessed and kind greeting from God's side. Thus God explains his verses to you that ye may understand."* (QS. An-Nūr [24]: 61)

In interpreting QS. An-Nūr [24]: 61, 'Izz ad-Dīn ibn 'Abd as-Salām (d. 660 H) understands that this verse speaks of a group of people who are reluctant to eat with their relatives due to physical factors that hinder them. This is because of the condition of blind people who cannot see what they serve, people who are limping, who cannot sit and squeeze to get their food, and sick people who eat their portions. So, these various obstacles make them feel a burden if they are presented with a banquet together with other healthy people.<sup>10</sup>

#### b. Islam Provides Convenience to the Disabled (QS. Al-Fath [48]: 17)

When Allah made it obligatory for Muslims to leave for jihad, Allah explained about people with real reasons. That is, they do not need to go to jihad, nor do they sin or be

<sup>9</sup> Waṣṣfi 'Āsyūr Abū Zaid, *Naḥwa Tafsīr Maqāṣidī li Al-Qur'ān al-Karīm Ru'yah Ta'sīsiyyah li Manhaj Jadīd fi Tafsīr Al-Qur'ān*, 1 ed. (Egyptian: Mofakroun, 2019), 13–14.

<sup>10</sup> 'Izz ad-Dīn ibn 'Abd as-Salām, *Tafsīr Al-Qur'ān al-'Aẓīm*, 1 ed., vol. 3 (Dubai: Jā'izah Dubay ad-Dauliyyah, 2014), 173–74.

given sanctions. The blind and the disabled can be called a group with permanent aging because they cannot carry out jihad duties. Meanwhile, a sick person is also a reason before he is declared healthy. Therefore, what becomes their problem is because of their physical condition, and not from their psychological condition. This is as stated in QS. Al-Fath [48]: 17 follows:

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

*"There is no sin against the blind, the lame, and the sick (if they do not join the war). Whoever obeys Allah and His Messenger, he will be put by Him into the heaven that flows under the rivers. But whoever turns away, he will be bezzled by Him with a poignant doom." (QS. Al-Fath [48]: 17)*

It is related to the interpretation of QS. Al-Fath [48]: 17, Fakhr ad-Dīn ar-Rāzī (d. 606 H) understood that the presence of the verse indicates an ability of the above three groups to abandon the obligation of jihad caused by the physical obstacles it faces. Among them are the blind, who are unable to face the enemy. The limping people who need the help of others to lead them to walk, and the sick people with chronic diseases. In other words, they also deserve remission to not participate in jihad because of their weak physical condition, which is impossible for them to avoid.<sup>11</sup>

#### c. The Importance of Applying Humanism to the Disabled (QS. 'Abasa [80]: 2)

In essence, the revelation of the first verse of this sura points to a very strong warning against the attitude of the Prophet (s). to 'Abdullāh ibn Umm Maktum. It can be said the existence of the meaning contained in the verse has taught about noble moral cultivation when living life with fellow human beings. Thus, the only parameter that should be used as a standard to judge the good and bad of a person is seen from the amount of righteousness to Him. This is also what ultimately should be applied when interacting with disabilities.

أَنْ جَاءَهُ الْأَعْمَى

*"Because a visually impaired man (Abdullah bin Ummi Maktum) has come to him." (QS. 'Abasa [80]: 2)*

He was responding to the interpretation of QS. 'Abasa [80]: 2, al-Qurṭubī (d. 671 H) in *al-Jāmi' li Ahkām Al-Qur'ān* says the reason the verse came down was because of the reproach of the Prophet's turning to 'Abdullāh ibn Umm Maktum. However, what Ibn Ummi Maktum did could be said to be disrespectful if he had known that the Prophet was busy with others and expected the Islamic faith of the mushriks. However, Allah still denounced the Prophet saw. So as not to disappoint the hearts of *ṣuffah* experts (indigent Muslims).<sup>12</sup>

## 2. Interpretation of Qur'anic Verses Relating to Nonphysical Disabilities

### a. Deaf and Mute for Lying to the Qur'an (QS. Al-An'ām [6]: 39)

The purpose of this verse is to point to the condition of disbelievers who eventually become deaf and mute when they are in the hereafter. Thus, they are likened to people

<sup>11</sup> Fakhr ad-Dīn ar-Rāzī, *Tafsīr al-Fakhr ar-Rāzī al-Musytahir bi at-Tafsīr al-Kabīr wa Maḥāṭih al-Gaib*, 1 ed., vol. 28 (Beirut: Dār al-Fikr, 1981), 93–94.

<sup>12</sup> Abū 'Abdillāh Muḥammad ibn Aḥmad ibn Abū Bakr Al-Qurṭubī, *al-Jāmi' li Ahkām Al-Qur'ān* trans. by Mahmud Hamid Uthman, 1 ed., vol. 20 (Jakarta: Pustaka Azzam, 2007), 86–88.

who cannot hear with their ears and cannot speak with their tongues. This happened because they rejected clear arguments and valid proofs they should have accepted. On the other hand, their lives are also hindered by darkness from examining things that should be seen. Meanwhile, their deaf and mute condition causes them to grow darker without the presence of light that can be seen. Thus, their senses were just like useless clothes at that time. This is as explained in QS. Al-An'ām [6]: 39 follows:

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ مَن يَشَاءِ اللَّهُ يَضِلُّهُ وَمَن يَشَاءِ اللَّهُ يَهْدِهِ عَلَى صِرَاطٍ مُسْتَقِيمٍ

*"And those who lie about Our verses are deaf, mute and in complete darkness. Whoever is desired by God (in misguidance), is undoubtedly misled by Him. And whosoever is desired by God (to be instructed), he will undoubtedly make him upon the straight path."* (QS. Al-An'ām [6]: 39)

Regarding the interpretation of QS. Al-An'ām [6]: 39 above, Sayyid Quṭb (d. 1386 H) understands that the above verse explains that this verse speaks of the nature of deaf and hard-of-hearing people who do not believe in the existence of truth. However, it is given in other forms and events. As for those who lie about God's verses, they essentially have a damaged hearing apparatus. Thus, they cannot hear. After all, they are deaf, unable to speak because they are mute, and unable to see because they are immersed in darkness.<sup>13</sup>

#### **b. Blind for Turning Away from God's Warning (QS. Ṭāhā [20]: 124)**

Someone who is cut off from God's grace can be said to have a little life even though it looks very luxurious and comfortable. The narrowness is due to the disconnection from God and the loss of peace from Him. In the end, the heart will not feel calm except in the shade of Allah and will not feel beautiful unless it adheres to His Shari'a. Thus, misery in life can be seen from a person's lack of faith in what Allah has ordained for him. This is as explained in QS. Ṭāhā [20]: 124 follows:

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى

*"Whoever turns away from my warning, then indeed for him a narrow life. We will collect them on the Doomsday in a blind state."* (QS. Ṭāhā [20]: 124)

In elaborating on the interpretation of QS. Ṭāhā [20]: 124, Ibnu Katsīr (d. 774 H) argues that the above verse speaks of those who oppose and turn away from God's commands and do not take instructions from Him. These people deserve a little life in the world, so there will be no tranquility or spaciousness in their bosoms. Although outwardly, they are so happy that they have obtained different happiness, as long as their hearts are not sincere in accepting beliefs and instructions, they are not in doubt and doubt, which is part of the narrowness of life.<sup>14</sup>

#### **c. Blind for Not Accepting the Truth (QS. Al-Ḥajj [22]: 46)**

QS. Al-Ḥajj [22]: 46 talks about the destruction of the former people who did not heed the lessons and advice given to them. This is also still related to the central theme, which explains the call to all humans to fear Allah and have a fear of the Last Day. The existence of that day is described as a very powerful and frightening event. In this awesomeness, those who deny and argue against Allah's commands will surely go

<sup>13</sup> Sayyid Quṭb, *Tafsir Fi Zilalil Al-Qur'an: Under the Auspices of the Qur'an* trans. by As'ad Yasin, 1 ed., vol. 4 (Jakarta: Gema Insani Press, 2004), 76.

<sup>14</sup> 'Abdullāh ibn Muḥammad ibn 'Abd ar-Raḥmān ibn Ishāq, *Tafsir Ibn Katsir* trans. by M. Abdul Ghoffar, 1 ed., vol. 5 (Bogor: Pustaka Imam asy-Syafi'i, 2003), 424–25.

astray because they have followed Satan's instructions. This is as explained in QS. Al-Ḥajj [22]: 46 follows:

أَقَلَّمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

"Don't they walk the earth so that their hearts can understand or their ears can hear. Verily it is not the eyes that are blind, but the blind ones are the hearts that are in the bosom." (QS. Al-Ḥajj [22]: 46)

In interpreting QS. Al-Ḥajj [22]: 46, Muḥammad aṭ-Ṭāhir ibn 'Āsyūr (d. 1393 H) in *Tafsīr at-Taḥrīr wa at-Tanwīr* is of the view that the above verse still continues the discussion of the previous verse which talks about the situation of the earlier people. Namely, in this verse God asks astonished at those who are reluctant to take lesson against those who have lied to his Prophets. Meanwhile, the meaning of the word 'aql in verse يَعْقِلُونَ بِهَا قُلُوبٌ is to hint at the existence of a heart that can be said to be a tool for knowing. In other words, reason can be leaned on the heart because the heart is the place of reason, just as the ear is the place of the hearing.<sup>15</sup>

### C. Analysis of the *Tafsīr Maqāṣidī* Method of the Verses of the Disabled

In this section, the author will analyze the *maqāṣid 'āmmah* and *maqāṣid khāṣṣah* contained in the interpretation of the verses of the disabled.

#### 1. *Maqāṣid 'Āmmah* on the General Theme of Disability in the Qur'an

Knowing the *maqāṣid* contained in the general theme of disability, the author will analyze some lafaz of disability using only a few semantic approaches of the Qur'an Toshihiko Izutsu as a different theory. Beginning with the search for the basic meaning of the physical disability itself, lafaz الْأَعْمَى is the isim *fā'il* (subject) form of the word عَمِيَ – عَمَى – يَعْمَى ('amiya– ya'mā–'amā) which means loss of sight as a whole. This is like a person who is blind in his eyes because he cries too often and is drained of tears. In addition to the lafaz, other words hint at the discourse of physical disabilities. The term الْأَعْرَج <sup>16</sup> includes the isim *fā'il* (subject) form of the word عَرَجَ – يَعْرجُ ('arija – ya'raju) which means الظلع (limping).<sup>17</sup>

However, among several issues that examine the discourse of physical Disability above, there have also been various meanings of physical disability that can draw into context in nonphysical space, which ultimately leads to a relational sense. For example, when the Qur'an comes with a relational meaning, then there is a meaning of QS. Al-An'ām [6]: 39, that infidels who lie about Allah's verses are likened to deaf people who will not listen to all the cries of goodness, and they are likewise the same as a mute person who cannot tell the nature of the truth he knows from Islam. So it is said that this kind of condition is more devastating than the physical aspect as mentioned in the original meaning; mute and blind in a physical context.

Based on the shift in meaning contained in the *maqāṣid 'āmmah* related to physical and nonphysical disabilities above, it can finally form a *weltanschauung* of <sup>18</sup> Muslims are the

<sup>15</sup> Muḥammad aṭ-Ṭāhir ibn 'Āsyūr, *Tafsīr at-Taḥrīr wa at-Tanwīr*, vol. 17 (Tūnis: ad-Dār at-Tūnisiyyah li an-Nasyr, 1984), 289–90.

<sup>16</sup> Ibn Manẓūr, *Lisān al-'Arab* (Cairo: Dār al-Ma'ārif, t.t.), 3115.

<sup>17</sup> Ḥātim Ṣāliḥ az-Zāmin, "Shi'r Suwaid ibn Karrā'al-'Uklī," *Al-Maurid Magazine*, 1979, 160.

<sup>18</sup> Izutsu, *The Relationship between God and Man: A Semantic Approach to the Qur'an*, 3.

ultimate goal of Toshihiko Izutsu's semantic approach to finding meaning across the board for vocabulary studies in the Qur'an. From this analysis, it is then proven that the Qur'an never regards physical disability as a deficiency. On the contrary, this nonphysical disability is what should be said as a real shortcoming. Thus, the presence of *this weltanschauung* is essentially one of the *maqāṣids* that the Qur'an seeks to achieve in response to this common theme of disability.

## 2. *Maqāṣid Khāṣṣah* of Each Verse of the Disabled

In revealing the existence of *maqāṣid khāṣṣah* contained in these verses on disability, the author will examine six verses that can represent various discourse entities of the discourse of physical and nonphysical disabilities in the Qur'an.

### a. **Embodying Caring and Helpful Attitudes (QS. An-Nūr [24]: 61)**

The presence of *maqāṣid khāṣṣah* contained in QS. An-Nūr [24]: 61 certainly cannot be separated from the emergence of *maqāṣid 'āmmah*, which examines the verses of the disabled. As for when talking about the *maqāṣid sūrah* on the central theme of this letter, it essentially hints at the existence of the virtues of customs, values, and ethics applied in personal life as well as social life.<sup>19</sup> Then, when viewed based on *maqāṣid āyat*, the verse speaks of the absence of guilt towards the disabled who eat at the homes of their relatives.

On the other hand, the presence of QS. An-Nūr [24]: 61 can also be studied through word analysis in terms of language rhetoric (*balāghah*). In verse *لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْمَرِيضِ عَلَى الْأَعْرَجِ حَرْجٌ* has demonstrated the style of *itnāb* language with *at-tikrār* (repetition) of lafaz *حَرْجٌ* whose purpose is to reinforce the law of the elimination of sin against people who have *uzur syara'*. Understandably, the existence of *maqāṣid kalimāt* from this verse speaks of the affirmation of the law for the elimination of sin against those who have a *syara'*.<sup>20</sup>

Thus, with the presence of various analyses carried out above. The author has discovered a meaning contained in the verse. Therefore, if it is reviewed through the perspective of the tafsīr maqāṣidī method, then *the maqāṣid khāṣṣah* of QS. An-Nūr [24]: 61 is to manifest a caring and helpful attitude towards people with disabilities.

### b. **Providing Convenient Access to the Disabled (QS. Al-Fath [48]: 17)**

The central theme of this *maqāṣid sūrah* is to speak of Allah's promise to the Believers that they would gain a great victory over the spread of Islam after the conquest of the city of Mecca. This finally strengthened the hearts of Muslims against the emergence of Bedouin Arabs who did not want to go with the Messenger of Allah during the Hudaibiyah incident.

Meanwhile, *this maqāṣid āyat* speaks of eliminating sin against those who have used it if they do not participate in the struggle and witness the war with the Believers. This is because they are a group excluded from God's threats. Thus, there is a disability that exists in them that prevents them from obtaining the obligation to jihad.<sup>21</sup>

On the other hand, the presence of language rhetoric (*balāghah*) can also the presence be used to examine clause analysis. Relating QS can also do the existence of this verse.

<sup>19</sup> Wahbah az-Zuhailī, *Tafsir al-Munir* trans. by Abdul Hayyie al-Kattani, 1 ed., vol. 9 (Jakarta: Gema Insani, 2013), 400–401.

<sup>20</sup> Aḥmad al-Hāsyimī, *Jawāhir al-Balāghah fī al-Ma'ānī wa al-Bayān wa al-Badī'* (Beirut: al-Maktabah al-'Aṣriyyah, t.t.), 201–2.

<sup>21</sup> Aḥmad Muṣṭafā al-Marāgī, *Translation of Tafsir al-Maragi* trans. by Bahrūn Abubakar, 2 ed., vol. 26 (Semarang: PT. Toha Putra, 1993), 169.

Al-Faḥ [48]: 17 with the previous verse. Namely, between the two verses, it is found that the number of *mu'tariḍah* (insert sentences).<sup>22</sup> Whose function is to affirm that lafaz *الْأَعْمَى*, *الْمَرْيُضُ* and *الْأَعْرَجُ* are not included in the *khīṭāb* as persons subject to punishment for those who turn away from the war. Therefore, the existence of the sentence *فَإِنْ تَطِيعُوا* is *يُؤْتِكُمْ اللَّهُ أَجْرًا حَسَنًا* the *taẓyīl* which is the end of the verse of QS. Al-Faḥ [48]: 16. Understandably, the *maqāṣid kalimāt* of this verse is to address the existence of exceptions to special persons who are not subject to punishment for renouncing war.<sup>23</sup>

Thus, the presence of various analyses carried out above, finally, the author has discovered a meaning contained in the verse. Therefore, if viewed through the perspective of the *tafsīr maqāṣidī* method, then the *maqāṣid khāṣṣah* of QS. Al-Faḥ [48]: 17, i.e., providing easy access to people with disabilities by eliminating difficulties in worship. In this case, they have been given the elimination of the sin of leaving the war because of their physical incapacity they have.<sup>24</sup>

#### c. Implementing Social Equality for the Disabled (QS. 'Abasa [80]: 2)

Sejatinya, the central theme that became the *maqāṣid sūrah* of QS. 'Abasa [80]: 2 this is to speak of the existence of an injunction to equalize attention to all humanity by not distinguishing the social status between rich and poor. Thus, when the Qur'an wishes to give advice and warnings to sensible people so they may be able to consecrate upon it, Allah confronts the teaching equally to all his servants without exception.<sup>25</sup>

Meanwhile, they can also use word analysis and clauses to find their *maqāṣid*. Starting with the analysis of the word, the author will examine it in terms of syntax (*nahwu*), i.e., actually, lafaz *أَنْ جَاءَهُ الْأَعْمَى* it is a form of *maṣḍar mu'awwal* that previously contained the <sup>26</sup>wasted *lām al-jar* (*لَأَنْ جَاءَهُ الْأَعْمَى*). The existence of *lām al-jar* is essentially *lām at-ta'līl* which is used to *jar* the word after it and to make the next word the reason for something described in the previous sentence.

Thus, the presence of various analyses carried out above, finally, the author has found a meaning contained in the verse. Therefore, if viewed through the perspective of the *tafsīr maqāṣidī* method, then the *maqāṣid khāṣṣah* of QS. 'Abasa [80]: 2 affirms the importance of applying social equality in providing attention and teaching to all humanity.

#### d. Prohibition to Lie about the Qur'an (QS. Al-An'ām [6]: 39)

Speaking of QS. Al-An'ām [6]: 39, essentially the central theme that became the *maqāṣid sūrah* was to contain the points of rebuttal to the apostates and heretics who complained about the resurrection. In that case, down comes QS. Al-An'ām as a whole is evidence of their untruthfulness.

Meanwhile, the existence of letter and clause analysis can also be used as an instrument to find its *maqāṣid*. Starting with the analysis of letters, the author will examine them in terms of syntax (*nahwu*), i.e., in fact, the verse *كَذَّبُوا بِآيَاتِنَا الَّذِينَ* it is the *number of musta'nafah* whose beginning of the verse is preceded by the letter *wāw*

<sup>22</sup> al-Hāsyimī, *Jawāhir al-Balāgh fī al-Ma'ānī wa al-Bayān wa al-Badī'*, 203–4.

<sup>23</sup> Muḥammad aṭ-Ṭāhīr ibn 'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, vol. 26 (Tūnis: ad-Dār at-Tūnisiyyah li an-Nasyr, 1984), 172.

<sup>24</sup> Bahtsul Masail PBNU, *Fiqh Strengthening Persons with Disabilities*, 1 ed. (Jakarta: Lembaga Bahtsul Masail PBNU, Lembaga Bahtsul Masail PBNU), 30.

<sup>25</sup> Wahbah az-Zuhailī, *Tafsīr al-Munīr* trans. by Abdul Hayyie al-Kattani, 1 ed., vol. 15 (Jakarta: Gema Insani, 2013), 377.

<sup>26</sup> Alī al-Jārim and Muṣṭafā Amīn, *an-Nahwu al-Wāḍiḥ fī Qawā'id al-Lughah al-'Arabiyyah*, vol. 3 (Cairo: Dār al-Ma'ārif, t.t.), 21.

*isti'nāf*. The letter wāw *isti'nāf* can also be referred to as *wāw ibtidā'*, where the letter is a sign of the existence of a sentence that has nothing to do with the previous sentence. Likewise, the presence of the letter in a *number* is characteristic that the kalam is at the beginning of the paragraph in front of the *isim*, *fi'il*, or letter.<sup>27</sup>

Thus, the presence of various analyses carried out above, finally, the author has discovered a meaning contained in the verse. Therefore, if viewed through the perspective of the *tafsir maqāṣidī* method, then *the maqāṣid khāṣṣah* of QS. Al-An'am [6]: 39 speaks of the prohibition against humanity from lying to the Qur'an and the call to follow all its truths.<sup>28</sup>

#### e. The Command to Cling to Religion (QS. Ṭāhā [20]: 124)

As for the central theme regarding the conversation in QS. Ṭāhā [20]: 124, the essence of this *maqāṣid sūrah* is that it contains hints of the benefits of the Qur'anic stories and threats to those who have abandoned the verses of Allah for never wanting to accept the teaching.<sup>29</sup> In this case, they deny that bad deeds for turning away from the Qur'an's instructions will not be possible if one day it also gets a bad reply in the afterlife. Therefore, Allah refuted it by torturing the unbelievers of the Apostles and His book.

Meanwhile, the analysis of letters and clauses can also be used to find the *maqāṣid*. Starting with the analysis of letters, the author will examine them in terms of syntax (*nahwu*), i.e. the letter مَن contained in the verse وَمَنْ أَعْرَضَ عَنْ ذِكْرِي it is *adāt asy-syarf*, and lafazis عَنْ ذِكْرِي to be *fi'il syarf*. Then next in the sentence فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا, the letter ف becomes *rābiṭ li jawāb asy-syarf*, where thereafter it is the *sum of ismiyyah* (ضَنْكًا لَهُ مَعِيشَةً) which was previously preceded by *ḥarf at-taukid* إِنَّ.<sup>30</sup>

Thus, the presence of various analyses was carried out above. Finally, the author has discovered a meaning contained in verse. Therefore, if viewed through the perspective of the *tafsir maqāṣidī* method, then *the maqāṣid khāṣṣah* of QS. Ṭāhā [20]: 124 indicates a command to humanity to cling to religion and a prohibition against denying His instructions.<sup>31</sup>

#### f. The Encouragement to Mankind to Take Lessons (QS. Al-Ḥajj [22]: 46)

They were related to QS. Al-Ḥajj [22]: 46, essentially the central theme that is spoken of in this *maqāṣid sūrah* is that it contains the attitude of the infidels who lie about the truth of Allah's verses and the account of the destruction of the earlier peoples that prevailed against the Apostles sent to them. Likewise, they have been disobedient and worshipped a God who should not worship. Therefore, the presence of the *maqāṣid āyat* speaks of the existence of a state of infidels who the eyes of their hearts have blinded because they cannot see the true truth he has given. Although their

<sup>27</sup> Asep Fathurrohman and Mira Rubiawati, "Analysis of the Meaning and Function of Wawu Letters in Yaasiin and ar-Rahman Letters and Their Implications in Nahwu Learning," *Journal of Arabic Language Base Education and Islamic Studies* 1, no. 1 (March 2017): 13.

<sup>28</sup> Wahbah az-Zuhailī, *Tafsir al-Munir* trans. by Abdul Hayyie al-Kattani, 1 ed., vol. 4 (Jakarta: Gema Insani, 2013), 186.

<sup>29</sup> Wahbah az-Zuhailī, *Tafsir al-Munir* trans. by Abdul Hayyie al-Kattani, 1 ed., vol. 8 (Jakarta: Gema Insani, 2013), 445.

<sup>30</sup> Muṣṭafā Galāyaini, *Jāmi' ad-Durūs al-'Arabiyyah: Mausū'ah fi Ṣalāsah Ajza,* vol. 2 (Beirut: al-Maktabah al-'Aṣriyyah, t.t.), 191–92.

<sup>31</sup> Aḥmad Muṣṭafā al-Marāgī, *Translation of Tafsir al-Maragi* trans. by Bahrūn Abubakar, 2 ed., vol. 16 (Semarang: PT. Toha Putra, 1993), 295.

eyesight was still healthy and not blind, their hearts were completely blinded to be able to accept the argument of God shown to them.<sup>32</sup>

On the other hand, one can also use the presence of language rhetoric (*balāghah*) to examine clause analysis. In the verse, the presence of the letter hamzah (أ) contained in the sentence *أَلَمْ يَسِيرُوا فِي الْأَرْضِ* is a type of *kalām insyā' ṭalabī* which contains the sentence *istifhām ta'ajjubī*.<sup>33</sup> The existence of the verse is essentially related to the discussion of the previous verse; فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا on QS. Al-Ḥajj [22]: 45. As stated, the meaning of the context of the verse tells of the circumstances of the people who traveled on the face of the earth, but they could not take lessons from the things that occurred the earlier peoples who lied to the Prophets.

The author has finally found meaning in verse through various analyses carried out above. Therefore, if viewed through the perspective of the tafsīr maqāṣidī method, then the *maqāṣid khāṣṣah* of QS. Al-Ḥajj [22]: 46 indicates an impulse for humanity to take lessons from the destruction of the ancients that have been destroyed. Thus, in the discussion that the author has described above, the author will group them in tabular form to make it easier for the reader to understand the *maqāṣid 'āmmah* and *maqāṣid khāṣṣah* from the verses on Disability.

**Table II: Maqāṣid of the Qur'ān of the Verses of the Disabled**

Surah Name	Maqāṣid 'Āmmah	Maqāṣid Khāṣṣah	Maqāṣid Sūrah	Maqāṣid Āyāt	Maqāṣid Kalimāt
QS. An-Nūr [24]: 61	The Qur'an never	The manifestation of a caring and help attitude	Attitude in personal and social life	Relief disabled to eat at relatives	The imposition of law on the <i>syar'i</i>
QS. Al-Fath [48]: 17	considers physical disability as a form of deficiency,	The presence of easy access to people with disabilities	The Believers who won at <i>Fath al-Makkah</i>	The elimination of sin over the one who has the <i>uzur syar'i</i>	Dispensation against people who did not participate in the war
QS. 'Abasa [80]: 2	but on the contrary, it is this nonphysic	Implementing social equality for people with disabilities	A rule to do justice to all human beings	Teaching Muslims to glorify someone	Allah's attitude in rebuking His

<sup>32</sup> Aḥmad Muṣṭafā al-Marāḡī, *Translation of Tafsir al-Maragi* trans. by Bahrūn Abubakar, 2 ed., vol. 17 (Semarang: PT. Toha Putra, 1993), 215.

<sup>33</sup> Alī al-Jārim and Muṣṭafā Amīn, *al-Balāghah al-Wāḍiḥah: al-Bayān, al-Ma'ānī, al-Badī'* (Cairo: Dār al-Ma'ārif, t.t.), 139, 170.

	disability that lacks.				Messenger's mistakes
QS. Al- An'ām [6]: 39		Prohibition against lying to Qur'an	Denial to those who lie on the day of the Risen	For the ignorant infidels because they have little knowledge	Negation <i>adāt-tasybīh</i> , which explains the word and its essential meaning
QS. Ṭāhā [20]: 124		The command to cling to religion.	A call to those who have forsaken His verses	Reward against those who turn away from the qur'anic warnings	The existence of <i>muqābalah</i> opposite in meaning in one talk
QS. Al- Ḥajj [22]: 46		Encouragement to Muslims to take lessons	The story of the perishing of the earlier peoples who prevailed over <i>ẓalim</i>	The infidels blinded by the eyes of their hearts	Clues over people who are unable to take the lesson from the event

#### D. Contextualization to Find Justice of the Meaning of Disability in the Qur'an

As in the previous discussion of the sub-sub, the author has finished presenting the analysis of the *maqāṣid 'āmmah* and *maqāṣid khāṣṣah* contained in each interpretation of the disability verses. There is this section, and the author will contextualize it to find justice for the meaning of disability in the Qur'an.

##### 1. Conducting Life Skill Empowerment Program

Concerning QS. An-Nūr [24]: 61, the mufasir understood that the verse relates to *asbāb an-nuzūl*, which describes the situation of believers who were then reluctant to eat a meal with the disabled at the dinner table. Islam is well aware of the limitations faced by them. So, they are also allowed to eat together at their relatives' homes without feeling ashamed and inferior to their physical condition. Therefore, the descent of the verse is a gesture of

tolerance, and helping fellow human beings should do that. It is also actually a command of Allah to His servants, which has been mentioned in the Qur'an in<sup>34</sup> QS. Al-Mā'idah [5]: 2.

In this case, the existence of a form of empathy and help towards others can be contextualized by efforts to increase social awareness through life skills empowerment programs for people with disabilities. Meanwhile, the essence of the *Wisma Cheshire Foundation has been found in Indonesia*.<sup>35</sup> Which has been established for a long time since 1974. The skills programs provided by the empowerment institution are quite a lot offered, including; *handicrafts, woodwork; Additional Skills; Healthcare Courses, Additional Skills, Healthcare Courses, and Young Voice Indonesia*.<sup>36</sup>

## 2. Providing Accessibility in Public Services

The mufasir understands the presence of QS. Al-Fath [48]: 17 speaks of the elimination of sin against people with disabilities not to follow the obligation of war because of the *uzur syar'i* that hinders it. Therefore, they have received waivers so that they do not have to jihad and are not sanctioned against them. In addition, Islam also provides a concept of convenience for His servants who are experiencing difficulties in their physical limitations. The existence of this gesture has essentially been mentioned a lot.<sup>37</sup>, one of which is in QS. Al-Baqarah [2]: 185.

In this case, the existence of a remission regarding the elimination of the obligation to fight can be contextualized by the provision of accessibility in public services that make it easier for them to be mobile. Meanwhile, in Indonesia itself, at least seven disability-friendly facilities have been implemented that it uses in various angles, including Disability-Friendly Public Transportation, Disability-Friendly Special Elevators, Braille Libraries for the Blind, Special Disability-Friendly Toilets, Special Guide Paths for the Disabled (*Guiding Block*), Disability-Friendly Taxi Service, and Disability-Friendly Special Bus. Thus, the presence of various disability-friendly facilities above proves that Indonesia itself has begun to implement public service accessibility, whose implementation is based on the concept of convenience contained in the Qur'an.<sup>38</sup>

## 3. Providing Protection of the Rights of Persons with Disabilities

Talk about QS. 'Abasa [80]: 2, the mufasir argues that the verse relates to *asbāb an-nuzūl*, which describes the coming of Ibn Umī Maktūm to the Apostle while he was proselytizing. Since Ibn Umī Maktūm was a blind man who could not see the busyness of the Apostle, he asked him to be given instructions, so the Apostle turned away from him and faced the other direction. The presence of that event eventually became the backdrop of this verse.<sup>39</sup>

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<sup>34</sup> as-Salām, *Tafsīr Al-Qur'ān al-'Aẓīm*, 3:173–74.

<sup>35</sup> Cheshire Foundation Indonesia 2022, "About Us: Yayasan Cheshire Indonesia," December 2022, <https://wismacheshire.com/about-us/>.

<sup>36</sup> Mia Maisyatur Rodiah, "Empowerment of Disability Groups through Handicraft and Woodwork Skills Activities at the Wisma Cheshire Foundation in South Jakarta" (Thesis, Jakarta, Syarif Hidayatullah State Islamic University, 2014), 50, 63.

<sup>37</sup> Sayyid Quṭb, *Tafsīr Fi Zilalil Al-Qur'an: Under the Auspices of the Qur'an* trans. by As'ad Yasin, 1 ed., vol. 10 (Gema Insani Press, 2004), 392.

<sup>38</sup> Qonita Chairunnisa, "7 Disability-Friendly Disabilities that Must Be Optimized in Indonesia Must Be Maintained Together," December 2022, <https://www.rukita.co/stories/fasilitas-penyandang-difabel/>.

<sup>39</sup> As-Suyūṭī, *Asbabun Nuzul Causes of the Descent of Qur'anic Verses* trans. by Andi Muhamad Syahril, 2 ed. (Jakarta: Pustaka Al-Kautsar, 2015), 586.

The presence of people with disabilities has gained a high and noble position in the perspective of the Qur'an. Islam sees that they also deserve social equality and deserve protection they deserve. This is also in line with the Qur'an verses, which hint at the importance of upholding human values and the prohibition against discrimination against fellow human beings in QS. Al-Ḥujurāt [49]: 11.

In this case, it can contextualize the existence of a form of social equality for people with disabilities by protecting the right of persons with disabilities to obtain a decent life. One of the implementations of the protection of disability rights is to provide him with opportunities to get a job that is appropriate for his life. While in Indonesia itself, a PT. Trans Retail Indonesia (Carrefour) has recruited its employees from the disabled community.<sup>4041</sup>

#### 4. The Occurrence of Acts of Terrorism in Indonesia

The mufasir argues that it is QS. Al-An'ām [6]: 39 describes a *tamśīl* (parable) against the apostates who lie to the verses of the Qur'an. In this case, they are called deaf and hard-of-hearing people in the dark due to their lives being perverted from the creed and far from the truth. Thus, there is a deafness factor that prevents them from being able to listen to the instructions of the person guiding them. Likewise, silence will prevent them from seeking clues from those who pass through. Finally, the darkness of life will always envelop them to be reluctant to look to the path of truth.<sup>42</sup>

In responding to this discourse related to nonphysical disabilities (theological disabilities), the context discussed will certainly be different from the discourse on physical disabilities previously mentioned. It can say that the discussion of nonphysical disability verses is essentially a form of the connotation that explains people who are deaf and hard of hearing because they have lied to the Qur'an. God wants them to be in misguidance and to keep them away from the straight path. Therefore, the Qur'an hints with another verse about behavior essentially carried out as found in QS. Al-Ankabūt [29]: 68.

According to the author, the presence of scholars who interpret the verse as a form of lying about the Qur'anic verse is still relevant to the current conditions. If contextualized, it can be seen from the emergence of acts of terrorism that have repeatedly occurred in Indonesia over the past decade. The motives for the emergence of this act of terrorism vary, one of which is the meaning of verses of the Qur'an, which are often interpreted to support radicalism. Therefore, they lie in the name of religion by stating that their actions are a form of a religious order to jihad and defend Islam. The emergence of terrorism did not only occur in Indonesia, but several other countries also felt it.<sup>43</sup>

Thus, the presence of acts of terrorism is an example of theological disability (nonphysical disability), which is very detrimental and affects aspects of state life. This can be proven by the consequences produced afterward, including the emergence of many casualties who suffered serious injuries, the decline in the economic quality of the community, harming national economic stability, and even threatening the security and peace of the country.<sup>44</sup> In

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<sup>40</sup> "PT. Trans Retail Indonesia," March 3, 2022, <https://bigtalent.id/company/pt-trans-retail-indonesia-56>.

<sup>41</sup> "Carrefour Hires 100 People with Disabilities," March 3, 2022, <https://finance.detik.com/berita-ekonomi-bisnis/d-2702121/carrefour-pekerjakan-100-penyandang-difabel>.

<sup>42</sup> Ibn 'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, 1984, 17:218–19.

<sup>43</sup> Michael Seno Rahardanto, "Examining a Number of Possible Causes of Acts of Terrorism: A Socio-Clinical Study," *Experientia Journal* 1, no. 1 (November 2012): 73–74.

<sup>44</sup> Nugi Mohammad Nugraha, "The Impact of Acts of Terrorism and Deradicalization Efforts to Handle Socioeconomic Conditions," *Journal of Industrial Technology and Management* 5, no. 1 (February 2019): 33.

other words, the existence of such theological disability is much more severe because it can occur for a lifetime.

## 5. The Presence of the Phenomenon of Shia Behavior

They were speaking of QS. *Ṭāhā* [20]: 124, the mufasir understands that the existence of the verse relates to those who oppose and turn away from God's commands and do not take instructions from Him. These people deserve a little life in the world so that there will be no tranquility or spaciousness in their bosoms. They also felt his chest narrow and tight due to his misadventure. Although outwardly, they are so happy that they have gained different happiness, as long as their hearts are not sincere in accepting beliefs and instructions, they remain in doubt, and doubt is part of the narrowness of life.<sup>45</sup>

As the author alluded to in the previous verse, the fact is that the discussion that the author is reviewing is still talking about nonphysical disabilities (theological disabilities). Arguably, this discussion of theological defects describes the man who was blinded in his eyes on the Day of Judgment because he turned away from His warning. God wants them to be in misguidance and to keep them away from the straight path. Therefore, the Qur'an further hints with another verse about the behavior that is essentially carried out as contained in the QS. *Al-Kahf* [18]: 57.

According to the author, the presence of scholars who interpret the verse as a form of turning away from God's warnings and instructions is still said to be relevant to the current situation. If contextualized, the problem can be seen from the emergence of the phenomenon of cheating behavior that believes in another form of a power stronger than God. They believed in entities other than God, so they eventually turned away from the instructions and warnings He had given. There are many varieties of these actions, including shamanic practices, visiting gifts, believing in divination, using amulets, performing witchcraft acts, and so on.<sup>46</sup>

Thus, cheating behavior is an example of theological disability (nonphysical Disability), which is very detrimental and affects aspects of personal and religious life. This can be proven by the consequences produced afterward, including damaging the creed of one's faith, harming, suffering, and even killing many casualties, to breaking the ropes of the brotherhood of people and society. In other words, the existence of such theological disability is much more severe because it can occur for a lifetime.

## 6. The Emergence of a Form of Misguided Flow

The mufasir understands that QS. *Al-Hajj* [22]: 46 describes a *tamśīl* (parable) of infidels who would not use their inner eyes to accept the truth they had gained. Likewise, they do not take any clues from the events. They should travel on earth using their hearts and ears to understand and hear the lessons learned from the destruction of earlier peoples. However, they never did it all, never even thought, pondered, or did not take a single lesson from the story left by the previous people.<sup>47</sup>

As the author has previously explained, the fact is that the discussion that the author is currently reviewing is still talking about nonphysical disabilities (theological disabilities). Arguably, this discussion of theological defects is a description of a man blinded by his eyes because he does not want to use his heart to understand and his ear to hear in accepting the

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<sup>45</sup> Ibn Ishāq, *Tafsir Ibn Katsir*, 5:424–25.

<sup>46</sup> Yuda Prinada, "Sejarah Indonesia: Sejarah Massacre Dukun Santet di Banyuwangi Tahun Tahun 1998," March 4, 2022, <https://tirto.id/sejarah-pembantaian-dukun-santet-di-banyuwangi-tahun-1998-f95d>.

<sup>47</sup> az-Zuhailī, *Tafsir al-Munīr*, 2013, 9:241.

God-given truth. They ended up in misguidedness and were kept away from straight directions. Therefore, the Qur'an further hints with another verse about the behavior that is essentially carried out as contained in the QS. Al-A'rāf [7]: 179.

According to the authors, the existence of scholars who interpret the verse as unwilling to accept the truth from God is still said to be relevant to the current situation. If contextualized, the problem can be seen from the emergence of a form of misdirection currently present in Indonesia. They have chosen to take on the wrong and distorted path as their life guide. So, they believe that what he did is included as the right way and following the simple instructions of life.<sup>48</sup>

Through the presence of the phenomenon of misguided behavior, it is one example of theological disability (nonphysical disability), which is very detrimental and has an effect on aspects of religious and community life. This can be proven by the consequences produced afterward, including causing a lot of public unrest, eliminating purity that exists in a person, and can even damage the creed of one's faith. In other words, the existence of theological defects is much more severe because it can occur for a lifetime.<sup>49</sup>

Thus, there is a discussion that the author has described above. The author will group them in a table to make it easier for readers to understand the contextualization results of verses about disabilities.

**Table III: Contextualized Results of the Verses of the Disabled**

No	Surah Name	Contextualization Results
1	QS. An-Nūr [24]: 61	Implementing <i>a life skills</i> empowerment program
2	QS. Al-Fath [48]: 17	Providing access to public services
3	QS. 'Abasa [80]: 2	Protecting the rights of persons with disabilities
4	QS. Al-An'ām [6]: 39	The occurrence of acts of terrorism in Indonesia
5	QS. Ṭāhā [20]: 124	The presence of the phenomenon of cheating behavior
6	QS. Al-Ḥajj [22]: 46	The shape of the cult

## CONCLUSION

As for results, this study shows that the *maqāṣid 'āmmah* of the six verses regarding physical and nonphysical disabilities is that the Qur'an never considers physical disability as a form of deficiency. On the contrary, the existence of nonphysical disability is what is really lacking. Whereas the *maqāṣid khāṣṣah* analysis and contextualization of each verses includes;

<sup>48</sup> Didin Hafidhuddin, "The Dangers of Heresy and Misleading," March 5, 2022, <https://www.ppsuika.ac.id/2012/02/bahaya-aliran-sesat-dan-menyebabkan/>.

<sup>49</sup> News Literacy Team, "Hakekok Cult in Pandeglang, Here are the Unusual Rituals It Performs," March 5, 2022, <https://literasinews.pikiran-rakyat.com/peristiwa/pr-921584053/aliran-sesat-hakekok-di-pandeglang-berikut-ritual-tak-lazim-yang-dilakukannya?page=2>.

1) An-Nūr [24]: 61; realizing a helping hand by holding *a life skills* empowerment program, 2) QS. Al-Fath [48]: 17; providing easy access to people with disabilities by providing accessibility in public services, 3) QS. 'Abasa [80]: 2; implementing social equality for people with disabilities by protecting the rights of persons with disabilities, 4) QS. Al-An'ām [6]: 39; prohibition to lie about the Qur'an, namely the occurrence of acts of terrorism in Indonesia, 5) QS. Ṭāhā [20]: 124; the command to cling to religion is the presence of cheating behavior, and 6) QS. Al-Ḥajj [22]: 46; The impetus for managing to take lessons is the emergence of misguided flow.

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