

Rights of a person with disabilities: An Islamic perspective

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Abstract

One of the major laid-back portions of the world population is engrossed by persons with disabilities. Disabled people are regarded as burdens to society, the state, and even to their own families. They are kept cornered in society in different pleas, for they are not as effective as the usual healthy people of society and, in most cases, are resorted to the help of others. Disability exists from the very beginning of the creation of human beings and is the reflection of the will of Allah the Almighty. The development of works for disabled people has been evolving based on four philosophical approaches since the beginning of the last century: 1. Charity approach, 2. Welfare approach, 3. Mainstreaming approach and 4. Right-based approach. However, welfare- and Rights-based approaches are preferred in the modern age. In this research, a right-based approach has been adopted as well. Because Islam considers disabled people as a complete human entity, human beings with special demands must enjoy some special rights alongside the fundamental ones. There should not be any discrimination in basic rights. Islam plays a significant role in removing all sorts of discrimination against disabled persons and ensures their fundamental rights simultaneously. The methodology used in this study is both descriptive and analytical.

Keywords: Disability, Right, Discrimination, Equal, Opportunity, and Islam

1. Introduction

The development of disabled people is a global agenda nowadays, and in Bangladesh, it is a significant development concern. In the recent past, it was beyond the scope of thinking that a disabled person can get established in life. But the scenario has been changed substantially. Now, the concept of equity in rights, dignity, opportunity, and participation of disabled people has been accepted and acclaimed nationally and globally in association with the amicable treatment towards them. But previously, disabled people had been treated negatively and repugnantly.

In the Western history of Sparta, it was observed that the state had not accepted the disabled people wholeheartedly as they could not fight in defending the country, so a disabled newborn child was killed (Samad, 2005). Gradually, they retrieved their rights to live but still were treated as unfit in socio-economic and political activities and left behind as unproductive and worthless. Human Rights workers are unvoiced regarding establishing the rights and dignity of disabled people, although they are uproaring in every nook and corner of the world.

The constitution of Bangladesh has ensured equal rights, black and white, to every citizen (Constitute of Bangladesh, article 29), although about 1.5 crore disabled people are deprived of their due rights. They have not yet been included in the mainstream development of the society. They are even deprived of the fundamental rights of education, health, employment, social security, etc. Despite being 10% of the country's total population, only 93 crore 60 laks taka is allocated for the development purposes of disabled people (Daily Jugantor 2009).

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They are not only suppressed, getting cornered by the state, but also the victim of negative attitudes and deprivation of the society and family. In contrast, the UN charter has ensured the complete rights, dignity, and justice for disabled people. To establish justice, equal rights, and dignity, the first and foremost prerequisite is to ensure the legal acknowledgement of equal opportunities, participation and rights written in the constitution with no effect. In educational institutions, the situation is graver. The number of schools open to disabled children is 16 lakhs in the country (Daily Naya Diganta, 2009). However, 95% of them are deprived of higher education because it is expensive and seats are limited (Ministry of Social Welfare). A 1% quota for BCS examinations and 10% for government jobs for disabled people have not been implemented (Daily Naya Diganta, 2009). About 95% of disabled young people have no employment opportunities (Ministry of Social Welfare).

Disabled women are the victim of dual discrimination and negligence. Firstly, as women and secondly, as disabled. About 45 lakh disabled women have to live struggling hard in a very hostile environment. The government has formed a ministry for women and children affairs, having no development plan concerning disabled women. About 80% of the disabled people live in the village under the extreme poverty level (Daily Naya Diganta, 2009). As poverty heightens, the risk of getting disabled tightens, which in turn again deepens the poverty to complete the vicious loop. Disabled people in poverty lead a very miserable life in abjection. Disabled people are not getting even their equal rights, whereas Islam ensures not only their equal rights but also additional rights for their survival. In this article, we tried to present the position of persons with disability in Islam and their usual and further rights.

1.1 Background of the study

Disabled people are deprived in all spheres of life in the society. They also desire to be loved as other people do. But slowly, disabled children descend into the pit of everyday life as they do not get regular treatment from society like other children. Their family considers their disability to be disdainful. So, they start getting introverted and trying to hide themselves. Gradually, they are considered a burden to their family, society, and themselves. Neither can they do anything for themselves nor for society. Besides the lack of social awareness, superstitions and misconceptions about them prevail. As a whole, the social, economic, and political scenario regarding disabled people is not satisfactory at all. About 10% of the total population of the world is disabled. To make them applicable to society, we must extend our sympathetic cooperation to them, especially in ensuring their rights. Under these circumstances, this article will greatly encourage people to ensure the rights of persons with disabilities.

1.2 Objective of the study

The main objective of this study is to investigate the rights of persons with disabilities in the light of Islam and to ensure equal dignity and opportunity as complete human beings in society.

2. Literature review

The rights of disabled people are now globally one of the much-talked issues that has aroused the attention of scholars as a subject of research from different stances. Many literature and books from an Islamic viewpoint have engrossed this issue, although the number is not that high compared to the secular view. Some mid-eastern Arabic writers have primarily focused on the topic. Here are the brief reviews of some of those books as follows.

Dr. Marwan-Al-Kadumee has discussed different issues of disabled people in his research paper entitled “*Huqūqul Muāk fi al-Sharī‘ah al Islamiyah*,” spanning seven chapters in the book named “*Majallatu Jamiatin Najah Lil-Abhas*” (Al-‘Ulūmul ‘Insāniyyah): Part-18(2), 2004. He focused on the identity of the disabled, the principle of social *takaful*, the stands of the seek and disabled people in Islam, social responsibility towards them, the basis and principle of social security, the monetary source of social welfare and *takaful* and last but not the least the role of Islam in securing and preserving the rights of disabled in the light of *Fikh*’ as directed by the holy *Qur’an* and *Sunnah*.

Musa Bin Hasan Mia explained the meaning of disability, the social perspective on disabled people in the past and present, the way to integrate disabled people into mainstream society, paradigmatic instances of the scholars with physical disability in Islamic history who played magnificent roles in a different arena and the likes in his book entitled “*Kaifa ta ‘āmal al-Islam ma’ al mu‘āqīn*.” Bahauddin Jalal Abdus Salam discussed the roles and instructions of the revealed religious scriptures about bringing up disabled people in his book named “*Al-Adiyān Al-Samawiyyah wa Ri‘āytul Mu‘āqīn*”.

Ismail Md. Shindi and Md. As-Shalsh analyzed the definition, classification, and causes of disability and the way to get rid of it, the rights of disabled people in Islam, duties and responsibilities of Muslim Ummah towards them, etc., in their book “*Huqūqul Mu‘āk wa Wājibatu al’Ummah nahwahu fi-at-tashrī‘ al-Islam*”. They also put some findings and recommendations of research in the reference of *Qur’an*, *Sunnah*, and credible books.

The book entitled “*Nazratul Islam li-Dhawil Ihtijāt Al-Khāṣṣah*” written by Dr. Rawab Ammar, was published by University Muhammad Khaidar, bisclar Majallatul Kulliatil Adabi wal Ulumil Insaniyah wal Ijtimah’yeah, no. 2 & 3 in 2008. This book describes the identity of disability, status of disabled people according to *Qur’an* and *Sunnah*, their rights and social responsibility towards them, and the fundamental principles concerning disabled people. The book entitled “*Al-Mu ‘āq fi al-Fikri al-Islāmī*” written by Dr. Mahir Hamid Al-Hawli was published in 2007; that describes the identity of disabled people, their history, the way to get rid of disability in the light of Islam, responsibility of the society and state towards them, their rights in Islam, etc. Some findings and recommendations are also annexed at the end of the book. Apart from the research above, much more has been accomplished on the issue of disabled people and their rights and dignity in the family and society. Some of the remarkable books are described here in brief.

3. Methodology

The methodologies used in this article are descriptive and analytical. The data obtained for this study were from both primary and secondary sources. As the *Qur’an* and *Sunnah* are the primary sources of Islamic knowledge, they have been studied and quoted carefully to way out the Islamic guidance towards building a good society through ensuring equal rights and dignity of persons with disabilities. Secondary data sources such as articles from journals, books, and newspapers have been studied and evaluated analytically and critically.

4. Findings and analysis

4.1. Definition of persons with disabilities

There are many definitions of persons with disabilities. Such as Article 1 of the Convention on the Rights of Persons with Disabilities states:

“Persons with disabilities include those who have long-term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others” (Department of Public Information, 2015).

Federal laws define a person with a disability as "Any person who has a physical or mental impairment that substantially limits one or more major life activities; has a record of such impairment; or is regarded as having such an impairment." In general, a physical or mental impairment includes hearing, mobility, and visual impairments, chronic alcoholism, chronic mental illness, AIDS, AIDS Related Complex, and mental retardation that substantially limit one or more major life activities. Major life activities include walking, talking, hearing, seeing, breathing, learning, performing manual tasks, and caring for oneself (HUD, 2015). Disabilities are an umbrella term covering impairments, activity limitations, and participation restrictions. Impairment is a problem in body function or structure; an activity limitation is a difficulty encountered by an individual in executing a task or action; while a participation restriction is a problem experienced by an individual in involvement in life situations. Thus, disability is a complex phenomenon, reflecting an interaction between a person's body features and the society in which they live (Wikipedia, 13/9/15).

4.2. Statistics of disabled people

According to the World Health Organization (WHO), about 10% of the world's total population is somewhat disabled. Recently, the WHO changed its opinion, pointing this figure at 7% in developing countries and 4% in developed ones. As per UNDP, the number of disabled people around the world is likely to be 5.2% of the total population. On the other hand, USAID is turning this number to no less than 10%, and as per the demographic census, the RAUCH Institute of Canada says that Disabled people of the world are about 13% to 20 % of the total population (Samad, 2005). The total count of disabled people in the countries of the Asia-Pacific region comes to around 45 crores (Daily Ittefaq, 2008). The government of Bangladesh has not yet conducted any census on disabled people since independence in the past four decades. As a result, till today, the number of disabled people in Bangladesh is considered to be one crore fifty lakhs based on a survey conducted by WHO (10% of 15 crore).

4.3. Disabled people in the light of Islam:

In the most fundamental basis of Islam – the only granted code of life to Allah (SWT) (Al Qur'an, 3: 19) the Holy Qur'an and Hadith, the word “disabled” has not been used for a single time. Allah (SWT) mentioned in the Holy Qur'an that he created a human being with a very excellent stature and attractive look (Al Qur'an, 95: 04). He himself mentioned blind, deaf, and physically challenged people. (Al Qur'an, 24: 61) It reveals that Allah (SWT) has some plans behind making them disabled. Allah (SWT) has honored us all as the sons of Adam (Ahs) (Al Qur'an, 17: 70). He has set “taqwa” as the only standard of honor (Al Qur'an, 49:13). Rich and so-called honored people won't be worth a single penny to Allah (SWT) unless and until they hold fear of Allah (SWT) and on the day of reckoning in their heart. On the other hand,

economically weak and socially neglected people will be honored by Allah (SWT) only because of Allah's fear and thoughtfulness about the day of resurrection. So, even disabled people can reach that height of honor and become dear to Allah (SWT) by complete submission to Allah (SWT) and Prophet (PBUH). Islam described them as “Du‘afā” in the Qur’an and Hadith. Islam ensured extraordinary esteem to the people who were physically challenged and mentally crippled. Great Prophet (PBUH) had been admonished by Allah (SWT) for paying less heed to a blind companion while sermonizing to the pagans, and 16 verses of the Holy Qur’an had been revealed about that companion Abdullah Ibn Umme Maktum (R.a) (Al Qur’an, 80: 1-16). Many disabled people have glorified the history of Islam and have created a never-ending impact on the earth. Islam treated disabled men merely as a normal human being and, as such, never denied them due rights and dignity. Islam treats disability just as the will of Allah (SWT), although it is treated as the atonement in reincarnation in the Hindu religion. How Islam treats disability will be portrayed in the next portion of the article onwards.

4.4. Worshipping of the disabled people:

As Allah (SWT) has created human beings only to worship Him (Al-Qur’an, 51: 56). disabled people cannot be exempted from those bindings. But this compulsion will be imposed as per the nature of disabilities. Because the basic principle of Allah (SWT) is that He never imposes any compulsion on anybody beyond his capacity (Al-Qur’an, 2: 286). If blinds and other disabled people are capable of learning necessary verses of the Holy Quran by heart, then salat is obligatory to them. Even the blind is to attend the mosque to pray in the congregation if he hears “Āzān.” Abu Huraira (Ra) narrates,

“Once a blind man came to Prophet (PBUH) and said, O prophet, there is none to guide me to the mosque. Then, he sought permission to pray at home. At first, the Prophet (PBUH) permitted him. But when he was about to leave, the Prophet (PBUH) asked him whether he could hear Adan. He said, “Yes”. Prophet (PBUH) then asked him to reply to the Adan (i.e to attend the mosque) (Meshkat, 2003).

But it is not compulsory for a blind if nobody guides him. The same applies to physically disabled people. Fasting is also obligatory for blind, deaf, and disabled people. If Zakāt is obligatory for disabled people, he must commit it either himself or with the help of others. Some rules are applicable in the case of Hajj. But if he cannot wear the cloth of ‘Ihrām then he will wear whatever he can. According to the rules, he has to do either of the following three –

- 1) He has to sacrifice one animal and distribute the meat to the beggars of Mecca.
- 2) He will feed six poor men.
- 3) Observe fasting for three days (Uthaimin, 2007).

Allah (SWT) says in the Holy Qur’an,

And complete the Hajj or 'umra in the service of Allah. But if ye are prevented (From completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (Necessitating shaving), (He should) in compensation either fast, or feed the poor, or offer sacrifice (Al-Qur'an, 2:196).

Jihad is not obligatory for the blind and lame. Allah (SWT) says regarding this,

No blame is there on the blind, nor is there blame on the lame, nor on one ill (if he joins not the war) (Al-Qur'an, 48:17).

Except for compulsory worshipping, other ones have been left on will. But they must refrain from forbidden tasks. Guardians or caretakers of disabled persons must pay special heed to this. Islam has given relaxation on most of the cases for disabled people.

4.5. An instance of the attitude of the Prophet (PBUH) towards disabled people:

Prophet (PBUH), the last resort of the helpless and guardian of the poor (Bukhari, Hadith no. 3) had a very dear blind companion named Abdullah Ibn Umme Maktum (RA). 16 verses of the Holy Qur'an were revealed about that blind companion. Prophet (PBUH) used to offer him special adore from the day of that revelation. Prophet (PBUH) warmly greeted him whenever he came, asked about his well and woes, and helped him follow his requirements. 'Ummul Mu'minīn (mother of Mumin) Ayesha (Ra) used to offer him juice of lemonade and honey (A. Mabud, 2005).

Prophet (PBUH) appointed Abdullah Ibn Umme Maktum (Ra) and Bilal Ibn Rabah (Ra) as the first Muajjin (convener) after migration from Mecca to Medina. Blind companion Abdullah Ibn Umme Maktum (Ra) denied staying idle at home with the unable people during the fight (jihad), although the Holy Qur'an exempted the disabled people from the obligation of participation in jihad. (Al-Qur'an, 4:95) Hafez Ibn Hajar Askalani mentioned in the book "Al-Isaba" that he sometimes participated in Jihad despite his blindness. He used to ask people to set him in between two rows of the warriors (Mujahids), giving him the flag in his hand. He said, "I'm blind – no fear of flee". (A. Mabud, 2005)

When the Prophet (PBUH) set out for any tour or expedition outside Medina with influential leaders of Muhājir and Anṣār, he left the incumbency upon Abdullah Ibn 'Umme Maktūm (RA.). He led the prayer in the prophet's mosque (PBUH)during that time. He took that esteemed opportunity 13 times in his life. (Ibid)During the historical war of Badr, he had been honored with the responsibility of leading the prayer and management of Medina (Safiur, 2003). He had raised and carried the flag of a Muslim contingent in the war of Kadesia. Omar (Ra)offered him a guide during his tenure. He embraced martyrdom in the Kadesia war (A. Mabud, 2005).

Alongside the above description, different biographers of the prophet (PBUH) mentioned countless memories of Abdullah Ibn 'Umme Maktūm (Ra) associated with the Prophet (PBUH) in their respective biographies that make a gross Impression about the conviction of the Prophet (PBUH) towards the disabled people.

4.6. Rights of disabled people in Islam

The disabled rights charter was adopted at the beginning of The twenty-first century, followed by the failure to protect the rights of discrimination against disabled people,. However, the universal manifestation of the Human Rights Act signed and approved in 1948 clearly stated the assurance of human rights of all kinds. The disabled rights charter was approved at the 61st meeting of the UN's General Assembly on 13 December 2006.

It is worth mentioning that, unfortunately, no specialized charter has yet included the rights of disabled people till now. The General Assembly of the United Nations declared 1981 as the international year. It also undertook some extensive plans regarding the rights of disabled people on 3rd December 1982. 1983-1992, the chapter of the United Nations, was considered the

decade of disabled people. The General Assembly of the United Nations accepted standard rules to ensure the equal rights of disabled people. (Ibid) Despite all these, the declaration of equal rights, dignity and discrimination-free life of the disabled people had been encircled within the limit of some donations and charity only. In fact, gross agreements' failure to preserve certain rights essentialized the importance of specialized charters. This was the fact that caused the inception of the presently existing "UN disabled Rights Charter".

It is mentioned beforehand that Islam – the universal code of life – considers disabled people nothing but usual human beings. Islam never allows depriving disabled people of opportunities as normal human beings. Moreover, Islam has given some extra privileges to them being feeble as compared to others. People have to resort to different human rights charters for disabled people, Islamic laws being not in effect. But Islam has declared its laws and principles regarding the weak people of the society since its inception.

Islam does not consider human life partially. Instead, Islam has set the benchmark of human rights, blending the whole things together- spiritual, personal life, family life, social, economic, and political aspects of life as a whole. Islam has very clearly spelled out all aspects of human rights for disabled people, which is beyond the scope of this article. A very few of those are described as follows:

a) Rights of life

Every person has the right to live by birth. A disabled person can also enjoy this rightfully. In the view of Islam, the security of life of disabled people is essential. One can disrupt this without the accepted reason of Shariah (Taher, 2008). Allah (SWT) says regarding this,

"Nor take life - which Allah has made sacred - except for just cause." (Al-Qur'an, 17:33)

Allah (SWT) further mentions,

"On that account: We ordained for the Children of Israel that if anyone slew a person - unless it is for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if anyone saved a life, it would be as if he saved the life of the whole people. Then, although there came to them our messengers with clear signs, even after that, many of them continued to commit excesses in the land" (Al-Qur'an, 5:32).

In the last sermon of the farewell Hajj Prophet (PBUH) said, *"Certainly the blood and wealth of each other among you is made forbidden (always and everywhere) as it is forbidden this day (the day of Arafah), this month (the month of Julhaji) and in this city (the city of Mekka)"* (Muslim, Hadith no. 2817).

The state will take necessary measures to secure the lives of disabled people even during the military invasion and in a state of emergency and natural disaster – this is the principle of Islam.

b) Rights of Independence

Disabled people are at liberty in their will and tasks, although they depend on others daily. Prophet (PBUH) said, *"Every child gets birth naturally (with liberty)."* (Bukhārī, Hadith No.1293) And this liberty should contain till the last day of this life. Nobody has the least right to hamper this liberty. 'Umar Ibn al Khaṭṭāb (Ra) said, "When did you shackle those people? Their

mother gave birth to them independent.” (Kanzul ‘Ummāl, Hadith-36010) Islam makes sure the liberty of the people. It is not legal to disturb this without the prior permission of the Sharī‘ah.

c) Rights of Equity

In the view of Islamic law, all people, irrespective of nationality, religion, caste, and disabled-non disabled, are equal. Prophet (PBUH) said, “*An Arab has no supremacy over a non-Arab, neither has a non-Arab over an Arab- Red people have no supremacy over Black people, neither have black people over red ones except based on the fact of honesty and Allah fearing*” (Al-Musnad, Hadith No-23489)

There is no scope for discrimination in preserving rights. After assuming Khilafat's responsibility, Abu Bakar (Ra) said in his first speech, “*Remember! The person among you who is the weakest is the strongest to me until I can return his rights to him. And he who is the strongest among you is the weakest to me until I can take rights from him*” (Taher, 2008).

Suppose any concept, principle, law, situation, nationality, caste, or religion makes any discrimination among the people based on the physical structure. In that case, that goes contrary to Islam's basic principle. Every person in society has the equal right to get benefitted extracting the materialistic advantage out of it. Nobody will get extra privilege over others seeking this opportunity. Allah (SWT) says: “*It is He Who has made the earth manageable for you, so traverse ye through its tracts and enjoy of the Sustenance which He furnishes: but unto Him is the Resurrection.*” (Al-Qur'an, 67:15)

d) Rights of equal justice

Islam took initiatives so that disabled people could witness the befitting methodology, participate directly or indirectly in the legal procedure, and get proper justice based on equity-like others. Allah (SWT) says, “*Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition.*” (Al-Qur'an, 16:90)

Allah (SWT) says further, *And when you judge between man and man, you judge with justice.* (Al-Qur'an, 4:58)

e) Rights of redemption from torment

Like others, the disabled should be defended from all sorts of unlawful torture, cruelty, and disdainful conduct of punishment. Prophet (PBUH) says,

المُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

“*He is a Muslim from whose hand and face other Muslims are safe.*” (Bukhārī, ḥadīth no-9). It implies that to hurt others without the cause of Allah goes against Islam.

f) Rights of education

Disabled people also have the right to get an education like others based on equal opportunity and indiscriminate. Allah (SWT) says, *Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created.* (Al-Qur'an, 96:1)

Prophet (PBUH) says,

طلب العلم فريضة على كل مسلم “Seeking of knowledge is obligatory for every Muslim.” (Ibn Mājah, ḥadīth no-224)

The verse mentioned above acknowledges the equal rights of education to all. Not a single verse of the Holy Qur'an and hadith permits the disabled from getting education opportunities.

g) Rights of property ownership

Disabled person has every right to possess property by inheritance or other means. But if he cannot protect his property, some of his family members will do it on his behalf. Allah (SWT) says in this regard, *Say those without knowledge: "Why speaketh not Allah unto us? or why cometh not unto us a Sign?" So said the people before them, words of similar importance. Their hearts are alike. We have indeed made clear the Signs unto any people who hold firmly to Faith (in their hearts).* (Al-Qur'an, 2:118)

h) Rights of personal privacy

Unlawful intruding or forceful interference into the privacy of people – be they capable or disabled – is strictly prohibited in Islam. Allah (SWT) says,

“O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter) are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong.” (Al-Qur'an, 49:11)

i) Rights to possess home and family

Disabled people have every right to get married, possess a family, become parents, and maintain all other aspects of relationships with relatives like other people in society. A person fulfilling the minimum requirements for marriage can go for wedlock in the view of Islam – be it disabled or any other person. Prophet (PBUH) says:

“O, young generation! Among you who are capable of getting married should do it for it lowers your gaze and protects your chastity, and who are incapable should observe fasting for it is shield for him.”

j) Rights of opinion and expression

Islam is democratic by its nature – especially in *Sharia*-compliant matters. Anybody can participate in political activity, express their opinion, and campaign for it. A disabled person can implicate his voting rights and participate in the government formation process by gaining this right. Allah says:

“Muslims should conduct their works by mutual resolution

k) Rights to get financial security

Islam has ensured financial security for everybody. There are special measures in Islam so that everybody can have fundamental rights to food, clothing, shelter, education, and medications. Even the state is pledge-bound to provide necessary help for unable people due to disability, orphans, unemployed people, and despondent women. Money collected from **Zakāt** and the leather of sacrificial cattle could be distributed among poor people. Islam also arouses a sense of accountability and fellow feelings among the rulers towards their fellow citizens – so much so that the ruler gets restless in fear of Allah (SWT) if a single person in his country strives. The second caliph of the golden era of Islam, Hazrat Umar (Ra) said,

*“Its Umar (Ra) who would be blamed in the day of resurrection if a dog dies from hunger on the bank of **Forāt** (Ufretis)”. Allah has ascertained a specific portion of the wealth of the rich for the poor. Allah (SWT) says,*

“And those in whose wealth is a recognized right. For the (needy) who asks and him who is prevented (for some reason from asking).” (Al-Qur'an, 70:24-25)

I) Rights of movement and choice of nationality:

Islam has permitted everybody to live anywhere within the territory of the state. Even he can live in other countries if he wants to. Likewise, a person can travel to any place in any country. Under normal circumstances, the state cannot put any bar against the free movement and living of any individual except in case of emergency necessitating remarkable preservation of a specific place of the country or in any situation when the government runs the risk of threat. Islam considers it offensive to impose any embargo against any disabled or other individual to communicate or from free movement without any valid ground.

5. Conclusion

The dejected, distressed, and deprived disabled people of society are looking towards the local and global humanitarian organizations in aspirant desire seeking help for living with fundamental rights, but all in vain with all hopes fading away. They have to demonstrate on the streets for their rights and depend on the grace of others for a single meal and a piece of cloth. They even have to rush to the doors of the rich in pursuit of a humble *Sharee* or *lungi* on the eve of the showy and eye-washing Jakah giving ceremony and get back, turning into a deceased body getting stampeded. Our society regards disabled people as merely *disabled* and not as a complete human being at all. At the same time, Islam has declared a complete and compelling proposition for restoring their rights and dignity centuries during the golden era of the Prophet (PBUH) followed by *Khulafā-e-Rāshida*. Islam has defined the responsibilities towards disabled people to help them as required from the state down to every individual. Also, Islam has kept the provision of strict punishment for negligence of those responsibilities. Had there been Islamic Rule enacted around the world, then disabled people would not have been impelled to stray from door to door with the beggar's pouch; instead, the state would have taken the entire burden and responsibilities of the disabled. The Allah-fearing affluent people should come forward to preserve the rights and dignity of disabled people until the Islamic Law takes effect. Only then could disabled people could have the opportunity to live with the esteem of human beings. And in return, we shall be able to secure ourselves in the life hereafter.

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