

## Quranic Ethics of Inclusive Interaction toward Persons with Disabilities

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### Abstract

This study examines the inclusive ethics constructed by the Quran toward persons with disabilities, with particular focus on the thematic exegesis of Surah 'Abasa (80:1-10) and Surah An-Nur (24:61). Grounded in the theoretical framework of the Social Model of Disability and inclusive Quranic hermeneutics, this research critically interrogates the prevailing ableism embedded in classical and contemporary tafsir traditions, arguing that such traditions have often reduced these Quranic passages to personal moral anecdotes or legal dispensations rather than recognizing their structural critique of social exclusion. Using a qualitative library research design with a thematic (maudhu'iy) approach to Quranic exegesis, this study analyzes both the asbab al-nuzul and key semantic dynamics of the two anchor verses, comparing interpretations of classical exegetes including Al-Tabari, Ibn Kathir, Al-Qurtubi, and Ibn 'Ashur with modern ones including Quraish Shihab and Wahbah al-Zuhaili. The findings reveal four foundational pillars of Quranic inclusive ethics: the affirmation of universal human dignity (karamah insaniyyah) as a basis for equal spiritual and social rights; the deconstruction of physical-based social hierarchy through the critique of man istaghna in Surah 'Abasa; the normalization of social participation through the removal of haraj in Surah An-Nur; and the shift from a charity-based toward a rights-based paradigm in religious and social interaction. These pillars carry significant practical implications for transforming community attitudes toward persons with disabilities, particularly in Indonesian Muslim contexts where religious text interpretation carries strong normative authority. The study argues that the Quran does not merely accommodate disability but actively dismantles the disabling social structures that produce exclusion.

**Keywords:** Inclusive ethics; Quran; disability; Social Model of Disability; Surah 'Abasa; Surah An-Nur; thematic exegesis; ableism.

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### INTRODUCTION

Human understanding of disability has undergone a profound paradigm shift, moving from the Medical Model of Disability, which frames disability as an individual deficit requiring medical correction, toward the Social Model of Disability, which locates the source of exclusion not in the body of the individual but in the disabling barriers erected by society (Maftuhin et al., 2020). This paradigm shift carries significant methodological implications for

Islamic scholarship, especially for the discipline of Quranic exegesis (tafsir), which has historically played a decisive role in shaping Muslim communities' ethical orientations toward vulnerable groups.

In the Indonesian context, where religious authority carries exceptional normative weight and where Indonesia has ratified both the Convention on the Rights of Persons with Disabilities (CRPD) through Law No. 19 of 2011 and enacted the Disability Law No. 8 of 2016, the gap between progressive legal frameworks and ground-level religious attitudes remains striking. Stigma toward persons with disabilities remains pervasive in many Muslim communities, often framed in charitable rather than rights-based terms: disability is treated as a divine trial (ibtila'), an occasion for generating charitable merit (sadaqah), or an invitation for sympathetic patronage, rather than as a call for structural transformation and equal social participation (Yusuf, 2025).

The academic study of disability from an Islamic Quranic perspective has grown meaningfully in recent years but remains characterized by several persistent limitations. Most existing scholarship approaches disability through a fiqh lens, focusing on legal dispensations (rukhsah) in worship; through a theological lens, emphasizing divine will and patient endurance; or through a sociological lens, describing patterns of religious social exclusion without anchoring the analysis in a systematic hermeneutical framework capable of generating normative counterarguments from the Quran itself (Hikam, 2023; Wahyuni et al., 2022). What remains insufficiently developed is an integrated study that employs the Social Model of Disability explicitly as an analytical lens within thematic Quranic exegesis, applies that framework simultaneously to the two most exegetically significant Quranic passages on disability, and synthesizes the findings into an articulated set of inclusive ethical pillars with concrete practical implications.

This study focuses on two anchor texts. The first is Surah 'Abasa (80:1-10), in which Allah rebukes the Prophet Muhammad for turning away from Abdullah ibn Umm Maktum, a blind companion, in order to attend to the elite Quraysh leaders. The second is Surah An-Nur (24:61), which explicitly removes the haraj (burden, impediment, social stigma) from blind, lame, and sick persons who wish to eat together with others. Both texts have been analyzed extensively in classical tafsir literature, but their deeper structural critique of ableism and social exclusion has received insufficient attention in both classical and most contemporary exegetical traditions.

Against this background, this study addresses three research questions. How do classical and contemporary exegetes compare in their positioning of persons with disabilities in their readings of Surah 'Abasa and Surah An-Nur (24:61)? What are the pillars of Quranic inclusive ethics that can be reconstructed from a thematic synthesis of these texts? And what are the practical implications of Quranic inclusive ethics for transforming paradigm and patterns of social-religious interaction toward persons with disabilities?

The significance of this inquiry is both theoretical and practical. Theoretically, it contributes to the emerging field of Disability Hermeneutics within Islamic Quranic scholarship, offering an integrative methodological model for reading Quranic texts through the Social Model of Disability without imposing anachronistic categories on the text.

Practically, it provides Islamic scholars, mosque managers, religious educators, and community organizations with a Quranically-grounded normative framework for constructing inclusive practices toward persons with disabilities, moving beyond charity-based platitudes toward rights-based structural transformation.

## METHOD

This study employs a qualitative research design grounded in library research (*studi kepustakaan*), a methodology that draws its primary data from written sources including sacred texts, classical and contemporary tafsir works, academic monographs, peer-reviewed articles, doctoral dissertations, and related scholarly literature (Sugiyono, 2009). The qualitative character of the study reflects its epistemological commitment to interpretive understanding rather than statistical quantification.

The primary hermeneutical approach is thematic Quranic exegesis (*tafsir maudhu'iy*), a systematized method that collects all relevant Quranic verses on a given theme, traces their occasions of revelation (*asbab al-nuzul*), analyzes their intertextual and linguistic relationships, and synthesizes a coherent thematic conclusion (Baidan & Aziz, 2015). This method is particularly well-suited to the present inquiry because the Quran's ethical directives on disability are distributed across multiple textual sites, requiring integrative rather than atomistic reading.

The primary data sources are the Quranic text itself and the major classical and contemporary tafsir works. Classical tafsir sources include *Jami' al-Bayan 'an Ta'wil Ay al-Qur'an* by Al-Tabari, *Tafsir al-Qur'an al-'Azim* by Ibn Kathir, *Al-Jami' li-Ahkam al-Qur'an* by Al-Qurtubi, and *Al-Tahrir wa al-Tanwir* by Ibn 'Ashur. Contemporary sources include *Tafsir Al-Misbah* by M. Quraish Shihab, *Al-Tafsir al-Munir* by Wahbah al-Zuhaili, and *Tafsir Al-Azhar* by Hamka. These works span the range of classical and modern exegetical orientations from transmission-oriented and legal-jurisprudential styles to linguistic-rhetorical and contextually oriented approaches.

The theoretical framework integrates two conceptual traditions. The first is the Social Model of Disability as developed by Mike Oliver and formalized in the CRPD, which distinguishes between impairment (the individual's functional condition) and disability (the socially constructed barriers that prevent full participation). The second is inclusive Quranic hermeneutics, which reads Quranic texts not as static historical artifacts but as sources of universal ethical principles capable of being re-contextualized to address contemporary conditions of injustice (Saeed, 2006; Mustaqim, 2019).

Data analysis proceeded through three stages. The descriptive stage involved mapping and documenting the exegetical tradition on both anchor texts. The interpretive stage applied the Social Model of Disability as a critical analytical lens to identify ableist biases in traditional readings and to uncover the structural critique latent in the texts themselves. The analytical-contextual stage synthesized the findings into a set of inclusive ethical pillars and derived practical implications for Muslim communities' engagement with persons with disabilities.

## RESULTS AND DISCUSSION

### The Social Model of Disability as a Hermeneutical Tool for Quranic Exegesis

Before turning to the exegetical analysis of the two anchor texts, it is necessary to establish how the Social Model of Disability functions as a hermeneutical tool within Quranic scholarship. The model's foundational distinction between impairment and disability provides a powerful analytical key. Impairment refers to the actual functional condition of an individual's body or mind; disability refers to the socially constructed barriers of attitude, environment, and institutional policy that prevent an impaired person from participating fully in society (Oliver, 1990). When applied to Quranic reading, this distinction shifts the analytical focus from the body of the disabled individual, which many traditional readings treat as the primary problem, toward the social structures and attitudes that construct exclusion.

Without this analytical shift, the reading of Surah 'Abasa tends to remain trapped within what Disability Studies would call the Medical Model: the verse is understood primarily as a narrative about a blind man's limitation or as a personal moral lesson about treating the poor with courtesy. But when the impairment-disability distinction is applied, the verse is revealed as a structural critique. The person with impairment, Abdullah ibn Umm Maktum's visual impairment, is not the problem identified by the divine rebuke. Rather, the disability, the social construction that renders him invisible or marginal in the presence of social elites, is what Allah challenges (Anshori, 2022; Idris et al., 2025).

Similarly, Surah An-Nur (24:61) without the Social Model lens tends to be read as a legal exemption, a rukhsah granting formal permission for persons with disabilities to participate in social eating. But through the Social Model lens, the verse's use of the term *haraj* reveals its deeper function as a deconstruction of socially constructed disability. The burden the verse removes is not a physiological limitation but a social construction that caused disabled persons to feel they were an imposition, a shame, or an unacceptable presence in shared social spaces (Sinaga, 2023; Wahyuni et al., 2022).

### Exegetical Analysis of Surah 'Abasa (80:1-10): From Personal Narrative to Structural Critique

Surah 'Abasa opens with two terse verbs: *'abasa* (he frowned) and *tawalla* (he turned away), both in the third person singular without naming the subject. Classical exegetes from Al-Tabari to Ibn 'Ashur consistently interpret these verbs as referring to the Prophet Muhammad, based on multiple hadith chains from sources including 'A'ishah and Ibn 'Abbas. The occasion of revelation (*asbab al-nuzul*) is described as an encounter between the Prophet, who was engaged in conversation with influential Quraysh leaders, and Abdullah ibn Umm Maktum, a blind companion who interrupted seeking religious instruction (Al-Tabari, 2000, vol. 24, pp. 25-28; Ibn Kathir, 1999, vol. 8, pp. 313-316).

Al-Tabari's reading focuses on the transmission of the rebuke's occasion, noting that the Prophet's reaction was shaped by the understandable but misaligned strategic calculus of prioritizing those whose conversion could most rapidly advance the collective interests of the Muslim community. Ibn Kathir emphasizes the extreme sensitivity and gentleness of the Quranic *ta'dib* (moral correction), noting that Allah addressed the Prophet in the third person

rather than the second to preserve his dignity while conveying an unambiguous normative correction. Al-Qurtubi adds a jurisprudential dimension, identifying the verse as a normative precedent (*dalil*) for equal treatment (*al-taswiyah*) in religious assemblies and scholarly gatherings, regardless of social status, wealth, or physical condition (Al-Qurtubi, 2006, vol. 22, pp. 60-66).

Ibn 'Ashur's contribution in *Al-Tahrir wa al-Tanwir* is particularly rich hermeneutically. He observes that the grammatical choice to use the third-person rather than the second-person verb is itself a rhetorical strategy, a form of *ta'dib* that corrects without humiliating. More significantly for the purposes of this study, Ibn 'Ashur's analysis of the contrast between the two types of persons introduced in verses five through ten reveals the structural heart of the rebuke. The first type, *alladhi istaghna* (the one who considers himself self-sufficient), receives disproportionate attention; the second, *man ja'aka yas'a wa huwa yakhsha* (the one who comes to you eagerly while in a state of awe before Allah), is neglected. The contrast is not between a sighted person and a blind one; it is between arrogance rooted in social privilege and humility rooted in spiritual yearning (Ibn 'Ashur, 1984, vol. 30, pp. 100-108).

Contemporary exegetes press this structural reading further. Quraish Shihab in *Tafsir Al-Misbah* interprets the peristiwa 'Abasa as a universal lesson about the equality of human dignity before Allah, unmeasured by physical condition, social status, or material wealth (Shihab, 2002, vol. 15, pp. 65-69). Idris and colleagues, in a critical review of Shihab's tafsir from a contemporary disability studies perspective, argue that the reading must be radicalized further: the shift should move from the personal narrative of the Prophet and Ibn Umm Maktum to a structural critique of any social system that systematically excludes persons with disabilities from access to religious knowledge, communal leadership, and social recognition (Idris et al., 2025, pp. 130-132).

When the Social Model of Disability is applied consistently, Surah 'Abasa emerges as a critique not of blindness but of ableism. The disabling barrier at issue is not the visual impairment of Abdullah ibn Umm Maktum; it is the social hierarchy of the Quraysh gathering, which positioned physically able and socially privileged bodies as the primary objects of religious service and attention, effectively rendering the disabled body invisible, marginal, and epistemically unworthy. The Quranic rebuke deconstructs this hierarchy by affirming that spiritual seriousness (*yakhsha*, *yazzakka*) rather than physical or social capital is the primary criterion for religious attention and social respect (Anshori, 2022, pp. 36-40; Yusuf, 2025, pp. 132-134).

The historical sequel to this event reinforces the point. Following the revelation, Abdullah ibn Umm Maktum was appointed as one of the muezzins of Medina, was entrusted to lead prayer as imam, and was even designated as the acting governor of Medina during some of the Prophet's absences, a position of significant religious and civic authority. This historical record constitutes an implicit theological affirmation that disability does not diminish a person's capacity for spiritual leadership or full social participation (Ghaly, 2010, p. 45). The Prophetic response to the Surah 'Abasa correction was thus not merely personal contrition but the restructuring of institutional roles and communal norms in ways that dismantled the disabling barriers that had temporarily positioned Abdullah as marginal.

### **Exegetical Analysis of Surah An-Nur (24:61): The Removal of Haraj as a Structural Mandate**

Surah An-Nur (24:61) states: *laysa 'ala al-a'ma harajun wa la 'ala al-a'raj harajun wa la 'ala al-marid harajun* (There is no blame upon the blind, nor any blame upon the lame, nor any blame upon the sick). The verse proceeds to enumerate circumstances in which persons with disabilities are explicitly permitted to eat together with family members in their own homes and the homes of relatives, a permission that classical exegetes consistently read against the backdrop of social customs that had stigmatized this practice.

Al-Tabari documents multiple *asbab al-nuzul* traditions indicating that before this verse's revelation, some companions felt uncomfortable eating with relatives who were blind, lame, or sick, fearing that their presence might cause disgust or difficulties in sharing food vessels. Others among the pre-Islamic Arabs considered it a social disgrace to eat at the same table with persons with disabilities, leading to a habitual practice of excluding them from shared meals and social gatherings (Al-Tabari, 2000, vol. 18, pp. 134; vol. 19, pp. 210-215). Ibn Kathir corroborates this reading and emphasizes the liberating character of the divine declaration (Ibn Kathir, 1999, vol. 6, p. 112).

Al-Qurtubi offers a jurisprudential extension of particular hermeneutical importance: he notes that the three conditions named in the verse are not meant as an exhaustive medical taxonomy but as representative examples (*tamthil*) of physical conditions that typically generated social resistance in the contemporary context. The legal principle derived from the verse can therefore be applied by analogy (*qiyas*) to all comparable conditions that generate social stigma and exclusion (Al-Qurtubi, 1964, vol. 12, p. 155).

Ibn 'Ashur's rhetorical analysis adds a crucial semantic dimension. He observes that the negation of *haraj* is repeated three times, once for each of the three categories of persons named, rather than being stated once in a collective formulation. This stylistic repetition (*ta'kid*) reveals the Quran's intense rhetorical investment in dismantling a deeply ingrained and socially powerful set of attitudes. The Quran does not merely tolerate the presence of disabled persons in social spaces; it insists on their normalization with marked emphatic force (Ibn 'Ashur, 2000, vol. 18, pp. 260-264).

The semantic analysis of *haraj* is central to the inclusive reading of this verse. Al-Zuhaili translates *haraj* as combining the meanings of sin, constriction, and psychological burden (*al-ithm wa al-diq*), confirming that what the verse removes is not merely a technical legal prohibition but a multidimensional social-psychological weight: the shame felt by persons with disabilities in asserting their presence, the discomfort experienced by those around them, and the implicit social accusation that a disabled person's presence constitutes an imposition (Al-Zuhaili, 1991, vol. 18, pp. 293-298).

Through the Social Model of Disability lens, this semantic reconstruction reveals that the *haraj* being removed is precisely what Social Model theorists would call a disabling barrier: not a physical obstruction but an attitudinal and structural construction that prevents full participation. The verse thus functions not merely as a *rukhsah* (legal exemption) but as a transformative ethical mandate that requires the restructuring of social spaces and attitudes. Wahyuni and colleagues' *maqasidi* reading strengthens this interpretation, arguing that the

removal of haraj expresses the Quranic goals of *hifz al-nafs* (protection of the soul-person) and *hifz al-'adl* (upholding justice), placing the verse not in the category of legal accommodation but in the category of social justice (Wahyuni et al., 2022, pp. 138-140).

Sinaga's comparative study of both Surah 'Abasa and Surah An-Nur (24:61) through Ibn Kathir's tafsir concludes that the two verses are thematically complementary: 'Abasa critiques the attitudinal and situational exclusion of individuals with disabilities, while An-Nur (24:61) dismantles the structural legitimation of broader social stigma (Sinaga, 2023, pp. 983-986). Shihab's reading in *Tafsir Al-Misbah* further emphasizes that the explicit mention of three categories of disabled persons in a context of normalization of social eating reflects the Quran's concern for the psychological and social dignity of persons with disabilities, not merely their legal status (Shihab, 2009, vol. 9, pp. 542-545).

### **The Socio-Cultural Context: Ableism in Jahiliyyah and the Quranic Counter-Revolution**

To appreciate the full transformative force of these two Quranic passages, their socio-historical context must be understood. Pre-Islamic Arab society was organized around values of *murū'ah*: a code of honor centered on physical strength, military prowess, and the capacity to defend one's tribe through *ghazw* (raids). In this context, the human body functioned as a form of symbolic capital, and bodies that deviated from the physically ideal standard were viewed through a lens of stigma, burden, and social danger (Suhentin, 2023, pp. 62-65).

Disability in Jahiliyyah society was frequently interpreted through the framework of *tiyarah* (superstitious bad omen) and *la'nah* (divine curse). Persons with disabilities were not understood as individuals experiencing a neutral biological variation; they were conceived as entities whose presence threatened the social coherence and spiritual cleanliness of the tribe. This ableist worldview found its most extreme expression in the practice of *wa'd* (the burying alive of newborns considered physically weak or undesirable), which reflected the same logic of utilitarian physicalism that discarded human lives deemed unable to contribute to the community's military or economic strength.

The exclusion of persons with disabilities was architectural and spatial as well as attitudinal. Social spaces such as communal wells, markets, tribal councils, and shared meals were organized to accommodate normative bodies, while bodies perceived as deviant were systematically absent or invisible. The practice of excluding disabled persons from shared meals, which the *asbab al-nuzul* of Surah An-Nur (24:61) directly addresses, was a manifestation of both attitudinal ableism and cultural ableism. Both reinforced each other: the narrative that a disabled person's presence at the table would contaminate or shame the gathering legitimated physical exclusion, while physical exclusion normalized the narrative of disabled people as burdens.

Against this socio-cultural background, the Quran's intervention appears not as minor ethical guidance but as a radical ontological counter-revolution. The declaration in Surah Al-Isra' (17:70), *wa laqad karramna bani Adam* (And We have indeed honored the children of Adam), functions as an unconditional ontological grant of dignity to every human being regardless of physical condition. The verb *karramnā* in the past tense signals that this honor is

a definitive, irrevocable gift predicated solely on membership in the human species, not on physical capacity, social status, or productive contribution. The Quran's declaration in Surah Al-Hujurat (49:13), *inna akramakum 'inda Allahi atqakum* (Indeed, the most honored of you in the sight of Allah is the most righteous of you), completes this counter-revolution by decolonizing the concept of honor from the domains of physical ability, wealth, and social power, and relocating it entirely in the domain of ethical and spiritual orientation (*taqwa*).

### The Four Pillars of Quranic Inclusive Ethics

Drawing on the analysis of both anchor texts, their exegetical traditions, their socio-historical contexts, and the theoretical framework of Social Model Disability hermeneutics, four foundational pillars of Quranic inclusive ethics toward persons with disabilities can be synthesized. These pillars are not sequential but mutually reinforcing, forming an integrated ethical architecture.

**Pillar One: The Affirmation of Universal Human Dignity.** The first and foundational pillar is the unconditional recognition of *karamah insaniyyah*, the intrinsic dignity of every human being grounded in their status as *Bani Adam*. Rooted in Surah Al-Isra' (17:70) and Surah Al-Hujurat (49:13), this pillar establishes that disability does not diminish, qualify, or alter the God-given dignity of a person. Quraish Shihab's reading in *Tafsir Al-Misbah* emphasizes that the honor expressed by *karramnā* is an existential gift rather than a prestatational reward, meaning it is not earned through physical ability or social achievement but is an ontological given (Shihab, 2002, vol. 5, p. 289). For Quranic inclusive ethics, this pillar has a double function: internally, it provides persons with disabilities with a theological foundation for self-affirmation and the rejection of internalized ableism; externally, it places an obligation on communities to recognize and honor this divine grant in all their social, institutional, and spatial arrangements.

**Pillar Two: The Deconstruction of Physical-Based Social Hierarchy.** The second pillar is the active critique of ableist hierarchy as a form of structural injustice. Rooted primarily in Surah 'Abasa, this pillar shifts the analytical focus from the disabled body to the excluding social structure. The Quranic rebuke in this passage is not directed at the condition of blindness; it is directed at a social configuration that prioritized the physically able and socially powerful (*man istaghna*) over the spiritually earnest person with a disability. This pillar carries significant implications for Islamic communities' self-examination. It demands an interrogation of the implicit hierarchies reproduced in religious spaces: who is invited to the front of the gathering, whose questions are given priority, who is welcomed as a teacher or leader, and who is positioned as an object of charity rather than a subject of knowledge and service. The appointment of Abdullah ibn Umm Maktum as muezzin, imam, and city governor by the Prophet represents the institutional operationalization of this pillar, demonstrating that dismantling hierarchies requires not merely attitudinal but structural change.

**Pillar Three: The Normalization of Social and Religious Participation.** The third pillar draws its primary grounding from Surah An-Nur (24:61) and its deconstruction of *haraj*. The Quran's explicit and emphatic removal of *haraj* from three categories of persons with

disabilities in the context of shared social eating targets the most intimate level of social exclusion: the sense of awkwardness, shame, and burden that prevented disabled persons from freely inhabiting shared social spaces. The implication of this pillar extends far beyond food sharing. Following Al-Qurtubi's principle that the three named conditions are representative rather than exhaustive, the normalization mandate applies to all social and religious spaces where ableist attitudes have constructed haraj: mosques without wheelchair ramps, khutbahs without sign-language interpretation, Quran study circles without materials in Braille or audio format, religious organizations without disabled leadership, and social gatherings in which persons with disabilities are made to feel they are impositions rather than equals (Saerozi et al., 2026, pp. 35-43; Munizar et al., 2026, pp. 93-96).

#### **Pillar Four: The Rights-Based Approach to Disability in Religious Interaction.**

The fourth pillar synthesizes the previous three into an overarching ethical orientation: the replacement of a charity-based approach with a rights-based approach in all religious and social interaction with persons with disabilities. The charity-based approach positions disabled persons as objects of compassion, recipients of grace, and beneficiaries of the able-bodied community's goodwill. The rights-based approach, by contrast, positions disabled persons as subjects who hold rights guaranteed by divine declaration, whose participation in social and religious life is not a concession but a mandate, and whose needs for accessibility are not special favors but obligations of the community. When inclusion is framed as rights grounded in divine mandate, it becomes unconditional and non-negotiable. The Quran's treatment of Abdullah ibn Umm Maktum and the divine rebuke of any social hierarchy that marginalizes him makes clear that the rights-based framework is not a modern importation but the original orientation of the Quranic ethical vision.

#### **Comparative Exegetical Analysis: Classical and Contemporary Perspectives**

A systematic comparison of how classical and contemporary exegetes approach these two anchor texts reveals a meaningful trajectory, though not a simple linear progression from exclusion to inclusion. Classical exegetes such as Al-Tabari, Ibn Kathir, and Al-Qurtubi, while writing within a pre-modern epistemological framework without access to disability studies discourse, consistently and explicitly affirm the equal dignity of persons with disabilities and the prohibition of their social marginalization. Al-Qurtubi's insistence that Islam came to honor human beings without regard to physical condition, and his extension of the haraj removal beyond the three named categories to all analogous conditions, demonstrates that the structural thrust of the Quranic ethics was not entirely invisible to classical scholarship (Al-Qurtubi, 1964, vol. 12, p. 155).

However, the structural critique of ableism as a system tends to remain underdeveloped in classical tafsir, partly because the conceptual apparatus for naming systems of structural discrimination was not available in classical Islamic scholarship in the form it takes in contemporary Social Model discourse. Classical exegetes tended to focus their ethical prescriptions on individual attitudes rather than on the structural arrangements that systematically produce these attitudes. This is not a moral failure of classical scholarship but a methodological limit of its historical context.

Contemporary exegetes take the analysis further in ways that begin to approach structural critique. Quraish Shihab's *Tafsir Al-Misbah* provides a model for contextual Quranic reading that consistently attends to the social implications of ethical principles, and his reading of both Surah 'Abasa and Surah An-Nur (24:61) makes clear that the Quran's concern is not with disability as a medical category but with the social relations of respect, access, and inclusion (Shihab, 2002; Shihab, 2009). Wahbah al-Zuhaili's *Al-Tafsir al-Munir* similarly demonstrates sensitivity to the social dimensions of haraj, reading its removal as a comprehensive ethical mandate rather than a narrow legal ruling.

The research gap that this study addresses is the absence of a systematic integration of Social Model of Disability analysis with comparative classical-contemporary exegesis across both anchor texts simultaneously. Earlier studies have approached one or the other verse, or both but in less integrated ways, or have used the Social Model framework in combination with only one exegetical tradition (Anshori, 2022; Sinaga, 2023; Wahyuni et al., 2022; Idris et al., 2025). The contribution of this study lies in the integrative synthesis: bringing classical and contemporary tafsir, Social Model of Disability theory, and maqasidi ethics together across both anchor texts to articulate a coherent set of inclusive ethical pillars with explicit practical implications.

### **Implications for Social-Religious Interaction**

The four pillars of Quranic inclusive ethics carry substantial practical implications for Muslim communities in Indonesia and beyond, particularly in the domain of social-religious interaction.

In the domain of mosque architecture and accessibility, Pillar Three requires that mosque committees understand accessibility not as a courtesy but as a religious obligation. A mosque without wheelchair ramps, accessible ablution facilities, or tactile pathways is not merely an inconvenience for disabled worshippers; it is an institutional reproduction of the haraj that Surah An-Nur explicitly removes. Research by Munizar and colleagues on mosque planning for disability friendliness confirms that the prevailing lack of awareness among mosque administrators has both attitudinal and structural dimensions requiring simultaneous intervention (Munizar et al., 2026).

In the domain of religious leadership and knowledge production, Pillar Two challenges the implicit physical criteria that often govern the selection of imams, khatibs, ustadhs, and religious organization leaders. The historical precedent of Abdullah ibn Umm Maktum as muezzin, imam, and city governor demonstrates that the Prophetic community implemented a rights-based approach to disabled leadership as a direct consequence of the 'Abasa revelation. Contemporary Muslim institutions are called by this precedent to actively create pathways for disabled persons to exercise religious authority and contribute to the production of Islamic knowledge, rather than positioning them exclusively as recipients of religious service.

In the domain of religious education, Pillars Two and Three together mandate the inclusion of persons with disabilities as full participants in halaqahs, pesantrens, madrasahs, and majelis taklim, not merely as passive recipients but as active learners, discussants, and eventually teachers. The Quranic affirmation in Surah 'Abasa that the spiritually earnest blind

person deserves priority of religious attention establishes that intellectual and spiritual capacity are fully compatible with disability, and that educational institutions that implicitly or explicitly exclude disabled learners from full participation are violating a Quranic ethical mandate (Supriatin et al., 2025, pp. 185-189).

In the domain of community attitudes and the elimination of social awkwardness, Pillars Three and Four together call for a cultural transformation in how Muslim communities speak about, to, and with persons with disabilities. The ableist narratives embedded in well-meaning phrases such as 'be patient, this is a test from Allah' or 'you must be receiving greater reward' must be recognized as perpetuators of social haraj rather than expressions of Islamic compassion. Inclusive ethics requires moving from narratives of sympathy to narratives of solidarity, from charity-framing to rights-framing, and from positioning disabled persons as objects of religious virtue to recognizing them as subjects who hold divine rights within the community of faith (Maftuhin et al., 2020).

For organizations of persons with disabilities (Organisasi Penyandang Disabilitas) and disability rights advocates in Indonesia, the Quranic inclusive ethics articulated in this study provides a powerful theological resource for advocacy. The four pillars offer an explicitly Islamic, textually grounded argument for structural inclusion that can engage religious authorities on their own epistemic ground. Rather than appealing primarily to secular human rights frameworks, disability rights advocates can invoke the divine mandate of karamah insaniyyah, the Quranic critique of ableist hierarchy, the explicit normalization of haraj, and the rights-based logic of the Prophetic response to 'Abasa as the foundation for demanding accessible mosques, inclusive religious education, and disabled religious leadership.

## CONCLUSION

This study has demonstrated that the Quran constructs a coherent and transformative ethics of inclusive interaction toward persons with disabilities, one that is far more structurally radical than the charity-based and legal-exemption frameworks that have dominated much of the classical and popular Islamic discourse on disability. Through the thematic exegesis of Surah 'Abasa (80:1-10) and Surah An-Nur (24:61), integrated with the analytical framework of the Social Model of Disability and inclusive Quranic hermeneutics, four foundational pillars of Quranic inclusive ethics have been reconstructed.

The first pillar, the affirmation of universal human dignity (karamah insaniyyah), establishes that every human being, regardless of physical condition, holds an unconditional ontological dignity granted by Allah. The second pillar, the deconstruction of physical-based social hierarchy, reveals Surah 'Abasa as a structural critique of ableism rather than a personal moral anecdote, challenging any religious community that replicates the hierarchy of man istaghna by privileging the able-bodied and socially powerful over the spiritually earnest but physically marginalized. The third pillar, the normalization of social and religious participation, reads Surah An-Nur (24:61) not as a narrow rukhsah but as a divine mandate to dismantle all forms of haraj, the attitudinal, architectural, and institutional barriers that prevent disabled persons from inhabiting shared social and religious spaces as full and equal participants. The fourth pillar, the rights-based approach, synthesizes the previous three into

an overarching ethical orientation that replaces charitable condescension with a recognition of divinely mandated rights, transforming the logic of inclusion from a matter of goodwill to a matter of justice.

The comparative exegetical analysis reveals that classical tafsir scholarship, while not employing the Social Model's vocabulary, recognized the ethical thrust of both texts toward equal respect and social inclusion. Contemporary exegetes, particularly Quraish Shihab and Wahbah al-Zuhaili, advance this recognition in contextually sensitive directions. The methodological contribution of this study lies in the explicit integration of Social Model of Disability theory with comparative classical-contemporary exegesis across both anchor texts, yielding a more systematically articulated set of inclusive ethical principles than any single-text or single-tradition approach has previously produced.

The practical implications of these findings are extensive. Muslim communities, religious institutions, mosque administrators, Islamic educators, and policy makers are all called by Quranic inclusive ethics to engage in structural transformation: making religious spaces physically accessible, creating pathways for disabled religious leadership and knowledge production, revising educational curricula to include inclusive theological literacy, and fundamentally shifting community discourse about disability from charity-framing to rights-framing. The precedent of the Prophet Muhammad's response to the 'Abasa revelation, in which doctrinal correction immediately translated into institutional restructuring through Abdullah ibn Umm Maktum's appointments, demonstrates that Quranic ethics demands not merely attitude change but structural transformation.

Several limitations of this study invite future research. As a library-based theoretical inquiry, it does not include empirical data on the actual attitudes, religious knowledge, or institutional practices of Muslim communities regarding persons with disabilities. Future research combining this Quranic inclusive ethics framework with empirical fieldwork in mosques, pesantrens, and Islamic community organizations would significantly enrich understanding of both the gap between normative ideals and social realities and the mechanisms by which the Quranic ethical framework can most effectively be communicated and applied in community settings. Additionally, extension of the thematic analysis to other Quranic verses touching on disability, deafness, and cognitive difference, as well as a deeper engagement with the Hadith literature on the Prophet's interactions with disabled companions, would produce a more comprehensive normative framework.

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