

How the Prophet (Peace be upon him) treated people with visual impairments – Itban bin Malik Hadith – as an example

By

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Abstract

Subject of the Research: “How the Prophet (Peace be upon him) treated people with visual impairments – Itban bin Malik Hadith – as an example”. Objectives of the Research: Analyze educational methods and etiquette learned from the Prophet’s (Peace be upon him) treatment with people with visual impairments – Itban bin Malik Hadith – as an example.

The Most Important Research Results

1. The Prophet (Peace be upon him) was the first teacher, ideal educator, the greatest human, the best of humans in belief, decisiveness, assuming duties, ethics, attitudes and giving (Peace be upon him).
2. Commitment to this group of people through identifying their needs and dealing with the problems encountered by them, as the messenger of Allah (Peace be upon him) used to do.

Introduction

In the Name of Allah, the Most Merciful, the Most Compassionate

Praise be to Allah who honored science and scientists, and peace and blessings be upon his Messenger:

There is no doubt that Islamic Sharia takes care of people with special needs, and was keen to meet their humanitarian needs and effectively respond to them.

The Prophet - Peace be upon him – had the greatest role in building and improving life, and modifying paths of societies. If we go deeper into the biography of our Prophet (Peace be upon him), we find the highest level of treatment with this group of people, to teach humanity the high moral behavior and the elegant language in communicating with them.

Due to the importance of this subject, the Sunnah is abounded with provisions and directives confirming that the Prophet (Peace be upon him) cared about this aspect.

Research Problem

The research problem lies in the fact that Itban bin Malik Hadith included educational benefits and etiquette derived from the Prophet’s (Peace be upon him) treatment with people with visual impairments.

Research Objective

In this research, I wanted to emphasize the educational benefits and etiquette derived from the Prophet’s (Peace be upon him) treatment with people with visual impairments - Itban bin Malik Hadith – as an example.

Previous Studies

Through my research and questionnaires, I have not come across any study addressing analyzing the educational benefits and etiquette derived from the Prophet's (Peace be upon him) treatment with people with visual impairments - Itban bin Malik Hadith – as an example, accordingly I decided to do the research.

Research Scope

This research includes analyzing the educational benefits and etiquette derived from the Prophet's (Peace be upon him) treatment with people with visual impairments in the Hadith narrated by Mahmoud bin Al Rabia.

Research Methodology

In this research, I used the following methodology: The inductive approach in Hadith documentation with regard to the Hadith subject of this topic in terms of its perspectives in the Sunnah books. Then: The critical approach in studying and judgement of the Hadith in terms of the trace and the text. Then the analytical approach: Through analyzing narrations and clarifying the meanings of the Hadith.

With regard to the Hadith documentation, I relied on the six books, should the Hadith was in Bukhari and Muslim books (Sahihain), I use one of them, and should the Hadith was in any other book, I refer to the most prominent documentation.

My research will be presented in an introduction and two chapters.

Introduction: Statement of the concept of disability

Study Model

Educational methods and etiquette learned from the Prophet's (Peace be upon him) treatment with people with visual impairments.

Introduction: Statement of the concept of disability

It is defined as the individual's suffering as a result of genetic or environmental factors such as a physical or mental deficiency producing economic, social or psychological effects that prevent him/her from learning or performing certain mental or sensory processes, which are carried out by normal individual with sufficient degree of skills and success¹.

Disability

Is a term derived from the verb disable i.e. inability to do or carry out certain tasks, preventing from something, withholding, discourage people from doing good, and discouragement^{2,3}.

Visual

Is an adjective derived from the infinitive "vision", the sense of sight, the plural is visions.

The concept of visual impairment

A condition in which an individual loses his/her ability to effectively use the sense of sight, which negatively affects his/her performance and growth. The visually impaired also means people who have completely or partially lost vision⁴.

¹ Care of disabled in Islamic Educational Thought in Light of the Problems They Face, Master Thesis, Raed Mohamed Abu Alkas, 1429 AH/2008 AD – P 29.

² Lisan Al Arab, bin Manzour V 4, P 467.

³ The previous ref. V 1, P 212.

⁴ Blind child psychology and upbringing, P 7-8.

Study Model

Itban bin Malik (may Allah be pleased with him) reported: “I was leading my people in Bani Salim, who were on the other side of a valley between us, it was difficult to me to cross it before their mosque, then I went to the Prophet (Peace be upon him), and told him: I lost my sight, and the valley between me and my people flows when it rains, therefore it is difficult to me to cross it, I would like you to come to my home and pray in a place so that I can consider it as a mosque, then the Prophet (Peace be upon him) said: I will come, then the Prophet (Peace be upon him) came with Abu Bakr (may Allah be pleased with him) at noon, then the Prophet (Peace be upon him) asked for permission, and I gave him permission, but he did not sit down until he said: (Where would you like me to pray in your home?), I referred to him to the place which I prefer to pray in, then the Prophet (Peace be upon him) said Takbir and we stood as a row behind him, then he prayed two Rak'ahs, and finished the prayer and so we did, then I submitted to him food ...⁵”

Itban bin Malik Al Ansari

He is Itban bin Malik bin Amr bin Al Ajlan bin Zaid Al Khazraji Al Salimi, his Hadith is stated in Bukhari and Muslim books (Sahihain), he was the Imam of his people, Bani Salim. It was reported that he was the brother of Omar according to the direction of the Prophet (Peace be upon him) after the Hijra [Prophet's migration from Mecca to Medina], Itban lost his sight while the Prophet (Peace be upon him) was alive, and it is reported that he was visually impaired then became blind, he died in Mu'awiya Caliphate⁶.

Educational methods and etiquette learned from the Prophet's (Peace be upon him) treatment with people with visual impairments:

Allah Almighty sent his Prophet Mohamed (Peace be upon him) as a teacher, mentor, messenger, bearer of glad tidings, and warner; Allah Almighty said (He is the One Who raised for the illiterate people a messenger from among themselves — reciting to them His revelations, purifying them, and teaching them the Book and wisdom, for indeed they had previously been clearly astray) (Al Jumu'ah 2); accordingly, his life, (Peace be upon him) was entirely for education and teaching, which makes it very rich in educational methods and etiquette.

If we examined the Prophetic biography, we find many means and methods used by him (Peace be upon him) in educating and raising the nation, among these teachings, his mercy for people with special needs. The Prophet (Peace be upon him) paid them a special attention, and followed a wonderful educational method in treating them. Some of his methods are gentleness, wisdom, good manner, and humility. While addressing all such manners could be difficult, the researcher will address some of these prophetic methods that she believes are in urgent need to be addressed:

In this chapter, the researcher will shed light on the educational methods and etiquette learned from the Prophet's (Peace be upon him) treatment with people with visual impairments.

Gentleness and kindness to disabled and exempting them from what they cannot bear, Itban bin Malik (may Allah be pleased with him) reported: “I was leading my people in Bani Salim, who were on the other side of a valley between us, it was difficult to me to cross it before their mosque, then I went to the Prophet (Peace be upon him), and told him: I lost my sight, and the valley between me and my people flows when it rains, therefore it is difficult to

⁵ Related by Al-Bukhari (2/ 59 H 1186).

⁶ Refer to its translation in Al Tabaqat Al Kubra (3/550), The Great History (7/80), Usd al-ghabah (3/359), Al-Isabah (4/432).

me to cross it, I would like you to come to my home and pray in a place so that I can consider it as a mosque, then the Prophet (Peace be upon him) said: I will come ...⁷”

Here we find the kindness of the Prophet (Peace be upon him) when Itban invited him, as the Prophet (Peace be upon him) said: I will come.

Enabling the disabled to participate in decision-making process; this action develops morale, as taking care of the spiritual motive instills self-confidence, stimulates movement and activity, pushes to precedence and creativity, it was of the most important values that the Prophet (Peace be upon him) focused on, Itban bin Malik (may Allah be pleased with him) reported: “The Prophet (Peace be upon him) came with Abu Bakr (may Allah be pleased with him) at noon, then the Prophet (Peace be upon him) asked for permission, and I gave him permission, but he did not sit down until he said: (Where would you like me to pray in your home?), I referred to him to the place which I prefer to pray in, then the Prophet (Peace be upon him) said Takbir and we stood as a row behind him, ...”

The Prophet (Peace be upon him) granted them the right to make decisions, therefore the Prophet (Peace be upon him) asked Itban bin Malik (may Allah be pleased with him) and responded to his opinion. Consider this gentle way, how great of an effect it will have on the listener's soul

Providing job opportunities, through offering opportunities for the blind to engage in self-activity; until he reaches peaks, and the nation reaps the fruits of their giving, moreover they feel their value and mission in life, Abdullah bin Omar (may Allah be pleased with him) reported: “Bilal calls to prayer at night, eat and drink until you hear the call to prayer of bin Om Maktum.”

Providing psychological care; through providing opportunities for the blind to practice physical activity, carry out certain services to him/herself to gain self-confidence. The Hadiths of the Prophet (Peace be upon him) full of provisions that consider the psychological state of those with disabilities, reach a state of contentment with the will of Allah Almighty, and that what Allah Almighty saved to them reward in Paradise that is more appropriate for them to be patient for the sake of their disability that God has afflicted them with, Anas (may Allah be pleased with him) reported: “I heard the Messenger of Allah (Peace be upon him) says: Allah said, 'If I deprive my slave of his two beloved things (i.e., his eyes) and he remains patient, I will let him enter Paradise in compensation for them.’”

Considering individual differences between the completely blind, the Prophet (Peace be upon him) was very keen in considering such differences, identifying abilities of his companions, he was the first teacher of humanity so that he considered this aspect perfectly, in theory and practice, Itban bin Malik (may Allah be pleased with him) reported: “I was leading my people in Bani Salim, then I went to the Prophet (Peace be upon him), and told him: I lost my sight, and the valley between me and my people flows when it rains, I would like you to come to my home and pray in a place so that I can consider it as a mosque, then the Prophet (Peace be upon him) said: I will do God-Willing ..”

Good manners and humility of the Prophet (Peace be upon him), his greatness in the hearts of his companions, humbly he responded to the invitation of Itban bin Malik (may Allah be pleased with him), Itban bin Malik (may Allah be pleased with him) reported: “The Prophet

⁷ Related by Al-Bukhari (2/ 59 H 1186).

(Peace be upon him) came with Abu Bakr (may Allah be pleased with him) at noon, then the Prophet (Peace be upon him) asked for permission, and I gave him permission, but he did not sit down until he said: (Where would you like me to pray in your home?) ..”

The Prophet (Peace be upon him) did not refrain from answering the invitation of Itban bin Malik (may Allah be pleased with him), he used to be gracious to the believers and sit with them as one of them.

Satisfying their needs if it does not violate the Sharia approach, as the Prophet (Peace be upon him) did with Itban bin Malik (may Allah be pleased with him) when he invited him to his home.

These educational methods clarifies that the Prophet (Peace be upon him) was caring for this group of people and taking their circumstances into consideration.

Conclusion

Praise be to Allah by whose grace good things are accomplished, and peace and blessings be upon our Prophet Mohamed, the Master of the first and the last (people) (Peace be upon him);

The Prophet (Peace be upon him) gave this group of people a special attention as clearly shown in his treatment with their individuals. The Sunnah is abounded with lessons included by the Prophet (Peace be upon him) in his sayings and actions with his companions (may Allah be pleased with them). The Prophet (Peace be upon him) was a beacon of light for them, at the end of this research we conclude as follows:

- Follow the morals of the Prophet (Peace be upon him) and recall his behavior in treatment with this group.
- Delicate kindness, tenderness of conscience and consideration of feelings and conditions that the Prophet (Peace be upon him) bestowed on this group, as good treatment touches souls and bodies.
- Commitment to this group of people through identifying their needs and dealing with the problems encountered by them, as the messenger of Allah (Peace be upon him) used to do.

Recommendations

It is necessary that curricula, whether in public education or higher education, to include chapters in this aspect.

References