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Sumbangan bahan penulisan amat dialu-alukan. Semua bahan penulisan haruslah memenuhi kriteria berikut:

- Bertemakan *wasatiyah* atau relevan dengan tema *wasatiyah*. Penyumbang boleh menulis dari apa jua sudut i.e. fiqh, akidah, akhlak, falsafah, sosio-agama, atau politik-agama asal sahaja isinya dapat dikaitkan dengan tema *wasatiyah*.
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Kandungan

- **Dari meja penyunting...** (mukasurat 2)
- ***Wasatiyah* Dalam Penggunaan Media Sosial**, oleh Ustaz Huzaifah Amin (mukasurat 3)
- **Kesederhanaan Dalam Menghadapi Wabak Covid-19**, oleh Ustaz Ahmad Saiful Rijal Hassan (mukasurat 6)
- **Dealing with Recurrent Claims of Apocalyptic Prophecies**, by Ustaz Muhammad Abdul Mateen Hisham (page 9)
- **Islam and Individual with Special Needs**, by Ustaz Muhammad Haniff Hassan (page 12)

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Dari meja penyunting....

Salam Eid Al-Fitr dan *Eid Mubarak* diucapkan kepada sekalian pembaca. Semoga Allah taala menerima segala amalan dan doa, mengampunkan segala dosa dan menjadikan kehidupan setelah Ramadan yang berlalu lebih baik dan diberkati.



Meja penyunting *Wasat* terus bersyukur kepada Allah taala yang mengizinkan ia untuk terus terbit dan bertemu dengan para pembaca walau pun berhadapan dengan situasi yang mencabar sekarang ini disebabkan wabak Covid-19.

Wasat edisi no. 33 / Jun 2020, menampilkan untuk para pembaca empat artikel yang diharap dapat memberi manfaat.

Artikel pertama bertajuk **Wasatiyah Dalam Penggunaan Media Sosial**, oleh Ustaz Huzaifah Amin. Artikel ini mengakui akan peranan media sosial dan keperluannya di masa kini. Namun, ia juga mengingatkan para pembaca bahawa penggunaan media sosial haruslah dipandu oleh ajaran-ajaran Islam agar ia tidak menjadi sumber maksiat kepada Allah taala.

Artikel kedua adalah sumbangan Ustaz Ahmad Saiful Rijal Hassan, dengan tajuk **Kesederhanaan Dalam Menghadapi Wabak Covid-19**. Artikel ini membicarakan tentang mudarat yang wujud pada wabak Covid-19 dan kepentingan umat Islam Singapura untuk membuat penyesuaian-penyesuaian bagi memenuhi garis panduan pemerintah sesuai dengan sifat Islam yang anjal dan tuntutan wasatiyah. Artikel ini menjelaskan penyesuaian-penyesuaian yang dicadangkan seperti penutupan sementara masjid-masjid dan penangguhan solat Jumaat setiap minggu dan solat Terawih setiap malam di bulan Ramadan bukan sesuatu yang unik di Singapura tetapi kesepakatan ulama di merata dunia. Penyesuaian-penyesuaian ini sah di sisi syarak, bukan penggadaan prinsip agama.

Artikel ketiga ialah **Dealing with Recurrent Claims of Apocalyptic Prophecies**, oleh Ustaz Muhammad Abdul Mateen Hisham. Artikel ini membicarakan tentang kecenderungan sebahagian umat Islam terhadap isu-isu akhir zaman dan Kiamat yang menatijahkan sikap yang negatif seperti fatalisme dan pesimisme. Penulis akur bahawa mengetahui tentang akhir zaman dan Kiamat adalah sesuatu yang perlu kerana ia berkaitan dengan salah satu rukun iman yang penting. Namun penulis mengingatkan bahawa tujuan

Nabi s.a.w mengingatkan umat Islam akan Kiamat dan tanda-tandanya bukanlah untuk memupuk sifat negatif seperti pesimisme dan fatalisme kerana Islam pada dasarnya adalah agama yang menganjurkan optimisme dalam hidup.

Artikel terakhir ialah **Islam and Individual with Special Needs**, oleh Ustaz Muhammad Haniff Hassan. Artikel ini berhujah bahawa konsep Rahmah Bagi Sekalian Alam dalam Islam meliputi golongan yang lemah dan lain upaya. Namun aplikasinya di institusi-institusi agama di Singapura masih jauh dari yang ideal kerana hingga kini golongan lain upaya masih terus terpinggir daripada program-program dan khidmat-khidmat yang ditawarkan. Hingga kini pun, belum ada kejelasan akan pelan dan rancangan untuk mereka. Hal ini perlu dibaiki.

Selamat membaca. Bacalah dengan nama Tuhanmu....



Wasatiyah Dalam Penggunaan Media Sosial

Oleh Ustaz Huzaifah Amin

Media sosial merupakan satu wadah komunikasi yang tidak asing dalam kehidupan seharian masyarakat dunia pada masa kini. Menurut kajian yang dilakukan oleh *We Are Social* dan *Hootsuite's Digital* pada tahun 2019, sebanyak 79 peratus penduduk Singapura merupakan pengguna aktif media sosial.

Islam secara dasarnya tidak melarang penganutnya untuk mengikuti arus perkembangan semasa. Dalam Islam, terdapat sebuah kaedah fiqh, "Asal bagi setiap sesuatu adalah harus." Justeru, sesuatu itu tidak haram melainkan jika terdapat nas yang sah dan jelas daripada syariat yang mengharamkannya. Berdasarkan pengetahuan penulis, belum ada lagi fatwa yang dikeluarkan berkenaan pengharaman menggunakan media sosial bagi umat Islam.

Namun, ketiadaan larangan untuk menggunakan media sosial bukan bermakna umat Islam bebas melakukan apa sahaja yang mereka inginkan di media sosial. Dalam keghairahan untuk mengikuti arah aliran semasa dan menjadi pengguna media sosial yang aktif, terdapat sebilangan orang yang kadangkala terlupa akan hukum-hukum dan akhlak yang harus dipegang oleh seorang Muslim tidak kira di mana mereka berada. Seorang Muslim haruslah sentiasa peka bahawa segala perbuatan di media sosial, baik dan buruk, akan tetap terhitung dalam amalannya sama seperti perbuatan yang lain di dunia nyata.

Oleh itu, artikel ini akan membincangkan beberapa perkara yang berkait rapat dengan media sosial dan pendirian Islam berkaitan dengan perkara itu.

Penerimaan Dan Penyampaian Berita Di Media Sosial

Memang tidak dapat dinafikan bahawa media sosial merupakan wadah utama untuk mendapatkan dan

menyebarkan berita, khususnya bagi masyarakat Singapura pada masa kini. Menurut kajian yang dijalankan oleh *Digital News Report* pada tahun 2019, sebanyak 62 peratus responden di Singapura menjadikan media sosial sebagai wadah untuk mereka mendapatkan berita.

Hal ini dapat difahami memandangkan kandungan media sosial yang mudah diakses oleh sebahagian besar lapisan masyarakat. Selain itu, sesuatu berita itu dapat diterima dan disebar dengan mudah dan cepat melalui media sosial. Segalanya dapat dilakukan dengan hanya beberapa ketikan dalam hanya beberapa saat sahaja. Namun, perkara ini telah menimbulkan beberapa masalah. Antara masalah yang timbul ialah penyebaran berita palsu yang berleluasa ekoran dari kesan kemudahan untuk menyebarkan berita di media sosial.

Hal ini telah menyebabkan pemerintah Singapura meluluskan Akta Perlindungan Daripada Kepalsuan dan Manipulasi Online (POFMA) pada Oktober 2019 bagi mengekang penularan penyebaran berita palsu di media sosial. Sebenarnya, walaupun tanpa akta tersebut, seorang Muslim haruslah mengelakkan dari menyebarkan setiap berita dan maklumat yang diterima tanpa terlebih dahulu meneliti kebenarannya. Ini kerana Islam mendidik umatnya agar tidak menerima dan menyampaikan setiap berita tanpa usul periksa.

Allah taala berfirman, "Wahai orang-orang yang beriman! Jika datang kepada kamu seorang fasik membawa sesuatu berita, maka selidikilah (untuk menentukan) kebenarannya, supaya kamu tidak menimpakan sesuatu kaum dengan perkara yang tidak diingini - dengan sebab kejahilan kamu (mengenainya) - sehingga menjadikan kamu menyesali apa yang kamu telah lakukan." (Al-Hujurat: 6)

Islam juga mengajar umatnya untuk tidak tergesa-gesa dalam menyebarkan setiap berita yang didengar. Rasulullah s.a.w bersabda, "Cukuplah seseorang

dianggap pendusta, ketika dia menceritakan semua berita yang pernah dia dengar.” (Riwayat Muslim)

Ayat Al-Quran dan hadith Nabi s.a.w di atas menjelaskan tuntutan untuk memastikan kesahihan sesuatu maklumat sebelum ia diterima dan disampaikan kepada orang lain. Hal ini tidak kira sama ada maklumat tersebut mempunyai kaitan dengan agama mahupun tidak.

Oleh itu, sebelum seorang Muslim menekan butang *forward* atau butang *share*, dia hendaklah menyelidik dahulu kesahihan maklumat yang ingin dikongsi agar dia tidak terkeluar dari landasan yang telah ditetapkan oleh syariat berkenaan dengan perkongsian maklumat. Walau sesensasi mana pun sesuatu maklumat itu, jika tidak dapat dipastikan kesahihan maklumat tersebut, adalah lebih baik dia menahan diri dari menyebarkannya.

Penjagaan lidah di media sosial

Selain menjadi wadah untuk perkongsian berita, media sosial juga menyediakan ruang untuk penggunaannya mengutarakan pendapat dan memberi komentar dengan bebas tanpa perlu mendedahkan identiti mereka. Ini menyebabkan sesetengah pengguna aktif memberi komentar negatif di media sosial tanpa berfikir panjang.

Seorang Muslim wajib sedar bahawa menjaga kata-kata merupakan perkara yang dituntut dalam agama tidak kira di dunia nyata ataupun di alam maya.

Allah taala berfirman, “Tidak ada sebarang perkataan yang dilafzkannya (atau perbuatan yang dilakukannya) melainkan ada di sisinya malaikat pengawas yang sentiasa sedia (menerima dan menuliskannya).” (Qaf: 18)

Sebelum menulis komen-komen di media sosial, fikirkan dahulu sama ada tulisan kita akan membawa sebarang manfaat. Usahlah hanya mengikut rasa hati kita sahaja. Jika tulisan kita tidak membawa apa-apa manfaat atau lebih buruk lagi hanya akan membawa kemudaratan kepada diri kita atau orang lain, maka elakkan dari menuliskannya.

Imam Al-Nawawi ada mengatakan dalam kitab *Al-Adzkar*,

“Ketahuilah bahwa hendaknya setiap mukallaf menjaga lisannya dari seluruh perkataan, kecuali perkataan yang memang nampak ada maslahat di dalamnya. Ketika sama sahaja nilai maslahat antara berbicara atau diam, maka yang dianjurkan adalah menahan diri darinya (diam).”

Oleh itu, terapkanlah kebiasaan untuk sentiasa menulis perkara yang positif, bermanfaat, membina dan menggembirakan orang yang membaca di media sosial. Hindarilah dari menulis perkara yang negatif dan perkara yang tidak bermanfaat kerana ia bukan sahaja tidak diterima oleh norma masyarakat, bahkan dilarang oleh agama.

Selain itu, antara perkara lain berkaitan lidah yang sering berlaku di media sosial pada masa kini ialah mengumpat ataupun istilah modennya “membawang”, di mana cerita-

cerita sensasi yang selalunya merupakan aib, berkenaan dengan seseorang ditularkan dan dibincangkan di media sosial tanpa pengetahuan dan kerelaan orang tersebut. Perkara ini dilarang dalam agama. Bahkan, perbuatan ini telah disamakan dengan memakan daging saudara sendiri.

Allah taala berfirman,

“Wahai orang-orang yang beriman! Jauhilah kebanyakan dari sangkaan (supaya kamu tidak menyangka sangkaan yang dilarang)

kerana sesungguhnya sebahagian dari sangkaan itu adalah dosa; dan janganlah kamu mengintip atau mencari-cari kesalahan dan keaiban orang; dan janganlah setengah kamu mengumpat setengahnya yang lain. Adakah seseorang dari kamu suka memakan daging saudaranya yang telah mati? (Jika demikian keadaan mengumpat) maka sudah tentu kamu jijik kepadanya. (Oleh itu, patuhilah larangan-larangan yang tersebut) dan bertaqwalah kamu kepada Allah; sesungguhnya Allah Penerima taubat, lagi Maha mengasihani.” (Al-Hujurat: 12)

Imam Al-Maraghi di dalam tafsirnya berkenaan ayat di atas menyatakan *ghibah* (mengumpat) diumpamakan seperti memakan daging kerana mengumpat itu bererti meniat-niyat kehormatan seperti memakan dan meniat-niyat daging.



Mungkin ada yang akan mendakwa bahawa perbuatan “membawang” ini tidak sama dengan mengumpat yang dimaksudkan dalam surah Al-Hujurat. Namun, Rasulullah s.a.w ada memberikan definisi mengumpat dalam sabdanya, “Adakah kamu tahu apakah itu mengumpat?”. Para sahabat berkata: “Hanya Allah dan Rasul-Nya yang mengetahuinya.” Nabi s.a.w bersabda: “Kamu menyebut perihal saudaramu yang tidak disukainya.” (Riwayat Muslim)

Menjaga lidah ini memang bukan satu perkara yang mudah, terutama di zaman penggunaan media sosial yang meluas ini. Oleh kerana itu, orang yang dapat menjaga lidah digolongkan sebagai orang yang berjaya.

‘Uqbah bin ‘Amir r.a pernah bertanya kepada Rasulullah s.a.w, “Bagaimanakah kejayaan?” Rasulullah s.a.w menjawab, “Jagalah lidahmu, hendaklah rumahmu membuatmu merasa lapang, dan menangislah kerana dosa-dosamu.” (Riwayat Al-Tirmidzi)

Walaupun Islam tidak menyekat kebebasan mengutarakan pendapat dan memberi komen, terdapat batas-batas syariat yang harus dijaga oleh seorang Muslim agar sentiasa berada dalam landasan yang betul. Usah biarkan gejala “Takut ketinggalan kepada perkembangan semasa” atau FOMO menyebabkan kita ingin memberikan komen pada setiap perkara yang tular di media sosial sehingga menyebabkan kita melanggar ketetapan syariat yang sedia ada.

Bersederhana dalam perkongsian

Satu lagi perkara yang sering dilakukan oleh kebanyakan pengguna media sosial ialah keterlaluan dalam berkongsi perkara-perkara yang bersifat peribadi. Segala perkara yang berlaku dalam kehidupan ingin dikongsi dan dipertontonkan kepada umum.

Seorang Muslim harus ingat akan batas-batas yang perlu dijaga dalam berkongsi perkara di media sosial. Contohnya, sebelum berkongsi sesuatu gambar ataupun video, hendaklah kita sentiasa pastikan bahawa batasan aurat terjaga. Sebelum membuat sebarang curahan hati tentang masalah-masalah peribadi seperti masalah rumah tangga dan keluarga, pastikan tiada aib yang akan terbuka.

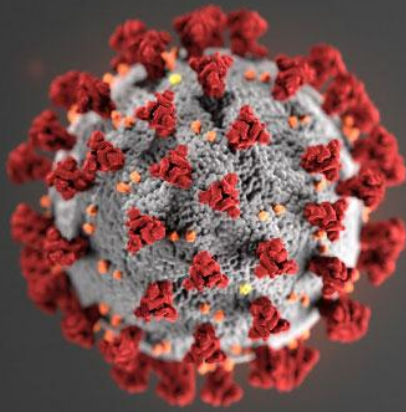
Selain itu, Muslim kadangkala boleh membuat orang lain berasa sedih tanpa sengaja disebabkan perkongsiannya yang keterlaluan. Contohnya apabila dia berkongsi gambar berkenaan dengan imbasan yang menunjukkan dia sedang hamil. Ini berkemungkinan menyebabkan wanita yang

tidak mampu untuk hamil berasa sedih. Sedangkan, dia tidak mempunyai apa-apa keperluan untuk berkongsi berita kehamilan di media sosial dan memadai pula kegembiraan itu dikongsi dengan keluarga terdekat.

Islam tidak melarang Muslim untuk berkongsi di media sosial secara umum. Namun, perlu dipastikan bahawa setiap perkongsian itu tidak keterlaluan dan bukan untuk mengejar perhatian di media sosial.

Kesimpulannya, Islam mengajar kita untuk bersederhana dalam setiap urusan dan ini harus meliputi penggunaan media sosial. Dalam mengikuti arus perkembangan semasa, Muslim hendaklah tidak lupa akan ajaran-ajaran Islam yang perlu dipegang tidak kira tempat dan juga masa.





Kesederhanaan Dalam Menghadapi Wabak Covid-19

Oleh Ustaz Ahmad Saiful Rijal Hassan

Mutakhir ini, dunia telah dikejutkan dengan penularan wabak Covid-19 yang telah meragut lebih dari 283 ribu nyawa dan sekitar 4.1 juta pesakit yang dijangkiti virus tersebut menurut Pertubuhan Kesihatan Sedunia (WHO).¹ Manakala di Singapura pula, 21 mangsa telah terkorban dan hampir 24 ribu pesakit dijangkiti sejauh ini.²

Hal ini telah menjejaskan kehidupan seharian masyarakat dunia. Ada yang terjejas ekoran perintah berkurung dan ada juga yang telah hilang mata pencarian. Bagi umat Islam pula, masjid-masjid merata dunia telah ditutup sebagai langkah pencegahan termasuk Singapura. Namum apakah sikap umat Islam yang dianjurkan Islam dalam menghadapi ujian sebegini?

Penutupan masjid-masjid di Singapura

Ekoran dari beberapa anggota jemaah tabligh yang diuji positif menghidap Covid-19, Majlis Ugama Islam Singapura (MUIS) telah mengisytiharkan penutupan semua masjid-masjid di Singapura buat sementara bagi membendung penularan virus tersebut. Penutupan ini kemudian dilanjutkan sehingga wabak Covid-19 bertambah baik dan selamat bagi masjid-masjid untuk dibuka pintu semula.

Ramai yang menyambut baik akan keputusan yang diambil oleh MUIS, tetapi ada beberapa pihak yang menyuarakan rasa tidak puas hati. Ada pula yang melontarkan tohmahan dan cacian terhadap MUIS bahkan Mufti sendiri atas keputusan tersebut. Rasa tidak puas hati ini mungkin lahir dari mereka yang merasakan masjid di Singapura tidak perlu ditutup kerana ia adalah tempat yang aman dan mana mungkin masjid itu sebagai rumah Allah boleh ditutup.

Perlu difahami di sini keutamaan utama syariat Islam adalah untuk melindungi jiwa dari semua bahaya dan kerosakan. Penutupan masjid saat ini tidak melanggar

dasar syariat Islam. Berpaksikan kaedah fikih, *Dar' Al-Mafasid Muqaddam `Ala Jalb Al-Masalih* (menghindari kerosakan didahulukan dari meraih manfaat). Kaedah ini ditujukan pada berbagai-bagai hal yang besar kemungkinan akan menimbulkan bahaya yang boleh membawa kepada kesulitan dan kesempitan pada diri seseorang dan masyarakat luas.

Selanjutnya, Pejabat Mufti juga telah mengambil panduan dengan golongan yang pakar dalam masalah ini termasuk Kementerian Kesihatan. Golongan pakar yang dimaksudkan selari dengan konsep *Ahl Al-Zikr* (mereka yang mempunyai ilmu dalam bidang tertentu) dalam firman Allah taala, "...maka bertanyalah kamu kepada *Ahl Al-Zikr* (berilmu) jika kamu tidak mengetahui." (Al-Nahl: 43 dan Al-Anbiya': 7)

Keputusan yang diambil oleh Pejabat Mufti bukanlah satu perkara yang ditolak oleh ulama dunia. Dewan Ulama Al-Azhar Mesir telah mengeluarkan fatwa yang sama. Termasuk juga negara-negara Islam yang lain seperti Malaysia, Kuwait dan Arab Saudi. Keputusan yang diambil adalah sukar, tapi diperlukan.

Para ulama sedunia kini tampak sebulat suara mengambil jalan tengah dan sesuai bagi keadaan yang rumit ini. Sesuai dengan pepatah *Arab Al-Wiqayah Khair Min Al-'Ilaj* (pencegahan itu lebih baik daripada rawatan).

Perbetulkan sikap dan ambil langkah pencegahan

Dalam masa yang getir ini, umat Islam tidak seharusnya berbalah. Sebaliknya, hendaklah bersikap tenang dan tidak gopoh dalam menghukum tanpa dasar ilmu.

Penutupan sementara masjid-masjid bukanlah alasan bagi tidak melaksanakan tanggungjawab ibadah atau bersikap lewa dalam mentaati perintah Allah.

Ungkapan "Kami tidak takut virus. Kami takut Allah." adalah benar tapi digunakan untuk tujuan yang tidak benar kerana takut kepada Allah itu seharusnya membuat kita taat akan perintahNya termasuk ajaran Rasulullah.

3 Hadith/Aya to protect against CORONAVIRUS (COVID-19)

1 The Prophet (ﷺ) said:

Cleanliness is half of faith. (Muslim)

- The virus is spread by saliva from infected people sneezing, coughing, and it landing on your eyes, nose or mouth
- Wash your hands with soap for 20 seconds frequently
- Avoid sharing cups and drinks
- Avoid touching your face / eating or drinking without washing hands
- Avoid hugging and shaking hands for the near future
- Avoid touching communal areas like armrests on public transport



2 The Prophet (ﷺ) said:
If you hear of a plague in a land, do not enter therein. If it befalls a land and you are in it, then do not go out of it. (Bukhari & Muslim)

- If you have come back from an area where it is prevalent - self-isolate
- If you have even mild cold or flu-like symptoms, stay away from the public including mosques/jumma'h work (there may be a difference of opinion amongst scholars)
- Avoid visiting those who are unwell until they are better



3 Allah (ﷻ) says:
Then ask those who possess the expertise (ahl adh-dhikr) if you do not know. (16:43)

- There is much misinformation about Covid-19 online
- Masks aren't particularly helpful
- Please do not spread unverified information
- If you are worried you may have it, call 111
- For genuine information: www.zhco.uk/conditions/coronavirus-covid-19
- For more info, contact: covid@britishima.org or visit: www.mcbs.org.uk/coronavirus



THE VIRUS IS RARELY FATAL, SO LET US TAKE PRECAUTIONS AND MAKE DUAA

This guidance is correct as of 05 March 2020 and may be subject to quiet and substantial change. Check the MCB's and NHS website regularly for the most recent evidence and guidance.

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Nabi Muhammad s.a.w menyuruh kita untuk mengambil langkah pencegahan untuk mengelak daripada penularan wabak dalam hadis,

“Tidak ada penyakit menular (yang berlaku tanpa izin Allah), tidak ada buruk sangka pada sesuatu kejadian, tidak ada malang pada burung

hantu, dan tidak ada bala (bencana) pada bulan Safar (seperti yang dipercayai). Larilah dari penyakit kusta sebagaimana engkau lari dari singa.” (Riwayat Al-Bukhari)

Andai kata wabak ini adalah satu musibah yang melanda manusia di muka bumi, umat Islam sepatutnya mencari jalan keluar bagi menangani wabak ini kerana orang tidak harus menjadi golongan yang suka mengeluh, menuding jari dan berserah tanpa berusaha mencari penyelesaian.

Sikap yang dinyatakan di atas juga tidak wajar kerana Islam tidak mengajak kepada kebinasaan dan kerosakan apatah lagi yang melibatkan ancaman nyawa.

Allah berfirman,

“Dan belanjakanlah (apa yang ada pada kamu) kerana (menegakkan) agama Allah, dan janganlah kamu sengaja mencampakkan diri kamu ke dalam bahaya kebinasaan; dan baiklah (dengan sebaik-baiknya segala usaha dan) perbuatan kamu; kerana sesungguhnya Allah mengasihani orang-orang yang berusaha memperbaiki amalannya” (Al-Baqarah: 195)

Maka mengambil langkah berwaspada dan hati-hati dalam keadaan darurat seperti ini amat dituntut oleh Islam. Malah umat Islam diperintah berusaha dengan sebaiknya untuk memperbaiki keadaan, bukan mengeruhkan keadaan kemudian bertawakal kepada Allah.

Tawakal bukanlah bermaksud hanya menanti nasib sambil berpangku tangan, tetapi berusaha dengan sungguh-sungguh kemudian baru berserah kepada Allah sejajar dengan hadis Nabi,

“Daripada Anas bin Malik berkata: Telah berkata seorang lelaki: Wahai Rasulullah! Adakah aku ikatnya (unta) kemudian bertawakkal atau aku lepaskannya kemudian bertawakkal? Baginda menjawab: “Ikatlah (untamu), baru kamu bertawakkal.” (Riwayat Al-Tirmidhi)

Umat Islam tidak harus membebaskan diri sendiri dengan tidak mengambil langkah pencegahan. Menyempitkan apa yang telah diringkaskan dalam agama bukan daripada syariat Islam adalah satu bentuk pelampauan kerana Islam adalah agama yang mudah dan tidak menyusahkan atau memberatkan sebagaimana sabda Rasulullah s.a.w,

“Sesungguhnya agama ini mudah, dan tidaklah seseorang berlebih-lebihan dalam urusan agama melainkan agama akan mengalahkannya, maka tepatkanlah, dekatkanlah, dan bergembiralah, minta bantuanlah dengan (melaksanakan ketaatan) di waktu pagi, petang, dan sebahagian malam hari” (Riwayat Al-Bukhari)

Terus bersabar dan berdoa

Syarak menuntut seorang Mukmin bersikap sabar dalam keadaan kesusahan dan terus meningkatkan ketakwaan kepada Allah sebagaimana firman Allah taala, “...jika kamu bersabar dan bertakwa maka sesungguhnya yang demikian itu adalah dari perkara-perkara yang dikehendaki diambil berat (melakukannya). (Al Imran: 186)

Antara amalan untuk meningkatkan ketakwaan adalah berdoa dan bermunajat kepada Allah taala agar dihindari dari wabak Covid-19 dan supaya keadaan kembali pulih seperti biasa.

Antara doa-doa yang diamalkan oleh Nabi s.a.w adalah;

Pertama:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

“Dengan nama Allah yang tidak memudaratkan bersama namaNya oleh sesuatu di bumi dan di langit sedangkan Dia Maha Mendengar lagi Maha Mengetahui.” (Riwayat Abu Daud)

Kedua:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُنُونِ، وَالْجَذَامِ، وَالْبَرَصِ، وَسَيِّئِ الْأَسْقَامِ

“Ya Allah! Sesungguhnya aku berlingdung denganMu daripada penyakit gila, kusta, sopak dan sebarang jenis penyakit yang menggerunkan.” (Riwayat Al-Nasa'ii)

Ketiga:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

“Aku berlindung dengan kalimat-kalimah Allah yang Maha Sempurna dari sebarang kejahatan yang diciptakan.”
(Riwayat Muslim)

Penutup

Banyak yang dapat dipelajari dari episod ini jika dilihat dengan kacamata yang positif. Salah satunya adalah usaha dalam melawan wabak Covid-19 boleh dilihat sebagai satu ibadah jihad dalam agama kerana maksud dari jihad itu luas.

Syaikh Al-Azhar Ahmad Tayyeb memberi definisi jihad sebagai usaha keras dalam mentaati Allah taala dengan melaksanakan perintahNya di samping menjauhi laranganNya.

Ini boleh meliputi usaha dalam mengekang wabak Covid-19. Masyarakat harus mengamalkan tabiat murni seperti menjaga kebersihan diri dan menyemai sifat ihsan dan bersingsing lengan baju untuk memberikan sokongan kepada mereka yang bertugas di barisan hadapan.

Marilah kita renungkan firman Allah dalam Surah Al-Asr yang mana kita dianjurkan untuk mengerjakan amal saleh dan saling menasihati sesama dalam kebenaran dan juga dalam menepati kesabaran:

“Demi Masa! Sesungguhnya manusia itu dalam kerugian. Kecuali orang-orang yang beriman dan beramal soleh, dan mereka pula berpesan-pesan dengan kebenaran serta berpesan-pesan dengan sabar.” (Al-`Asr: 1-3)

¹World Health Organization (2020), *Coronavirus disease (COVID-19) pandemic*, 13 May, available at <https://www.who.int/emergencies/diseases/novel-coronavirus-2019> (14 Mei 2020)

²Ministry of Health Singapore (2020), *Updates on Covid-19 (Coronavirus Disease 2019) Local Situation*, 13 May, available at <https://www.moh.gov.sg/covid-19> (14 Mei 2020).





Dealing with Recurrent Claims of Apocalyptic Prophecies

By Ustaz Muhammad Abdul Mateen Hisham

Growing up listening to stories about the prophecies of the Judgement Day and its signs frighten us and sometimes cause a lot of confusion. How do we react to this? Are the signs here already?

In fact, there have been recurring claims or predictions of the Hour as early as the middle age. Some claims that they could be traced to the ancient times as well.

The claims persist till modern time today by religious figures and, scientists and they have attracted a lot of attention and discourse.

Allah taala mentions in the Qur'an,

They ask you (O Prophet) regarding the Hour, "When will it be?" Say, "That knowledge is only with my Lord. He alone will reveal it when the time comes. It is too tremendous for the heavens and the earth and will only take you by surprise." They ask you as if you had full knowledge of it. Say, "That knowledge is only with Allah, but most people do not know." (The Qur'an, 7:187)

It is then clear that the date of the apocalyptic age is only known by Allah taala and it will only be revealed when it occurs.

This can also be seen in the famous Hadith of Jibril, where the Prophet s.a.w and the companions r.a were approached by a man that was later revealed to be the angel Jibril a.s, teaching the companions about the religion.

The man said, "Tell me about The Final Hour." The Prophet s.a.w said, "The one asked does not know more than the one asking." The man said, "Tell me then about its Signs." The Prophet said, "When the slave-girl will give birth to her master and when you see the barefoot,

naked, and dependent shepherds compete in the construction of tall buildings." (Narrated by Muslim)

Although the actual time of The Hour is unknown, its occurrence is undisputed. From this hadith, the Prophet s.a.w mentioned two signs of The Hour. However, the actual meanings of them are ambiguous.

Muslim thinkers such as Al-Habib Abu Bakr Al-'Adni, a scholar in Islamic eschatology mentioned in his book *Al-Usus Wa Al-Muntalaqat*, that the first sign, "When the slave-girl will give birth to her master" means a shift (a form of deterioration) in Muslims' knowledge and faith, and the second sign, "and when you see the barefoot, naked, and dependent shepherds competing in the construction of tall buildings", refers to shift in (political) power and economy.

It is important to also know that the signs of the Hour and the Hour (Judgement Day) are not the same.

Amongst the many signs mentioned by the Prophet s.a.w, these two signs were mentioned in the hadith of Jibril.

Importance of learning about the signs of The Hour

Learning about the signs of The Hour is important due to the following reasons.

Firstly, to have better knowledge of the four pillars of the religion mentioned in the Hadith of Jibril. The other three are *Islam*, *Iman* and *Ihsan*. Some scholars view it as part of the *Iman* pillar, while other scholars see it as a distinct pillar, since it was the fourth question asked by Jibril a.s in the same hadith.

Secondly, to protect selves from ignorance of The Hour and to avoid reliance on wrong sources out of curiosity about it in Man, especially when facing recurrent claims and prediction, which may lead to misguidance.

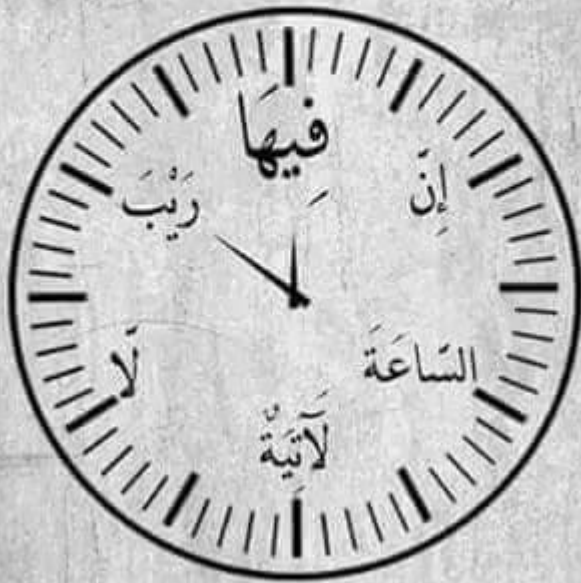
Thirdly, to strengthen faith by pondering upon the manifestation of these signs.

It is important we remind ourselves that everything happens by Allah's will and control. Therefore, it is only obvious that we seek His protection and follow His guidance through the knowledge taught by the Prophet s.a.w and followed by the righteous people.

Responding to the signs

Some Muslims would develop a negative viewpoint

﴿إِنَّ السَّاعَةَ لَأْتِيَةٌ لَّا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ﴾



towards life after knowing about some of these signs such as pessimism and fatalism.

There have been studies that identified eschatological narrations as a pulling point for potential-radicals that long to see the great battle against a clear evil, led by the promised leader Al-Mahdi.

There is a tendency to incline towards or anticipate the coming of The Hour, rather than to strive for life to continue.

These attitudes, however, are in contradiction with the teachings of the Prophet s.a.w.

The right attitude for Muslims is optimism in life. This can be seen in a hadith mentioned by the Prophet s.a.w, "If

The Day of Resurrection were established upon one of you while he has in his hand a seedling, then let him plant it." (Narrated by Ahmad)

The situation depicted in this hadith is no longer an ambiguous prediction but a clear event of The Hour itself, and yet, the Prophet s.a.w told Muslim to plant a seedling wherever it is possible.

Despite being the most knowledgeable person of the matter, the Prophet s.a.w was also known to be someone who smiled the most, as mentioned by the companion Abdullah bin Al-Harith r.a.

Al-Habib Abu Bakr Al-'Adni mentions about the objectives of learning these Signs by commenting on the hadith, "Hasten to do good deeds against seven afflictions. Are you waiting for such poverty which will make you unmindful of devotion; or prosperity which will make you corrupt, or disease as will disable you, or such senility as will make you mentally unstable, or sudden death, or the Dajjal who is the worst (currently absent) and is expected to appear, or the Hour, and the Hour will be most grievous and most bitter." (Narrated by Al-Tirmizi);

Firstly, this hadith is not supposed to be read in a negative light, nor does it paint a grim and pessimistic outlook of the future. Rather it is a form of guidance for Muslims to avoid factors that would lead to crisis and peril. Hence it is a guidance that upholds the statement, "Prevention is better than cure".

Secondly, the Prophet s.a.w wants Muslim to focus on doing good deeds in life in the face of these afflictions. Good deeds are not limited to just acts of worship per se, but they comprise both religious and worldly duties as well.

It must be noted that signs of The Hour mentioned in hadiths are not bad signs. Some are good signs. For example, the appointment of Prophet Muhammad s.a.w as the last Prophet and the appointment of Abu Bakr, Umar, Uthman and Ali as the guided leader in-charge of Muslim affairs (*Khulafa' Rashideen*).

It is then important for us, in light of these signs, to respond by maintaining an optimistic view towards life, avoiding the factors mentioned in some of the signs that would lead to crisis and peril, and to hasten ourselves to do good deeds.

Protection from such afflictions and trials

Prophet Muhammad s.a.w has taught Muslims on how to face the time where The Hour is very near in order to avoid falling into afflictions, especially against the Dajjal. Some of the Prophet's recommendations are;

1. Reciting surah Al-Kahfi on every Friday. The Prophet has said, "Whoever commits ten verses from the beginning Surah Al-Kahfi will be protected from the Dajjal". (Sahih Muslim)

Some scholars have even encouraged Muslims to read it on a daily basis.

2. Read *du`a* of protection.

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ
جَهَنَّمَ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ
وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

"Allah! I seek refuge in You from the torment of Hell, from the torment of the grave, from the trials of life and death, and from the trials of Al-Masih Ad-Dajjal." (Narrated by Muslim)

3. Repentance.

Muslims who are aware of the signs of The Hour trails and what they entail should realise that they are reminders for them to return to Allah taala by constant repentance, which is to cease from all that are prohibited by Allah taala, to have remorse over committed sins and finally to build a strong resolution to not return to them.

4. Seeking knowledge.

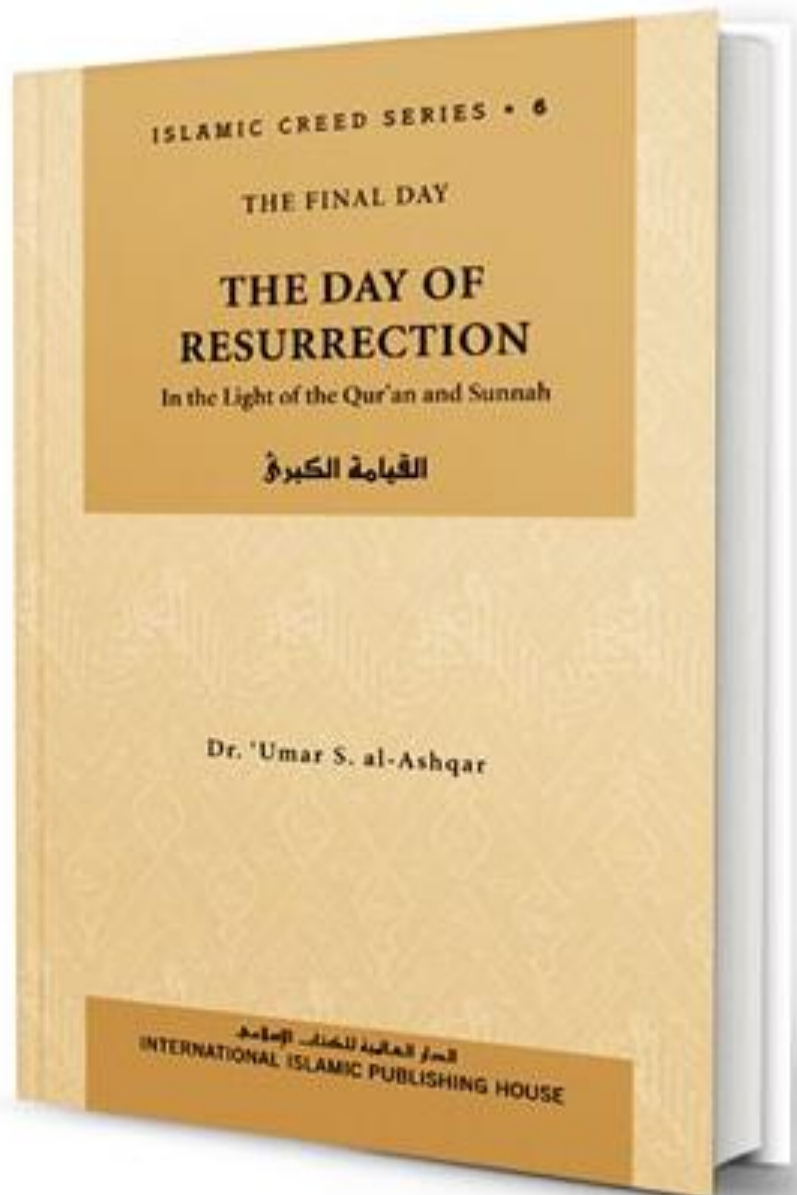
One of the signs mentioned in hadiths is corruption and deterioration in knowledge will persist until the appearance of the Dajjal, "The Dajjal will emerge at a time when religious commitment is low, and knowledge has decreased." (Narrated by Ahmad)

Hence, it is important that for Muslims to seek knowledge through credible sources and methodologies. Indeed,

seeking knowledge is a lifetime commitment.

In doing so, Muslims should prioritise some knowledge over the other. The priority then should be that which is appropriate and needed for our current situation (*wajib al-waqt*).

Muslims start with something as minimal as knowing about the attributes of Allah taala, the proper steps to observe purification and to do our acts of worship in an excellent manner or what is known as *farad`ain* (individual obligations).





Islam and Individuals with Special Needs

By Ustaz Muhammad Haniff Hassan

Wasatiyah (balance and moderation) in practicing Islam does not only mean avoiding violence, harshness and extremism. More importantly, it is about manifesting the Prophet's mission as "*rahmah* to the universe" (the Qur'an, 21:106).

Regardless how the word "*rahmah*" is conceptualised, every Muslims will agree that it should encompass compassion, kindness, benevolence and all related synonyms because it is the root word for God's two beautiful names, "*Al-Rahman*" (The Most Compassionate) and "*Al-Rahim*" (The Most Merciful).

"*Rahmah*" then becomes the value that would shape Muslims' behavior and conduct because these two beautiful names are not merely descriptions of God, they represent the standard and code to be emulated. Thus, Muslims too must be the most compassionate and merciful towards all of God's creations, regardless whether they are Man, animals, plants or whether they are Muslims or non-Muslims.

"Inclusive" is the word often used today to describe this idea of an all-encompassing "*rahmah*". However, there is imbalance in its use and application among those who speak about and promote it. It is biased towards extending "*rahmah*" to non-Muslims only. Its extension to special needs persons (SNP) across all faiths is often neglected.

This article seeks to highlight Islam's positive viewpoint and teachings towards SNP as an integral part of an inclusive meaning of "*rahmah*". By this, it is hoped that the current neglect towards SPN could be addressed at the level of Islamic institutions such as services and

facilities at mosques, *madrasahs* and Muslim organisations.

Generally, there is an inadequate amount of programs and plans for SNP within Islamic institutions here vis-à-vis their religious needs i.e. Islamic learnings for the deaf, blind and autistic individuals. Their social welfare needs remain largely catered for and dependent on national social organisations belong to government and civil societies. Although the design of mosques today has incorporated features for SNP, there is still a big room for improvement for other facilities.

This has to change. Not only does it not represent the true meaning of the Prophet's mission, how people of special needs are being treated in society is an important contemporary issue through which Islam and Muslims will be judged by others.

The change should begin from promoting the right understanding of SNPs and Islam's standpoint towards them, which is the focus of this article.

Knowing SNP

SNP is defined as,

"Those whose prospects of securing, retaining places and advancing in education and training institutions, employment and recreation as equal members of the community are substantially reduced as a result of physical, sensory, intellectual and developmental impairments... as a result of congenital causes, or are acquired later in life, as a result of traffic/industrial accidents or medical conditions such as stroke or infections." (Sgenable.sg)

Physical impairment refers to "a total or partial loss of bodily functions, such as the ability to walk or fine motor skills, or a total or partial loss of a part of the body" such as muscular dystrophy, cerebral palsy, osteogenesis imperfecta (brittle bone disease), spina bifida and spinal muscular atrophy for congenital disability, and loss of limb due traffic or industrial accidents or loss of body functions due to stroke for acquired disability.

Sensorial impairment refers to, a) hearing disability in the form of partial or complete loss of hearing in one or both ears, and b) visual disability in the form of significant visual loss that cannot be corrected by optical lenses, medication or surgery.

Islam's Care for People with Disabilities

- **Muslims** believe that being disabled is a test from Allah in this life, and therefore can be a blessing in disguise.
- Every disabled person should be patient and live up to this challenge.
- People with disabilities have been gifted with other talents and capabilities.
- **People** with special needs should be given due respect and attention. They should be cared for. All their needs should be fulfilled and they should not be isolated as they are an integral part of the society.
- **Both** individuals and communities must try their best to help them with whatever means they have.
- **Schools** are to be established for those people to qualify them to be active members in their respected communities.
- **Job** opportunities that fit their health conditions should be provided.



an anathema to the religion that SNPs' welfare and needs including access to religious guidance and institution are neglected or marginalised .

Secondly, Islam regards SNP as part of God's diverse creations. Their existence is not without reason (the Qur'an, 3:191, 23:115, 38:27) and they are created for positive purposes – to know and learn from each other as mentioned in (the Qur'an, 49:13).

Islam teaches that all men are created with strengths and weaknesses and none is perfect. An ordinary person

may be free from any impairment but is still imperfect with many other weaknesses. Experiences show that many SNPs are bestowed with special abilities such as talents in arts and photographic memory. Muslims, thus, should regard the presence of SNP positively. They should be helped to discover their hidden potentials, strengths and talents, just like any individual. Muslims must be patient with their imperfections, weaknesses and impairments, instead of viewing them as a liability to others (the Qur'an, 25:20).

Thirdly, Islam regards impairments in SNPs as part of life challenges and tribulations mentioned in the Qur'an (21:35 and 67:2), not a divine punishment or due to sins because God's test on Man is not only in the form of hardship or impairments, but also in the form of bounties and prosperity. Also, Islam holds that a person is not burdened by another person's sin (the Qur'an, 35:18) and, thus, congenital impairment cannot be regarded as a punishment or due to sin because every child is born sinless.

Fourthly, a person's standing in Islam is not based on his physical look and condition, but on the value of *taqwa* (the Qur'an, 49:13). A SNP may be closer to God due to his piety and devotion than a normal Muslim who is despised for his arrogance and sins.

Virtues in SNP

Islam enjoins Muslims to view SNPs as special persons in view of virtues bestowed upon them by God and His Prophet.

Among the virtues or privileges of SNPs in Islam is that they will be rewarded with greater rewards for every good deeds performed as compared to ordinary Muslims.

Intellectual impairment is characterised by IQ measurement and limitations in academic, social and practical functioning. A mild intellectual disability is measured by a person's IQ score of 50-70 and a low and severe intellectual disability is below 50.

Developmental impairment is disability in physical, learning, language and behaviour areas. The condition occurs to a person during the developmental period, impacts one's day-to-day functioning and, usually, is a life-long condition. Examples of the condition is autism, cerebral palsy, down syndrome, epilepsy and ADHD.

A few points can be highlighted from the above. Firstly, not every impairment can be visually detected because some impairment is not physical and others are hidden in a person's body or by his attire.

Secondly, a person with intellectual impairment may look normal outwardly such as those who are having mental and psychological condition that does not affect his physical functions and, as a result, the person might not have been treated appropriately when he shows abnormal or anti-social behavior in public places.

Thirdly, mental disability is not totally a psychological condition because a person may experience mental illness due to impairment in his physical function such as the inability of his body to produce brain chemicals which in turn causes occurrences such as hallucinations.

Islam and SNP

First and foremost, Islam regards SNP as humans – God's most honoured creations as mentioned in the Qur'an (17:70).

The honour bestowed to mankind in this verse applies to all human beings. They are equals regardless of faith, ethnicity, social status and physical condition. Thus, it is

DISABILITY IN JUDAISM, CHRISTIANITY, AND ISLAM

SACRED TEXTS, HISTORICAL TRADITIONS,
AND SOCIAL ANALYSIS



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AND MICHAEL STOLTZFUS



The extra reward is to compensate for the hardship that SNPs have to endure due to their conditions.

This can be implied from the Prophet's saying,

"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." (Narrated by Al-Bukhari)

"One who is skilled in the Qur'an is associated with the noble, upright recording angels, and he who falters when he recites the Qur'an and finds it difficult for him will have a double reward." (Narrated by Al-Bukhari, Muslim and Abu Dawud)

SNPs are also special because the Prophet regarded them as the *ummah's* source of divine help and support. God is more attentive to their prayers and needs and to those who are always for them. This is reported in hadiths,

"Seek among your weak ones, for you are given provision and help only because of the weak amongst you." (Narrated by Al-Bukhari, Abu Dawud, Ahmad dan Al-Turmuzi)

Al-Nasa'ii narrates additional phrase, "...because of their supplication, their prayer, and their sincerity."

Some of SNPs could be regarded as dwellers of heaven (*ahl al-jannah*) in this world because they are born with mental impairment that would free them from any *taklif*. Examples of such SNPs are people with severe down syndrome. The condition makes their inherent pure condition intact through their lives. Thus, heaven would be the assured place of return after death.

SNP Rights

Islam recognises SNPs as equal to normal persons in rights. SNPs should not be treated less in basic rights than any person due to their conditions. However, some points need to be emphasised here in view of the prevalent problems experienced by SNPs in our current society.

Firstly, Islam emphasises the pertinence of a fair, just and equal treatment. In other words, any form of discrimination to a person for his physical condition is forbidden. This point can be implied from God's counsel to the Prophet when he chose to turn away displeased from the presence of Abdullah bin Um Maktum, a blind Muslim, while hosting the pagan Meccan nobles for the purpose of inviting them to Islam. This incident is recorded in the Qur'an (the Qur'an, 80:1-16).

Secondly, Islam emphasises the importance of protecting the SNPs personal honour which is often exposed to abuse. Islam forbids mockery, insult, bully and abuse towards SNPs. The Prophet said in hadiths;

"Allah curses anyone who misguides a blind person and leads him away from the path." (Narrated by Al-Bukhari)

"Arrogance means ridiculing and rejecting the Truth and despising people." (Narrated by Muslim)

Thirdly, Islam makes rendering assistance to and taking care of SNPs' life needs a *fard kifayah* (collective obligation) so they can live a comfortable and safe life. Examples are in the form of provision of caregiver, helper, food, healthcare, house, education, work and monetary assistance.

This can be deduced from a verse in the Qur'an,

"[All of you, O believers, are brethren: hence.] no blame attaches to the blind, nor does blame attach to the lame, nor does blame attach to the sick [for accepting charity from the hale], and neither to yourselves for eating [whatever is offered to you by others, whether it be food obtained] from your [children's] houses, or your fathers' houses, or your mothers' houses, or your brothers' houses, or your sisters' houses, or your paternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or [houses] the keys whereof are in your charge! or [the

I STAND FOR DISABILITY RIGHTS

ACCESSIBILITY, SAFETY, COMMUNITY ACCEPTANCE
INDEPENDENT LIVING AND QUALITY OF LIFE
FULL AND ACTIVE PARTICIPATION IN SOCIETY
EQUAL ACCESS TO EDUCATION AND EMPLOYMENT

house] of any of your friends; nor will you incur any sin by eating in company or separately. But whenever you enter [any of these] houses, greet one another with a blessed, goodly greeting, as enjoined by God. In this way God makes clear unto you His messages, so that you might [learn to] use your reason.
(The Qur'an, 24:61)

This verse encourages Muslims to practice "open house policy" for their daily meals. In contemporary context, the verse becomes the basis for a "Soup Kitchen" for the disadvantaged in society which includes SNPs.

However, the spirit of the verse could be extended to other types of assistance too. For this reason, history records initiatives for SNPs by Muslim caliphs such as Umar bin Al-Khattab (the Second Caliph), Al-Walid bin Abdul Malik (the Sixth Umayyad Caliph) and Umar bin Abdul Aziz (the Eighth Umayyad Caliph). They ordered the setting up of a registrar of the needy, poor and SNPs to facilitate assistance to them such as the provision of helpers and caregivers.

Fourthly, Islam recognises the SNPs' right to education and personal development and makes the fulfillment of such rights a collective obligation upon Muslims. SNPs should have equal access and opportunity to academic education and vocational training. The religious institutions in Muslim community should thus ensure that religious guidance and learning are accessible and catered to SNPs.

Fifthly, Islam permits the rule of *rukhsah* (concessions) for SNPs when performing their religious obligations. There are numerous rules of *rukhsah* for SNPs which cannot be elaborated here due to space constraints. For example, they are allowed to perform their prayers in

manners that suit their conditions even if they are distinct from that of ordinary Muslims. Thus, religious institutions should strive to accommodate these *rukhsahs* for them or provide necessary means for them to practice these *rukhsahs*.

The Prophet and SNPs

The Prophet, who is the best role model for Muslims, had many companions who were SNPs. The Qur'an and hadiths have records of the Prophet's interactions with them which provide insights and inspirations for Muslims.

Abu Ubaidah Abdullah bin Al-Jarrah

Al-Jarrah is a senior companion of the Prophet. It was reported that he had a limp leg. However, the Prophet treated him the same like other companions in providing religious guidance to the extent he could attain the honorable status of one who "The Ten Promised Paradise". He was given the title of "*Amin Al-Ummah*" (the Custodian of the *Ummah*) by the Prophet (narrated by Al-Bukhari). The Prophet gave him opportunities to develop his potential and serve him in various capacities. He was entrusted as the Prophet's *zakat* collector and preacher to Arab tribes who lived far away from Medina. He was appointed as commander of the Prophet's military expeditions. His potential grew due to the Prophet's indiscriminative treatment of him that he was entrusted by Umar bin Al-Khattab, the Second Caliph, to be his commanding general when battling the powerful Roman army in Sham (the Levant). Before his death, Al-Khattab wished that Al-Jarrah would be alive so he could appoint him as the caliph after him.

Abdullah bin Um Maktum

He was among the earliest persons who embraced Islam. Although he was blind, the Prophet trusted him to be his deputy overseeing Medina affairs when he was away for travel or military expedition. He was also entrusted as *muazzin* (caller of *azan*) at the Prophet's mosque. During Al-Khattab's rule, he was assigned as the standard bearer of the Muslim army battling Persian Empire in Iraq.

`Amr bin Al-Jamuh

Al-Jamuh was a lame. Although his condition exempted him from jihad duty, Al-Jamuh appealed to the Prophet that he could be given the privilege to participate in the Battle of *Uhud*, because he had missed the Battle of *Badr* the year before. The Prophet gave permission because of his insistence. He fought bravely and gained martyrdom in the battle. When the Prophet found his body after the battle, he said, "I witness that he is walking

here and there in Paradise and his lame leg is set right.” (Narrated by Ahmad)

Julaybib

Julaybib was a dwarf. He also had other physical deformities. The Prophet recognised Julaybib’s natural instinct despite him being a SNP. The Prophet suggested to him marriage and recommended a beautiful righteous Muslimah. The story of Julaybib’s marriage to the girl was recorded in books of *tafsir* being the story behind the revelation of verse 36, surah Al-Ahzab. The Prophet also did not deny Julaybib’s wish to participate in jihad and as a result, he was honoured with martyrdom after killing seven enemy combatants. A hadith reported that the Prophet himself laid Julaybib’s body in the grave and said, “He is part of me and I am part of him.” (Narrated by Muslim)

There are few hadiths that highlight the Prophet’s exemplary treatment of SNPs. A hadith reports the Prophet attending to a lady, who experienced epileptic episodes,

“Shall I show you a woman of the people of Paradise? I said: Yes. He said: This black lady came to the Prophet and said: I get attacks of epilepsy and my body becomes uncovered; please invoke Allah for me. The Prophet said (to her): If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allah to cure you. She said: I will remain patient, and added, but I become uncovered, so please invoke Allah for me that I may not become uncovered. So he invoked Allah for her.” (Narrated by Al-Bukhari)

Another hadith reports the Prophet’s empathy towards a lady with mental illness,

“Anas reported that a woman had a partial derangement in her mind, so she said. Allah’s Messenger, I want something from you. He said: Mother of so and so, see on which side of the road you would like (to stand and talk) so that I may do the needful for you. He stood aside with her on the roadside until she got what she needed.” (Narrated by Muslim)

Based on the above stories and hadith reports, the following conclusions could be concluded about the Prophet and his SNP companions, that the Prophet;

- treated SNPs with kind and compassion
- did not discriminate SNPs from basic rights
- allowed SNPs to develop and grow their potentials

- opened opportunities for SNPs to contribute in society
- treated SNPs on merit (*taqwa* and contribution) which allowed them to gain high status in the eye’s of God
- practiced inclusivity and openness towards SNPs.

Closing remarks

Muslims who believe that Islam propagates good values for mankind should be in the forefront in providing good services and treatment for underprivileged SNPs. It is through actions that such belief could be proven true to mankind.

Concrete steps and plans are needed today to address inadequacy of current religious institutions in rendering basic religious services to Muslim SNPs.

Local *asatizahs* must also take initiatives to research and write special *fiqh* for SNPs tailored to the Singaporean context as reference and guidance for their *ibadah* needs.



“Indeed with hardship comes ease”
(Quran 94:5)