

A SYSTEMATIC LITERATURE REVIEW (SLR) STUDY ON THE LEVEL OF ELIGIBILITY OF AL-AHLIYYAH FOR MUSLIM INDIVIDUALS WITH DISABILITIES

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Abstract	<p><i>Sharia sets the good and rejects the bad as the primary goal in Sharia. The facilities in Sharia have qualified a person to perform worship based on his ability. Individuals with disabilities, especially the autistic group, have various levels of cognitive ability and, at the same time, have implications for implementing worship. In Islamic law, the identification category of al-Ahliyyah is a prerequisite for the imposition of Sharia individuals. It will determine the extent to which the demands of the Sharia will be held accountable for Muslim individuals with disabilities. This study focuses on the status of al-Ahliyyah towards Muslim individuals with disabilities, according to the perspective of Islamic law. Muslim individuals with disabilities have specific laws and jurisprudence that must understand the reality of their natural lives. This qualitative study applies a document analysis design and a systematic literature review (SLR) as a basis. This analysis focuses on the definition of al-Ahliyyah, research methods, research findings, and determining the status of al-Ahliyyah for the disabled. The study results show that there is still a lack of research focusing on identifying the literacy level of individuals with disabilities. This study shows the need to help with problems commonly occurring among individuals with disabilities. Accordingly, this study will benefit the disabled from a learning point of view and also aid the mentally disabled and other appropriate individuals.</i></p> <p>Keywords: <i>al-Ahliyyah, SLR, Muslim, People, Disabilities.</i></p>
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INTRODUCTION

People with disabilities are a small community of existence in society in Malaysia. A disabled individual is a person who has a long-term disability, whether from a mental, physical, sensory or intellectual point of view. The lack causes people with disabilities to face various difficulties, so they cannot fully and effectively engage in society (Disabled Persons Act, 2008). According to Kamus Dewan (2017), disability is a lack or imperfect condition of the body, i.e. things, actions, morals, defects of description, i.e. requirements, inferior qualities,

deficiencies or conditions that affect something. It is a condition that reduces a person's function or ability compared to the average human size.

The Disabled Persons Policy 2007 is the basis of equal rights and opportunities for the disabled for full participation in society to guarantee their interests and well-being. In this context, today's disabled people are a bit behind in the mainstream, especially from the learning aspect. This phenomenon urges the government to introduce a Zero Rejection Policy in 2019 to ensure this group receives relevant and appropriate education and learning rights. This action is in line with the PWD Policy under the fifth strategy focusing on increasing the access of PWDs to education at all levels, including lifelong education. It is in line with the Sustainable Development Goals (SDG), placing the quality of education as the fourth goal, which is to obtain quality education as the basis for realising sustainable development.

Accordingly, the Sustainable Development Goals (SDG) goal, which is access to inclusive education, also aims to help equip society with the facilities needed to develop innovative solutions to the problems faced. For example, until now, various issues related to people with learning disabilities such as autism, Down's syndrome and ADHD continue to receive criticism. Among them is the issue of dropping out of spiritual development. The problems are happening to ensure this group gets their rights as human beings and Malaysian citizens. The challenges and constraints faced in conducting learning activities for this group need to.

In this context, Islam emphasises matters related to seeking knowledge. It does not matter whether a Muslim is ordinary or disabled. Seriousness in deepening Islam will only be through the process of digging for the scoop. The right to learn and acquire knowledge is the fundamental right of all human beings. In Islam, the disabled are a group with the right to know and deepen their understanding. This group should not be in the process of obtaining Islamic knowledge and preaching.

Mukallaf means an individual who can be held accountable for the obligations and orders to carry out Islamic religious law. It is usually associated with a level of sane and mature cognitive ability. According to al Baz (1992), the position of people with disabilities as *mukallaf* is that they should fulfil religious demands based on the fatwas of Islamic scholars. People with disabilities are still categorised as *mukallaf* based on their ability because they may not be able to understand the teachings of Islam to them fully. According to Ab. Aziz et al., (2009) state that people with disabilities because they can understand the teachings of Islam in any way, are in the group of *mukallaf* people (Ab. Aziz et al., 2009).

The basis for the obligation to fulfil religious demands such as prayer even if they cannot hear and cannot recite is that the deaf can still see and observe the gestures of other individuals performing prayer and follow them to perform the worship. They are required to carry out God's orders according to their ability because Islam is not a religion that is difficult and burdensome. Therefore, efforts to find the best method for delivering religious studies to the deaf are a sacred duty. It coincides with the usual process of jurisprudence, which is an obligation that then becomes obligatory (Abu al-Baqa', 1997). This matter in the word of God, which means:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

Meaning: "Allah does not burden a person except according to his ability" (al-Quran. al-Baqarah: 286).

Perspective Islamic law, the rights individuals are responsible for are assessed qualifications from the *al-Ahliyyah*, which is able. Every incident of a human being with reason and puberty becomes a factor that qualifies them to accept responsibility in Islam (al-Zuhayliyy, 2001). In the context of this study, individuals with learning disabilities have different levels of cognitive ability, which affects the level of obligation in performing worship. With these group-specific therapies, their cognitive ability increases to some extent and may change the law in practising worship in Islam.

Definition of *Al-Ahliyyah*

Al-Ahliyyah, in terms of language, is the qualification and expertise. It comes from the word *ahl*, a person who is qualified or skilled in something. From a term point of view, a person qualifies to receive all the rights and responsibilities prescribed for him. According to Zuhayliyy (2001), *al-Ahliyyah*, from a terminological point of view, is an individual's qualification to confirm the acceptance of the rights stipulated for him, the obligation on him, and healthy or valid responsibility from him. Therefore, *al-Ahliyyah* is the membership of individuals to accept the responsibility to obtain their rights in managing their expenses.

In this context, *al-Ahliyyah* can be divided into two types, namely *al-Ahliyyah al-Wujub* and *al-Ahliyyah al-Ada'*. In this regard, *al-Ahliyyah al-Wujub* is divided into two parts, namely (i) *Ahliyyah al-Wujub al-Kamilah* and (ii) *Ahliyyah al-Wujub al-Naqisah*. While *al-Ahliyyah al-Ada'* is divided into two parts, namely (i) *Ahliyyah al-Ada' al-Kamilah* and (ii) *Ahliyyah al-Ada' al-Naqisah*. Before discussing these two types of *al-Ahliyyah*, it is better that we understand first the stage or level of development of human life because it is closely related to the type and stage of *al-Ahliyyah* (Zaydan, 2009).

Al-Ahliyyah al-Wujub is a person's qualification for the necessity or membership of an individual to convict the rights for him, such as the rights of value. This *ahliyyah* is life or human nature, so every human being is a fetus in his mother's womb for him, *al-Ahliyyah al-Wujub*. The basis is life, termed *fuhaha* with responsibility, which is the responsibility imposed because of their existence or life. Thus, all human levels, including fetuses, children, and insane people, have this qualification as long as they live because what is their life, not their intellect? So, the element considered is the physical element, not the mental one (Hasbullah, 1964).

According to Hailani Mujir Tahir (1998), *al-Ahliyyah al-Wujub* also means compulsory membership (*Ahliyyah al-Wujub* or capacity to acquire right), the qualification of a person to get the rights determined by Islamic view or law. According to Abdul Karim Zaydan (2009), *Ahliyyah al-Wujub* is the qualification of a human being to be required to have the rights prescribed for him. Competences set the rights and obligations on him to bear the responsibility—this membership by commitment, a qualification imposed on humans based on the conviction of guilt.

Meanwhile, *al-Ahliyyah al-Ada'* is the eligibility to receive imperfect rights. Qualification to implement is to fulfil all the rights and responsibilities of Islam; words and actions are taken into account by the Islamic view and have the law. The basis for the qualification to implement is *mumaiyiz* (Zaydan, 2006) which is the level of a person's ability to understand all actions performed and the effects that will arise (Ab. Aziz et al., 2009). Property problems will only apply to rights that do not require acceptance, such as inheritance, waqf, and will. Not guilty of approval and selling, grants, and rentals. The only human level that has this qualification is the fetus. The request is acquired when conceived, but acceptance is dependent until it is born alive before it.

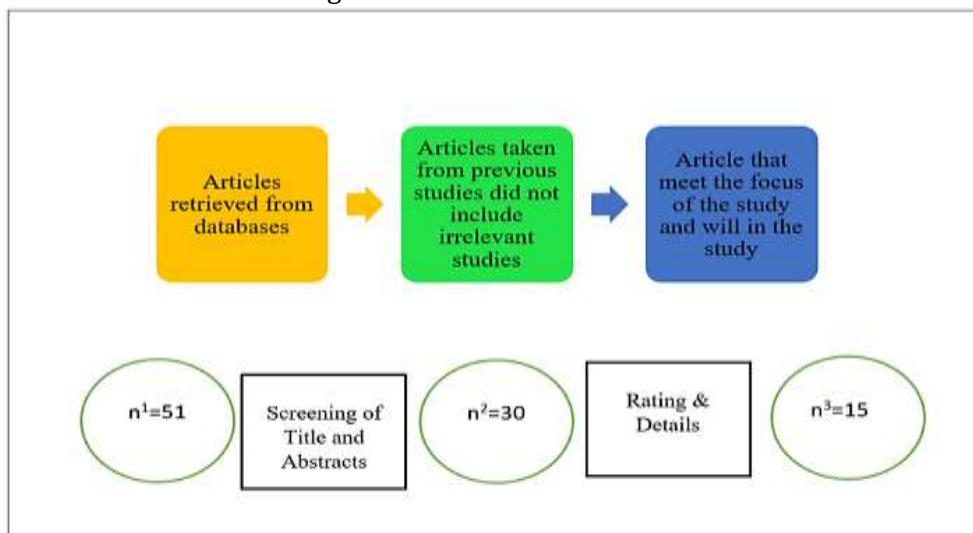
METHODOLOGY

This study is a qualitative study that uses the systematic literature review method [systematic literature review (SLR)]. This method will systematically analyse previous studies to identify the determinants of the level of *mukallaf*, especially for people with learning disabilities such as autism, down syndrome and ADHD in learning based on an Islamic perspective. This study applies the systematic literature review method (SLR), which includes the definition of *al-Ahliyyah*, research methods, research findings, and determination of the status of *al-Ahliyyah* for the disabled. Each selected literature will be compiled based on the quality of *al-Ahliyyah* towards Muslim individuals with disabilities, especially the category of Muslim individuals with disabilities, according to the perspective of Islamic law. Therefore, other than those not related to the study discussion will not be in the systematic literature review (SLR).

This method applies a systematic search by using keywords such as the principles of systematic literature review (SLR) applied by modern researchers (Kitchenham &

Charters, 2004). In this study, the keywords of individual Muslim qualifications according to the Islamic perspective are fallen, *al-Ahliyyah al-Ada' Naqisah*, *al-Ahliyyah al-Ada Kamilah*. They were used to obtain research data. Article search uses the google scholar database, ResearchGate, and ScienceDirect. The issue of *al-Ahliyyah's* eligibility level for Muslim individuals with disabilities is the main criterion in the analysis of this study. The study found that 51 articles used the keywords that had. After screening the titles and abstracts, 30 compositions. However, further evaluation and detailing of the 30 articles and the study found that there are only 15 articles that will be for this research. The details of the article selection are as follows.

Figure 1: Primitive Sources



Sources: Michie & Williams (2003)

RESULTS

A total of 23 articles are related to the study level of *al-Ahliyyah* qualifications for Muslim individuals with disabilities, which is the main criteria in the analysis of this study. The findings as in Table 1:

No.	Research	Issues/Gaps	Method	Findings
1.	The Convention on the Rights of Persons with Disabilities and the Islamic Tradition: The question of legal capacity in focus (Mohammed Ghaly, 2019).	The approach adopted by the United Nations Disability Convention on the legal capacity of persons with mental disabilities is not identical to the system that can infer from the parallel discussions within the Islamic tradition.	The research presented is qualitative by document analysis and semi-structured interviews with parties or individuals interested in the studied issue.	This study examines both approaches, highlights the points of agreement and disagreement, and proposes suggestions for narrowing the existing gap between these two approaches.
2.	Disability in the Islamic Tradition (Mohammed Ghaly, 2016).	This article gives an overview of disability, or more broadly, the phenomenon of physical/mental otherness represented in the Islamic tradition. It is argued that the pre-modern Islamic tradition has a significantly different approach to this phenomenon than the approaches produced in the post-industrialization modern world.	The research presented is qualitative by document analysis and semi-structured interviews with parties or individuals interested in the studied issue.	This study examines disability in the pre-modern Islamic tradition; the article also gives extensive references to modern reflections on Islam and disability so that the reader gets acquainted with modern scholarship in this emerging field of study.

3.	Determination of <i>Al-Ahliyyah</i> Status Against Humanoid Robots According to Islamic Perspective (Idris, Muhammad & Ramli, Mohd Anuar, 2020).	In Islamic Sharia, the identification of the <i>al-Ahliyyah</i> category is a prerequisite for the imposition of Sharia on each individual. It will determine the extent to which the Shariah claims will be held accountable, either in the authentic or <i>ma'nawiyah shaksiyyah</i> .	This qualitative study will apply a qualitative approach guided by complete library methods in collecting data.	The study found that humanoid robots are creatures with artificial intelligence and cannot function without human intervention (programmed). They belong to the category of <i>syakhsiiyyah ma'nawiyah</i> and are our responsibility to the owner of the entity.
4.	Legal Capacity (<i>al-Ahliyyah</i>) between the shariah & development psychology (Mahfuth Khamis, 2008).	There are commonalities and differences, like the issues about the gradual development of a child with all the physical and cognitive.	The research presented is qualitative by document analysis.	The results of the study found that the Muslim jurists, from the research tools and techniques offered by the psychologists, while the psychologists can integrate the spiritual dimension, they lack in their field.
5.	Islamic preaching against the disabled (Ab Aziz Mohd Zin et al., 2009).	Examines the problems experienced disabled in their efforts to understand and deepen the teachings of Islam to fulfil religious demands. In addition, the extent of the implementation of da'wah against the disabled in this country.	The research presented is qualitative by document analysis and semi-structured interviews with parties or individuals interested in the studied issue.	Reference and guide for organisations and institutions related disabled, as well as researchers and readers interested in understanding the phenomena and methods of preaching to the disabled.
6.	The barrier for Muslim individuals with disabilities is incredibly visual to performing prayer (Nurul Asmak, 2017).	This demand for prayer is obligatory for every individual who holds the title of Muslim and is also compulsory for the group of Persons with Disabilities (OKU). However, some challenges and obstacles must be met by this group of people with disabilities in implementing prayer.	Research findings through library research.	The results of the study found that there are three main challenges for these visually impaired people in performing prayers, namely challenges in terms of infrastructure, challenges accessing information and challenges of support from family and society.
7.	Challenges in Teaching and Learning of Fardhu Ain Classes for the Deaf in Malaysia (Nizaiti et al., 2021).	They are deaf and hard of hearing people. Unfortunately, this group has as a group that has dropped out of spiritual development. The achievement of deaf and hard of hearing students in Islamic education is inferior. Their perception of fardhu <i>ain</i> learning is worrying when they state that this study is tedious and that they lack interest in following it.	The research presented is qualitative by document analysis and semi-structured interviews with parties or individuals interested in the studied issue.	The results of the study found that there are four main challenges that have been identified as constraints in the operation of PDP fardhu ain, namely the attitude factor and level of intelligence, lack of awareness, lack of relevant and appropriate information facilities and infrastructure and difficulty in obtaining religious instructors who are skilled in sign language.
8.	Planning a Dhikr Module for Muslim Autistic Children Practices (Mohd Syukri et al., 2017).	AFI is a centre of the study of the Quran, and prayer is trying to open up opportunities for children and adults with autism to approach the Quran. Although it is not classified as a treatment centre, the greatness of the Quran as a bidder can assist the learning of this group.	This module is formulated based on data collection documenting the books of hadith, such as the works of scholars and research findings of contemporary researchers. Interviews three teachers in the field of Sufism.	Finally, it can be concluded that dhikr from this module can be applied to autistic children and be able to help address the problems faced by autism.

9.	Comparative Analysis of Fuqaha's Views on the Conditions of Ahliyyah in Marriage (Nurul Ain Hazram & Raihanah Azahari, 2021).	In the matter of muamalat among human beings, Shari'ah lays down certain conditions to qualify a person to make deals among themselves to maintain the general maşlahah of human relationships. However, unlike the marriage contract, the fuqaha seemed to be a little loose in placing the conditions of ahliyyah in marriage, unlike the conditions of ahliyyah in muamalat matters.	This study was conducted using the document analysis method by analysing the text content and relevant documents from the works of fiqh mukhabarat from the various schools of fiqh.	This article concludes that the permission of the fuqaha for children to marry is bound by the condition of the existence of maşlahah and the denial of <i>mafsadah</i> and among the most incredible wisdom of shari'ah by not setting the conditions of ahliyyah strictly in marriage is because human desires are different for everyone.
10.	Mental Disability in Medieval Ḥanafī Legalism (Mian, A.A., 2012).	The fiqhī configurations of the mentally impaired person (<i>ma'tūh</i>) and the madman (<i>majnūn</i>) are essential to study, for they reveal Muslim jurists' critical assumptions about reason and responsibility, disability and dutifulness, legal personhood and ethical subjectivity. These peripheral figures are strikingly revelatory of the meanings Muslim jurists associated with concepts such as norm-obligation (<i>wujūb</i>) and norm-performance (<i>Adā'</i>).	Restricting the analysis of medieval central Asian Ḥanafī texts, this article examines how jurists nuanced their theoretical discussions of legal capacity to include persons with mental disabilities within the fold of legal personhood and ethical subjectivity.	The study found that their <i>al-Ahliyyat al-wujūb</i> provided a conceptual asylum for persons with disabilities. In this way, medieval Ḥanafī jurists advanced the Prophetic care and compassion for the mentally disabled.
11.	The mediating role of outsourcing of human resources between functional capital and behaviour modelling (A. L. Mohamed Khalil Bishara & A. P. Dr Hussein Walid Hussein, 2022).	Efficiency in its implementation and the research problem reflected the low cognitive awareness of the researched organisation with the importance of the relationship between these variables, and the importance of the research was to contribute to providing treatments to address theoretical and applied deficiencies related to the variables investigated.	The researchers adopted the descriptive approach to implementing their research, as they designed the questionnaire according to several ready-made standards and indicators, which were distributed to a sample of employees at the Islamic University of <i>Al-Ahliyyah</i> , who numbered (93) individuals, and after processing the data using some statistical tools available in the programs (SPSS-V21).	The study found that the mediating role played by the external supply of human resources between behaviour modelling and the enhancement of job capital, given that the human resource is the primary source of knowledge, it is necessary to control and control his behaviour, especially the positive ones, in addition to transferring many of his primary functions to the relevant authorities.
12.	The Implementation of Muamalat Contract by Disabled Person in Islamic Financial System (Ruzian Markom et al., 2020)	The issue arises of implementing contracts for the disabled, whether it is permissible according to Islamic Law or not.	This qualitative study has adopted document analysis and observation methods.	The findings of this study serve as a guideline and reference to the academicians and students in Islamic finance, nongovernmental organisations, and government agencies responsible for dealing with disability issues.

13.	Conversation of People with Disabilities (Oku): Analysis of Provisions of Malaysian Syariah Criminal Law (Muhammad Ariffin et al., 2021)	This study discusses the analysis provisions of the Syariah Criminal Law in Malaysia related to the trial of the disabled and the procedure	This qualitative study uses the method of documentation and text analysis.	Study this finds some crucial provisions in the Shariah Criminal Law which explain the procedures for handling trials for Syariah crimes involving the disabled and discussing jurisprudence and legal issues that this study can be a guide for authoritative parties in making future studies about OKU trial procedures in the context of Malaysian Sharia Law.
14.	Socio-Religious Model of Disability: A Preliminary Plan (Zanuar, M., & M. R., 2019).	Resulting in disability being excluded even in the Muslim community. We identified the lack of access performed by Muslim society to a lack of Islamic sciences in encouraging them to conduct inclusively.	This qualitative study uses the method of documentation and text analysis.	This study's results are that Ahliyyah <i>Al-Wujub</i> guarantees the right of access and the strategy of fulfilling access rights in light of maqasid theory. This method fruits the concept of practical Islamic law, which can form an inclusive Islamic society.
15.	Social Relationship to The Disabled in Malaysia (Norsaadah et al., 2019).	Someone who has achieved the qualification for taklif sometimes loses all or part of their qualifications when obstacles may affect his eligibility. These obstacles are known as qualification barriers.	The study applied quantitative approach distributing questionnaires to 328 respondents at the Kuala Lumpur Islamic Centre, Yayasan Restu, Malaysian Association for the Blind (MAB) and, Bangi Industrial Training and Rehabilitation Centre (PLPP).	The findings of the study suggest that scientists in Malaysia or outside are increasingly conducting studies related to the OKU because they want to empower the rights of the disabled, so that they also receive equal rights as normal people do.

DISCUSSION

Each of the Ahliyyah *al-Wujub* and Ahliyyah *al-Ada'* is sometimes imperfect. Look at the development humans go through in life, starting from the incident until the perfect mind Determiningermine whether the two qualifications are excellent depends on the development level of human life, which is from the fetal stage, the stage from birth to the age of *mumayyiz*. It refers to a certain point of age where children attain the ability to differentiate between good and evil, right and wrong. It may happen to any child below the age of puberty. Not all *mumayyiz* children mature (*baligh*), whereas all grown boys or girls are necessarily *mumayyiz*. The age of *mumayyiz* to puberty and the fourth stage of puberty and intellectual age (Zaydan, 2006; al- Zuhaili, 2001). This stage of development is into four, namely:

1. Fetal Stage

The fetus has two characteristics that affect its qualification, firstly as part of its mother and secondly as a separate person and is different from its mother (Zaydan, 2006). Therefore, look at the first characteristic, the fetus does not have the people of the covenant. It is not sure whether it will live or not, so it does not have the qualification to accept. The second characteristic is that the fetus has an imperfect *dhimma* that allows it to have some stuff to receive *Ahliyatul Wujub an-Naqisah* (al-Zuhayliyy, 2001). So, the fetus only has *Ahliyatul Wujub an-Naqisah*, which is the qualification to acquire rights that do not require acceptance response, such as inheritance and will without any obligation on it, while

Ahliyatul Ada' does not exist because the primary condition is to be intelligent and *mumaiyiz* (Zaydan, 2006).

2. The Stage from Birth to The Age of Mumaiyiz

Babies born alive have perfect dhimma; then he has *Ahliyatul Wujub Kamilah*, which is the qualification to accept fully because the basis of this qualification is life. He is entitled to receive all the rights allocated to him and bear all the Syariah obligations related to human rights. However, those rights guardians pay compensation for the damage done by the child. If the child commits a crime, life or property, then the law that is his property, not his physical property, he is punished in the form of a fine for his act of killing or damaging the property. For those involving punishment, such as visas, it is not obligatory on the child because every conversation and action is taken into account according to the Islamic view (Zaydan, 2006). Likewise, the rights of Allah S.W.T., such as prayer and fasting, are also not obligatory. In contrast, *Ahliyatul Ada'* is not there because the primary condition is to be rational and *mumaiyiz* (Zaydan, 2006).

3. Age Stage of Mumaiyiz to Puberty

This stage begins when the child reaches the age of seven and has *Ahliyatul Wujub Kamilah*. Children at this level only have *Ahliyatul Ada' Naqisah* because their intellect is lacking (Zaydan, 2006). Al-Zuhayliyy (2001) divided the qualifications into the rights of Allah S.W.T. The children's worship is valid, and they perform worship such as prayer and fasting based on education and no obligation. Both are human rights. According to Imam al-Syafi'i, all actions and contracts made by children at this stage are invalid even with the guardian's permission. Activities that can cause loss and harm, such as giving alms and grants, are not valid even with the guardian's consent. In contrast, actions that are likely to make a profit or loss, such as renting and buying and selling, can be done with the guardian's permission (Zaydan, 2006; al-Zuhayliyy, 2001). For the Hanafi school, property-related actions can only bring benefits to it, such as receiving grants, alms and wills.

4. The Age of Puberty and The Reason

At this stage, a person has ideally obtained both *Ahliyatul Wujub Kamilah* and *Ahliyatul Ada' Kamilah*. Initially, the ability to perform would be possessed when the mind is perfect, but because the reason is something abstract, puberty is a measure of the perfection of the mind. A person considered puberty's best descent is experiencing natural signs (such as menstruation for women or dreaming for men) or reaching 15, according to most jurists (al-Zuhayliyy, 2001). All sharia responsibilities and the validity of all contracts related to property matters without the need for other people's permission (Zaydan, 2006).

THE BARRIER OF AL-AHLIYYAH

When a person has obtained the qualification to accept and perform flawlessly, sometimes the stuff can be lost entirely or partially if there are obstacles that can affect the capability. The obstacle is called a qualification obstacle or *al-'Awaridh al-Ahliyyah*—these obstacles are into two, namely *al-'Awaridh al-Samawiyyah* or natural obstacles and *al-'Awaridh al-Muktasabah* or future obstacles.

1. Al-'Awaridh al-Samawiyyah

Natural obstacles are obstacles that exist without human effort. It means the obstacles that arise beyond human ability, namely madness, mental retardation (*'Atah*), forgetfulness, sleep and fainting, illness, and death (Zaydan, 2006) and menstruation and childbirth (al-Zuhayliyy, 2001).

2. Al-'Awaridh al-Muktasabah

It refers to a new offence that occurs in humans and not naturally. This type of obstacle can be divided into two categories: obstacles that happen by themselves: ignorant, stupid and

drunk. Among the closest examples are individuals who choose not to obey traffic lights while driving until they are involved in an accident. It is the result of their decision not to follow the rules, causing an accident. At the same time, the second category is the obstacle that happens because of other people, which is coercion (Zaydan, 2006).

DETERMINATION OF AL-AHLIYYAH STATUS FOR THE DISABLED

According to a statement issued by the Department of Social Welfare (JKM), based on the 2008 Persons with Disabilities Act: The disabled include those with long-term physical, mental, intellectual or sensory abilities which, when interacting with various barriers, can restrict their full and effective participation in society. In general, there are seven categories of disabled people recorded under JKM, namely:

- i. Hearing Impairment
- ii. Visually Impaired
- iii. Speech Impairment
- iv. Physical Disabilities
- v. Learning Disabilities
- vi. Mentally Handicapped
- vii. Multiple Disabilities

Based on the following categories, we can divide the disabled into two parts, the more general cat types, Physical Disability and Mental Disability. So, from here, we can state the law of obligatory prayer for both of these categories.

1. Physical Disabilities

Prayer is an obligation of all Muslims regardless of gender, race or rank. It also includes those who are not healthy or have physical disabilities. However, Islam is a prosperous and straightforward religion, so it is a relief to those who are sick, physically incapacitated or unable to perform prayers based on the texts of the Quran and the hadiths of the Prophet SAW.

Similarly, Syarak does not reveal the Sharia but according to human ability, and a human being is responsible for performing worship according to his ability. So be mindful of Allah to the best of your ability, hear and obey, and spend on the charity that will be best for you.

2. Mentally Handicapped

These mentally disabled patients are in the category of *'Awaridh Samawiyyah*, which are obstacles that come from God or the provisions of the Sharia (natural) and by human actions. Most cases of mental disability can include the *'Atah* type. Mentally retarded or *'Atah* are mentally disabled to the point that a person lacks understanding, has incorrect conversation, and is not good at managing themselves (Zaydan, 2006). Mentally retarded who have lost the ability to understand and cannot distinguish between good and bad things. These people are mentally disabled people. Therefore, all forms of qualification and law are the same as the law on mentally disabled people, which is only the loss of *Ahliyatul Ada'*. However, *Ahliyatul al-Wujub* still exists because they are still alive.

While the second category is mentally retarded, who can still understand and distinguish between good and bad things, their ability does not reach the level of ordinary people's ability. These people, in the same way as *mumaiyiz* children, i.e. have *Ahliyatul Wujub Kamilah* while the qualification to perform is only partial or *Ahliyatul Ada's Naqisah* (al-Zuhayliyy, 2001). In comparison, *Ahliyyah al-Wujub* is perfect because they are still alive. So, in terms of worship of this type, this is not obligatory for them in terms of prayer, but if they do it (worship), it is valid (Zaydan, 2006).

The main issue of disabled Muslim individuals with learning disabilities is their intellectual level. Therefore, they can break into three general categories: those with severe mental retardation, Muslim individuals with mental retardation and severe autism. Both are

intelligent but do not reach the expected level of mild and moderate mental retardation and moderate autism. The third has an average intellect but has behavioural problems, namely ADHD students. Studhigh-function functioning autism has average intelligence but has issues with social interaction. In contrast, students with specific learning disabilities have average intelligence but have problems in learning involving reading and remembering.

Based on the obstacles that exist, the demands of worship for Muslim individuals with learning disabilities can translate into three categories, namely those who have the qualifications to accept and execute *Ahliyyatul Wujub Kamilah* and *Ahliyyatul Ada's Kamilah* flawlessly and the second who have capabilities actions to get perfect but have partial capabilities to implement *Ahliyyatul Wujub Kamilah*. *Ahliyyah Al Ada's Naqisah* and the third only have the qualification to receive perfect *Ahliyyatul Wujub Kamilah*. However, the demand for his worship falls.

Muslim individuals with learning disabilities who suffer from high-functioning autism and Asperger's syndrome and students with ADHD and specific learning disabilities have perfect qualifications. The problem experienced does not involve the loss of the function of reason in understanding Syariah law. However, educators need to identify PDP approaches, methods and techniques appropriate for the diversity of their ability levels. In addition, the focus is on the pillars of ablution and prayer for the teaching of prayer. After they have mastered it, they are taught the actions and recitations of circumcision based on their abilities.

For Muslim individuals with learning disabilities in the mild and moderate mental retardation category, including Down syndrome and students with mild autism, they adopt the law as to what obstacles are caused by the second type of mental retardation, which is that they have a perfect qualification to receive but have a partial capability to implement. They are not required to perform the requirements of Sharia, including prayer but are encouraged to be taught and perform it as a form of religious education. Parents and educators need to teach them about worship, especially prayer and fasting, but according to their ability, such as praying in the congregation so that the Muslim individuals know the time and number of prayers, reading, and reading the most leisurely reading.

Therefore, they only have the qualification to receive perfection because the condition is to live like children who have not yet matured and the demands of worship on them fall. For Muslim individuals who also suffer from seizures, it depends on the main category of disability; if it involves students with mental retardation and severe autism, then the law applies as above because those who suffer from epilepsy or seizures are usually also suffered from those with severe mental retardation, autism and cerebral palsy (Parkinson & Johnson, 2006). However, if those categorised as obliged to perform prayer experience convulsions or lose consciousness for an extended period, they are not required to complete the prayer, just like the law of insane people and children who have not reached puberty (al-Zuhayliyy, 2001).

According to the Islamic perspective, the demanding category worships Muslim individuals with fewer learning problems. The following is the information explained in Table 2:

No.	Level Of Intellect	Variety Of Disabled Muslim Individuals	Sharia Obstacle	Eligibility To Perform Worship
1.	Mentally retarded bad	Mental retardation and severe autism	Mental retardation that has lost the power of understanding and cannot tell the difference	Fall
2.	Mindful but not accomplished normal level	Mental retardation and mild autism	Deranged	Own a part implementing qualification (<i>Ahliyyatul Ada' Naqisah</i>)

3.	Common sense though behavioural problems	ADHD	Mental retardation still has power in understanding but not reach expected levels	Own a part implementing qualification (Ahliyyatul Ada' Naqisah)
4.	Average mind but learning problems	Has specific learning difficulties	None	Have perfect execution qualifications (Ahliyyatul Ada' Kamilah)
5.	Average intellect but problematic social interaction	High functioning autism / Asperger syndrome	None	Have perfect execution qualifications (Ahliyyatul Ada' Kamilah)

CONCLUSION

Al-Ahliyyah is a qualification for every living human being. It is a qualification of every human being who is qualified to accept or carry out the responsibility in the part of Islamic jurisprudence aspect of *I'tiqadiyah* worship and so on. However, in this subject, *al-Ahliyyah* is expressed from the perspective of Islamic jurisprudence degree merit is lower than worship. The qualifications depend on the stage and level of human development, which is from the fetal stage, the pre-mumayyiz stage, the *mumayyiz* stage, the puberty stage and the *Rushd* stage, or the level of intelligence. Among the types of *al-Ahliyyah* that have by level are *al-Ahliyyah* Wujub and *al-Ahliyyah* Al-Ada. These two types of *al-Ahliyyah* are divided into two branches, namely Wujub Naqisah and Wujub Kamilah, while *al-Ahliyyah* al-Ada, as mentioned. Two categories of obstacles will cause a person to rise in the list of all *Ahliyyah*, among them the barrier of *Al-Ahliyyah* obstacle. Among the examples of Samawiyah's blocks are children, madness, stupidity, fainting, sleep, dying and death. In comparison, the barriers to Muktasabah are ignorance, stupidity, drunkenness, apostasy and bankruptcy.

In conclusion, it is necessary first to ascertain that person's level and type of disability to answer the question raised. If a person is disabled from a physical point of view, then the obligation of prayer is still imposed on him. However, they were given relief based on verses of the Quran and the hadith of the Prophet Muhammad S.A.W. If the first type of *'atah*, their mental problem, is close to or resembles a person who has lost their mind, then the prayer they perform is invalid. In contrast, if a person is mentally disabled, then it is necessary to examine the level of mental disability more deeply. If their level of cognitive ability is similar to the second type, they are not required to perform worship, but if they complete it, it is valid in Islam. That is how beautiful Islam is; Allah S.W.T provides relief and guidance for His servants in worshipping Him.

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