

Enhancing Da'wah Strategies for Persons with Disabilities (PwD): A Comparative Analysis from Tafsir Al-Qurtubi, Tafsir Al-Mawardi, and Tafsir Ibn Kathir

Faridah Mohd Sairi^{1*}, Noor Syahida Md Soh², Siti Nor Haliza Abd Zamani³, Azhar Abdul Aziz⁴, Siti Jamiaah Abdul Jalil⁵

^{1,2,3,4} Centre of Foundation Studies, Universiti Teknologi MARA, Cawangan Selangor, Kampus Dengkil, 43800 Dengkil, Selangor, Malaysia

⁵ Pusat Kajian Dakwah & Kepimpinan, Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia 43600 Bangi, Selangor, Malaysia

DOI: <https://dx.doi.org/10.47772/IJRISS.2025.9020158>

Received: 22 January 2025; Accepted: 06 February 2025; Published: 08 March 2025

ABSTRACT

In Islam, da'wah - the act of inviting others to understand and embrace Islamic teachings; is a fundamental practice aimed at guiding individuals toward spiritual and moral betterment. Historically, da'wah has been directed toward diverse groups, yet the inclusion of Persons with Disabilities (PWD) has often been overlooked creating significant barriers to their spiritual engagement and integration within the ummah. Thus, this article will explore the basic principles of da'wah towards PWD. The study adopted Thematic Analysis using Atlas.ti 25, which involved a comparative examination of the approaches taken by Tafsir Al-Qurtubi, Tafsir Al-Mawardi, and Tafsir Ibn Kathir. The research finding has discovered three basic principles of da'wah towards PWD which are individual obligations, societal obligations and government obligations. A longitudinal study could investigate the social and spiritual impacts of inclusive da'wah programs on PWD within the ummah. This would involve assessing the extent to which these initiatives enhance PWD's engagement in religious practices, their sense of belonging, and their overall integration into Muslim communities.

Keywords:- Da'wah, Persons with Disabilities (PWD), Tafsir Al-Qurtubi, Tafsir Al-Mawardi, Tafsir Ibn Kathir

INTRODUCTION

Da'wah, the act of conveying Islamic teachings, is a vital practice in Islam aimed at fostering spiritual refinement and moral growth in individuals and society (B. Ali, 2023). Etymologically, the term originates from the Arabic root "da'a," meaning "to call" or "to invite." (Da'wah, 2021). The Quran underscores the importance of da'wah in several verses, including Surah An-Nahl (16:125), which states: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best." (Surah an-Nahl, 16:125). This directive emphasizes the ethical and thoughtful approach required in da'wah, ensuring the message is conveyed respectfully and effectively. Furthermore, da'wah is not limited to verbal invitation but also includes setting a good example through one's actions and character, thus embodying Islamic principles in both word and deed (B. Ali, 2023).

Throughout the ages, the inclusive ethos of Islamic teachings in da'wah underscores equality and compassion, yet the recognition and engagement of Persons with Disabilities (PWD) have been inconsistently prioritized, despite their integral role in diverse communities (MH Ab Hamid et al., 2023). Recent studies highlight the necessity of developing inclusive da'wah methodologies that address the unique needs of PWD. Mutrofin discusses strategies for engaging with disabled individuals during the COVID-19 pandemic, emphasizing the importance of accessibility and tailored communication methods in da'wah efforts (Mutrofin., 2022). Similarly, Rohman examines approaches to da'wah for deaf individuals, underscoring the need for specialized methods to effectively convey Islamic teachings to those with hearing impairments (Rohman, A., 2023).

The Quran and Hadith provide foundational guidance on inclusivity and the treatment of PWD. Classical Islamic exegeses (tafsir), such as those by Al-Qurtubi, Al-Mawardi, and Ibn Kathir, offer interpretations that can inform contemporary da'wah practices. Al-Qurtubi's Tafsir is renowned for its comprehensive analysis of legal and social aspects of Quranic verses, emphasizing practical applications of the Revelation (Nik Shabery, N.A.F., Jaafar, N., & Muhamad, N.A.F. (2022). Ibn Kathir's Tafsir is esteemed for its reliance on authentic Hadith and narrations from the Prophet's companions, providing insights into the Quran's guidance on social justice and compassion (Abdul Kadir, N.N., et al., 2023).

Despite the rich insights offered by these classical tafsir, there remains a gap in applying their interpretations to modern da'wah strategies for PWD. Addressing this gap is crucial, as inclusive da'wah not only aligns with Islamic principles of justice and equality but also ensures that PWD is fully integrated into the spiritual and communal life of the Muslim ummah (community). This study seeks to bridge this gap by analyzing the works of Al-Qurtubi, Al-Mawardi, and Ibn Kathir to extract principles that can enhance da'wah strategies for PWD. By doing so, it aims to contribute to the development of more inclusive and effective da'wah methodologies that uphold the Quranic ideals for all members of society.

Problem Statement

Islamic teachings emphasize the universality of da'wah, advocating principles of justice (al-'adalah), compassion (rahmah), and inclusivity to ensure equitable access to religious guidance (Zulkifli, H. et al., 2022). Despite this, the needs of Persons with Disabilities (PWD) remain largely unaddressed within da'wah frameworks, creating significant barriers to their spiritual engagement and integration within the ummah (Nik Shabery, N.A.F. et al., 2022). These barriers arise from systemic, infrastructural, and methodological challenges that prevent the effective inclusion of PWD in da'wah efforts (Abdul Kadir, N.N., et al., 2023).

Challenges in Current Da'wah Strategies for PWD

One of the foremost challenges is the lack of trained da'wah practitioners who can effectively engage with PWD. Many preachers lack the necessary skills, such as proficiency in sign language or familiarity with Braille, to communicate with individuals with hearing or visual impairments (Che Mud, S., et al., (2021). Abdul Kadir et al. (2023) emphasize that the scarcity of trained educators limits the ability to convey religious teachings to hearing-impaired Muslims, leaving them underserved. Similarly, Che Mud et al. (2021) highlight the need for adaptive teaching methods, particularly for children with cognitive disabilities, to ensure equitable learning opportunities. Despite advancements in tools like the Braille Quran and digital platforms, the lack of comprehensive training programs for educators exacerbates the exclusion of PWD (Zulkifli, H. et al., 2022).

PWD frequently encounter structural barriers that hinder their participation in da'wah. Many mosques, da'wah centers, and educational institutions lack accessibility features such as ramps, elevators, and assistive listening devices (Nik Shabery, N.A.F. et al., 2022). Additionally, digital platforms - crucial in modern da'wah - are often not designed with accessibility in mind. For instance, Quranic apps seldom include features like text-to-speech for visually impaired users or interactive sign language videos for the hearing impaired (Nik Shabery, N.A.F. et al., 2022). These limitations significantly restrict PWD from accessing religious education through both traditional and digital mediums (Abdul Kadir, N.N., et al., 2023).

Societal attitudes and misconceptions about PWD often perpetuate their exclusion from da'wah. In some communities, PWD are mistakenly considered exempt from religious obligations due to their disabilities (Che Mud et al., 2021). This stigma discourages institutions and policymakers from prioritizing da'wah initiatives for PWD, resulting in their marginalization (Zulkifli, H. et al., 2022). Nik Shabery et al., (2022) observe that such biases hinder the development of inclusive religious programs, leaving PWD underserved in Islamic education (Nik Shabery, N.A.F. et al., 2022). PWD, particularly children with cognitive disabilities, require specialized teaching approaches that address their behavioral and emotional needs (Abdul Kadir, N.N., et al., 2023). Teachers often face difficulties managing attention deficits, sensory sensitivities, or emotional outbursts, which complicate the delivery of religious education. Che Mud et al. (2021) note that these challenges lead to inconsistent teaching practices and hinder the development of effective da'wah methodologies for PWD (Che Mud et al., 2021).

Gaps in Integrating Classical Scholarship with Modern Practices

Classical Islamic exegeses by scholars such as Al-Qurtubi, Al-Mawardi, and Ibn Kathir offer valuable insights into justice and inclusivity, yet these teachings are rarely incorporated into contemporary da'wah (Che Mud et al., 2021). Modern da'wah efforts often fail to leverage this rich heritage to address the unique needs of PWD, resulting in a disconnect between traditional principles and current practices (Zulkifli, H. et al., 2022). Abdul Kadir et al. (2023) highlight the importance of bridging this gap to create frameworks that align Islamic principles with contemporary pedagogical advancements. Limited research on effective da'wah strategies for PWD hinders the development of tailored methodologies. Existing initiatives often lack sufficient funding, preventing the widespread implementation of innovative solutions. Che Mud et al. (2021) emphasize that without adequate resources, current efforts remain fragmented and fail to comprehensively address the complex needs of PWD. Addressing these challenges requires a multifaceted approach that integrates Islamic scholarship with advancements in pedagogy, technology, and psychology. By developing inclusive frameworks, da'wah practitioners can ensure that PWD is fully included in the spiritual and communal fabric of the ummah, fulfilling the Quranic mandate of justice, compassion, and equality for all (Che Mud et al., 2021).

METHODOLOGY

This research employs a descriptive qualitative method to explore and enhance Da'wah strategies for Persons with Disabilities (PWD) by conducting a comparative analysis of Tafsir Al-Qurtubi, Tafsir Al-Mawardi, and Tafsir Ibn Kathir. A qualitative approach is particularly suited to this study as it allows for an in-depth examination of classical tafsir texts, extracting meaningful insights and their application to inclusive Da'wah practices in contemporary contexts. The study utilized the document analysis method, leveraging the capabilities of ATLAS.ti 25 software to systematically organize, code, and interpret qualitative data for meaningful patterns and themes (Friese, 2019).

The data collection process began with selecting primary sources, which included significant excerpts from the three tafsir texts that specifically address issues related to inclusivity and accessibility for PWD in Islamic teachings. Supplementary materials, such as journal articles, books, and conference proceedings, were collected to provide a broader perspective. The selection of these materials was guided by targeted keywords, including "Da'wah for PWD," "Islamic perspectives on disability," and "inclusive strategies in Islam." To ensure proper management and seamless integration of resources, metadata of the selected texts and articles were first organized in Mendeley software and subsequently imported into ATLAS.ti 25 as primary documents for qualitative analysis.

The study adopted Thematic Analysis, as proposed by Braun and Clarke (2012), to systematically identify, categorize, and interpret recurring themes across the data. The coding process involved organizing relevant segments into coherent categories, focusing on theological foundations of inclusion, practical strategies for inclusive Da'wah, and challenges faced in implementing these strategies. The analysis further involved a comparative examination of the approaches taken by Tafsir Al-Qurtubi, Tafsir Al-Mawardi, and Tafsir Ibn Kathir. This comparison aimed to highlight shared principles and unique contributions, providing a richer understanding of how inclusive Da'wah is addressed within the framework of classical Islamic exegesis (Braun, V., & Clarke, V., 2012).

To enhance the interpretability of the data, themes were translated into visual representations using ATLAS.ti 25. The software created thematic networks, flowcharts, and other visual tools to illustrate the relationships between identified themes and their relevance to contemporary Da'wah practices. These visualizations were instrumental in clarifying complex concepts and facilitating extracting actionable insights (Othman, 2019).

The findings of this study are organized around three major themes: individual obligations, society obligations, and government obligations. This research offers a comprehensive analysis of classical tafsir texts and their applicability to enhancing Da'wah strategies for PWD by employing a structured and evidence-based methodology. The findings are expected to contribute valuable insights into promoting inclusivity and fostering a deeper understanding of Islamic teaching's role in advocating for PWD's rights and dignity in society.

LITERATURE REVIEW

Quranic Foundations for Inclusivity of PWD

The Quran establishes an overarching framework of equality and inclusivity, transcending physical or mental abilities. Verses like Surah Al-Hujurat (49:13), “Indeed, the most noble of you in the sight of Allah is the most righteous of you,” highlight that value in Islam is determined by piety, not external conditions. Al-Mawardi expands on this concept, emphasizing that PWD, as members of the ummah, hold equal spiritual potential and must be provided the means to fulfill their religious obligations (Al-Mawardi, 1992). Zulkifli et al. (2022) underscore this principle by identifying a significant gap in Quranic education for PWD, where traditional methods fail to accommodate learning disabilities. They propose adaptive learning tools to effectively integrate PWD into Quranic studies, reflecting the Quranic ethos of inclusivity (Zulkifli et al., 2022).

Prophetic Model of Compassion and Inclusion

The life of the Prophet Muhammad (PBUH) provides practical applications of Quranic teachings regarding PWD. The Prophet’s interactions with Abdullah ibn Umm Maktum are a case in point. After the incident narrated in Surah Abasa (80:1–10), where Allah admonished him for prioritizing the Quraysh elite over Abdullah, the Prophet took corrective measures by giving Abdullah significant roles, such as leading prayers in his absence. Ibn Kathir highlights this incident as a divine directive to integrate marginalized individuals into social and religious life without prejudice (Ibn Kathir, 1999). Jaafar et al. (2022) connect this example to modern da’wah practices, advocating for empowering PWD by assigning them leadership roles within Islamic institutions to foster inclusivity and combat societal stigma (Jaafar et al., 2022).

Barriers to Inclusivity in Contemporary Da’wah

Despite Islamic teachings, many barriers hinder PWD's inclusion in Islamic education and community activities. Nik Shabery, N.A.F. et al., (2022) identify systemic challenges such as inaccessible infrastructure, lack of educator training, and inadequate materials tailored for PWD. Their findings reveal that da’wah efforts often overlook the diverse needs of PWD, creating a spiritual void for a group equally deserving of engagement (Nik Shabery, N.A.F. et al., 2022). While the Quran encourages accessibility, as seen in Surah An-Nahl (16:125), “Invite to the way of your Lord with wisdom and good instruction,” contemporary da’wah practices often fail to operationalize this guidance in ways that accommodate PWD.

Emerging Models for Inclusive Da’wah

Efforts like the QurANIS model by Yayasan FAQEH provide a pathway for addressing these barriers. This therapeutic and sensory-based Quranic learning approach aligns with the Quranic principle of rahmah (compassion), encapsulated in Surah Al-Anbiya (21:107): “And We have not sent you, [O Muhammad], except as a mercy to the worlds.” The model emphasizes multi-sensory engagement, making Quranic education accessible to children with autism and other disabilities. Jaafar et al. (2022) note that such models demonstrate how Islamic teachings can guide modern pedagogical innovations to serve diverse communities effectively (Jaafar, Noor Najihan et al., 2022). Additionally, integrating assistive technologies and universal design principles into mosques and Islamic institutions ensures physical and social inclusion in religious life.

While significant progress has been made, there is a pressing need for sustained efforts to integrate PWD into Islamic education and da’wah. This requires addressing not only infrastructural barriers but also societal attitudes. As Zulkifli et al. (2022) emphasize, raising awareness within Muslim communities about the spiritual and social rights of PWD is critical for fostering a culture of inclusivity (Zulkifli et al., 2022). However, scholars like Nik Shabery, N.A.F. et al. (2022) critique the fragmented implementation of inclusive policies, urging a more centralized approach where government, religious authorities, and community organizations collaborate to ensure equitable access to religious services. Such initiatives must draw inspiration from both Quranic and prophetic teachings, leveraging them as ethical and practical frameworks for inclusive da’wah (Nik Shabery, N.A.F. et al., 2022).

FINDINGS AND DISCUSSION

This study explores the comprehensive obligations of individuals, society, and government in ensuring inclusivity and empowerment for Persons with Disabilities (PWD) within an Islamic framework. Grounded in Quranic verses and classical tafsir, the findings highlight Islam's holistic approach to promoting justice, compassion, and inclusivity for marginalized groups.

At the individual level, da'wah is emphasized as a personal responsibility (fard 'ayn), requiring wisdom, compassion, and a commitment to embodying Islamic values in daily interactions. Societal obligations extend this principle, calling for collective efforts to address biases and elevate the dignity of PWD, as exemplified in Surah Abasa and Surah At-Taubah. Finally, the role of government is framed through the principles of just governance, ethical leadership, and the effective allocation of resources, such as zakat, to support PWD. Together, these findings form a cohesive framework that bridges spiritual, social, and structural dimensions, underscoring the shared responsibility of all stakeholders in creating an inclusive and equitable society.

Figure 1 illustrates a structured approach to da'wah (Islamic outreach) for Persons with Disabilities, emphasizing inclusivity as a central value. It categorizes responsibilities into three main domains: Individual Obligations, Societal Obligations, and Governmental Roles, highlighting their interconnectedness based on three themes : Individual Obligations, Society Obligations and Government Obligations.

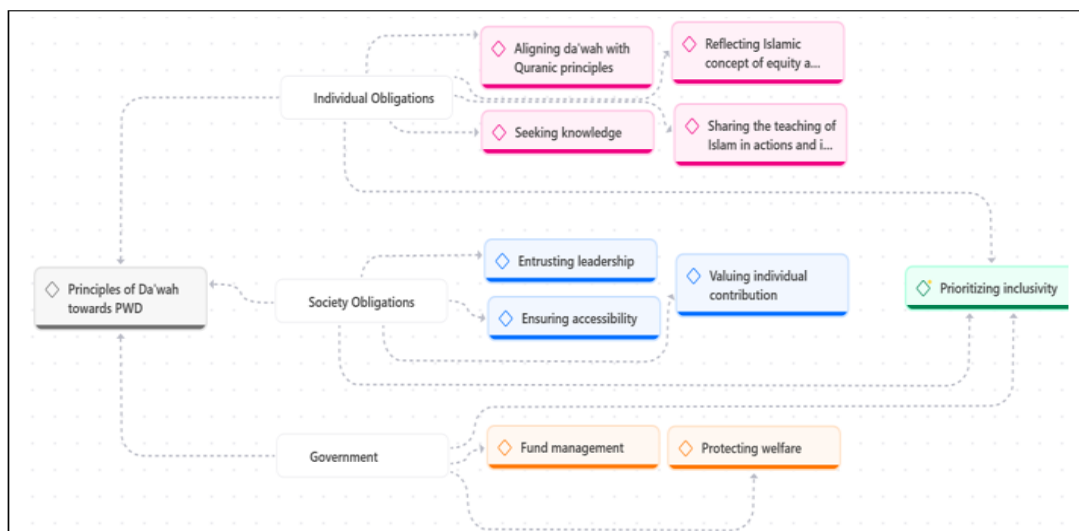


Figure 1 : Overall Network on Principles of Da'wah towards PWD

Individual Obligations

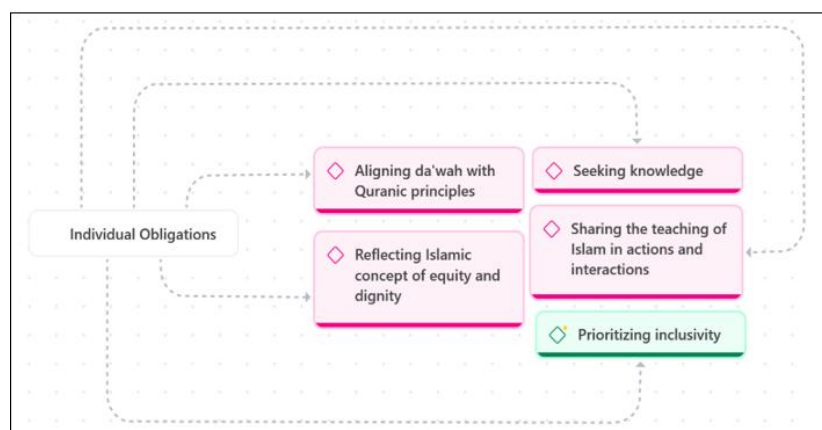


Figure 2 : Individual Obligations

Each Muslim is personally obligated (fard 'ayn) to practice and share Islam's moral and spiritual teachings in their actions and interactions, ensuring that da'wah is a demonstration of justice and mercy. The inclusivity of da'wah highlights the individual believer's role in showcasing Islamic values through exemplary behavior and sincere concern for all humanity as mentioned in Surah An-Nahl (16:125):

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided."

The verse underscores the importance of embodying Islamic values, as da'wah is most effective when delivered by someone whose actions resonate with the message. Da'wah should be rooted in wisdom, compassion, and inclusivity, aligning with the Quranic principles highlighted in Surah An-Nahl (16:125). Muslims are encouraged to approach da'wah thoughtfully, using wisdom (hikmah) and appealing to reason. This includes understanding the context, tailoring the message appropriately, and presenting Islam's teachings clearly and kindly. Individual responsibility involves ensuring that the method of inviting others aligns with the principles of compassion, justice, and sincerity. This reminds believers to remain humble, recognizing that their responsibility is limited to delivering the message, while the results rest with Allah. Hence, one of the fundamental responsibilities of a Muslim individual is to seek knowledge. Every individual is required to understand the fundamental aspects of Islam, such as beliefs (aqidah), prayer, fasting, and the basic rules of halal and haram. As stated in Al-Alaq verse 1-5 :

"Read in the name of your Lord who created. He created man from a clinging substance. Read, and your Lord is the Most Generous – Who taught by the pen – Taught man that which he knew not."

This was the first revelation to Prophet Muhammad (PBUH), highlighting the importance of reading, learning, and acquiring knowledge as the first step towards personal and societal development. Some Muslim community members must acquire expertise in the knowledge that benefits society, such as medicine, engineering, education, and other disciplines. One such relevant verse is Surah At-Tawbah (9:122):

"It is not proper for the believers to go forth [to battle] all at once. For there should separate from every division of them a group remaining to obtain understanding in the religion and warn their people when they return to them, that they might be cautious."

The interpretations of Surah An-Nahl (16:125) by Al-Qurtubi, Al-Mawardi, and Ibn Kathir converge on the shared values of wisdom (hikmah), compassion (rahmah), and inclusivity as essential principles for effective da'wah, especially when addressing marginalized groups such as Persons with Disabilities (PWD). All three scholars emphasize that da'wah must reflect Islam's universal message of equity and dignity. Al-Qurtubi highlights the necessity of tailoring communication methods to suit the intellectual and emotional capacities of the audience, underscoring the importance of empathetic and context-sensitive engagement (Al-Qurtubi, 2003). Al-Mawardi, on the other hand, extends this understanding by stressing the practical aspect of inclusivity, advocating for the use of accessible resources and empowering PWD through active participation in the Muslim community (Al-Mawardi, 1992). Ibn Kathir complements these perspectives by presenting rahmah and hikmah as foundational to da'wah, arguing that inclusivity is a social obligation and a divine mandate rooted in Islam's ethical framework (Ibn Kathir, 1999).

However, while all three mufasssirin agree on the principles of da'wah, their emphases vary, leading to critical distinctions. Al-Qurtubi primarily focuses on the theoretical and emotional dimensions, which, though profound, lack actionable strategies for addressing the structural barriers faced by PWD. Al-Mawardi, by contrast, provides a more pragmatic framework by advocating for community-wide responsibility to ensure accessibility and inclusivity. This approach aligns closely with contemporary needs, particularly in accommodating PWD through practical measures like assistive technologies and universal design (Al-Mawardi, 1992). Ibn Kathir adds a strong ethical dimension by emphasizing the moral imperative to eliminate barriers. Yet, his tafsir largely presumes societal readiness to act on such principles without addressing entrenched prejudices or systemic limitations (Ibn Kathir, 1999). Thus, while all three scholars uphold shared values, Al-Mawardi's focus on actionable inclusivity provides a more comprehensive model for modern applications of da'wah- which is more to community

engagement and understanding.

Society Obligations

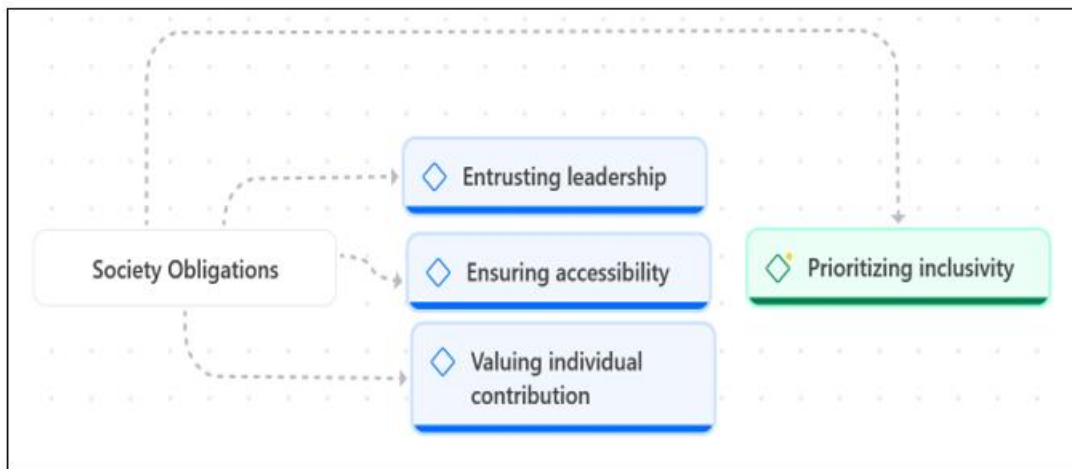


Figure 3 : Society Obligations

Surah Abasa (80:1–10) provides a profound lesson on the societal responsibility to prioritize inclusivity and care for marginalized individuals, including Persons with Disabilities (PWD). The verses recount the incident when the Prophet Muhammad (PBUH), engaged in dialogue with the Quraysh leaders, momentarily turned away from a blind companion, Abdullah ibn Umm Maktum, who sought his attention. Allah admonished the Prophet, reminding him of the equal worth of all individuals, regardless of their social or physical status. As Ibn Kathir explains, these verses highlight the need for leaders and communities to honor and include individuals who may be overlooked or marginalized (Ibn Kathir, 1999). This incident sets a precedent for societal obligations toward PWD, demonstrating that their needs must be prioritized and their dignity upheld.

Surah Abasa reinforces the themes of collective responsibility and justice outlined in Surah At-Taubah (9:122). Al-Qurtubi reflects on the complementary message of these surahs, emphasizing that societal harmony requires valuing every individual's contribution, including those with disabilities. He interprets Surah Abasa as a call to address unconscious biases and elevate the status of marginalized individuals through justice and compassion (Al-Qurtubi, 2003). Similarly, Al-Mawardi connects the principle of tafaquh fid-din (deep understanding of religion) in Surah At-Taubah with the lesson from Surah Abasa, suggesting that religious knowledge should empower communities to implement equitable treatment of PWD in daily life (Al-Mawardi, 1992). Together, these surahs form a Quranic framework that mandates not only recognition but active inclusion of PWD in all aspects of societal and religious life.

The convergence of Surah Abasa and Surah At-Taubah calls for actionable steps to support PWD, grounded in justice, compassion, and inclusivity. Ibn Kathir's commentary on Surah Abasa underscores the importance of integrating PWD into communal decision-making and religious activities, citing the Prophet's later treatment of Ibn Umm Maktum as an example of corrective leadership. The Prophet entrusted him with significant responsibilities, including leadership during prayers in his absence (Ibn Kathir, 1999). Modern scholars, such as Junaidi, J. et al. (2024), build on this example, advocating for inclusive leadership roles for PWD as a means of challenging stereotypes and fostering a sense of belonging within the community (Junaidi, Majid, and Nazri, 2024). Al-Mawardi's emphasis on structural inclusivity complements these perspectives, calling for the development of accessible spaces and resources, ensuring that PWD can participate fully in religious and societal functions (Al-Mawardi, 1992).

The lessons of Surah Abasa (80:1–10) and Surah At-Taubah (9:122) highlight a cohesive Quranic vision for societal obligations toward PWD. Together, they stress that individuals' worth is not determined by physical abilities or social standing but by their potential to contribute to communal and spiritual growth. The tafsir of Al-Qurtubi, Al-Mawardi, and Ibn Kathir collectively advocate for justice, compassion, and inclusivity as fundamental principles, urging society to recognize the dignity of PWD and implement structural changes to

reflect this recognition. Modern research further supports these principles, emphasizing the transformative impact of empowering PWD through inclusive practices and leadership opportunities.

Government Obligations

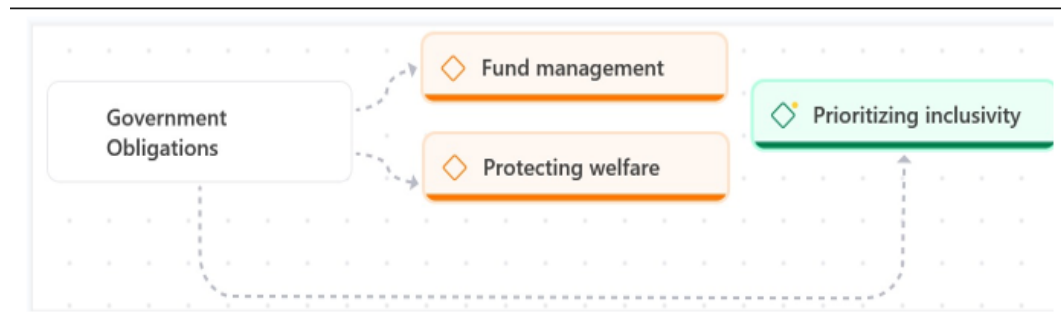


Figure 4 : Government Obligations

Al-Qurtubi focuses on legal frameworks, offering structural solutions such as zakat allocations and accessible infrastructure to address the needs of PWD. Al-Mawardi emphasizes ethical governance, advocating for leadership that prioritizes inclusivity and communal welfare. Ibn Kathir highlights the practical application of inclusivity through prophetic examples, providing a historical precedent for integrating PWD into religious and social life. These perspectives complement each other, offering a holistic understanding of inclusivity that combines legal, ethical, and practical dimensions.

Just Governance

As stated in Surah An-Nisa (4:58):- "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice..."

This verse encapsulates the principle of justice in governance and its relevance to ethical leadership. Al-Mawardi interprets this verse as a divine command for rulers to ensure that all segments of society, including Persons with Disabilities (PWD), are treated with fairness and equity. He emphasizes that governments must uphold inclusivity and communal welfare as central tenets of Islamic governance (Al-Mawardi, 1992). By addressing the structural inequities that PWD faces, such as barriers to education, employment, and public spaces, this verse calls for proactive measures to render trusts and opportunities to those in need. This interpretation aligns with modern views, such as Ab. Hamid et al. (2023), argue that inclusive policies not only enhance social harmony but also reflect the moral responsibilities of leadership in Islam (MH Ab Hamid et al., 2023).

Zakat for Vulnerable Groups

Surah Al-Tawbah (9:60):- "Zakah expenditures are only for the poor and for the needy..."

This verse establishes a financial mechanism for supporting marginalized groups, including PWD. Al-Qurtubi links zakat allocation to the structural support of PWD, suggesting that funds should be used to create accessible infrastructure and provide for their socio-economic needs (Al-Qurtubi, 2003). Ibn Kathir, in turn, highlights the prophetic implementation of zakat, where resources were specifically directed to those who were vulnerable, ensuring their integration into religious and social life (Ibn Kathir, 1999). For example, Ibn Kathir cites instances where the Prophet Muhammad (PBUH) prioritized the needs of marginalized individuals, including PWD, as part of a holistic community approach. This aligns with recent scholarship, such as Junaidi et al. (2024), which stresses that zakat is a tool for promoting dignity and independence among PWD, reducing societal dependency while fostering empowerment (Junaidi, Majid, and Nazri, 2024).

Care for the Needy

Surah Al-Ma'un (107:1–3):- "Have you seen the one who denies the Recompense? For that is the one who drives away the orphan and does not encourage the feeding of the poor."

This verse reflects the moral imperative to care for society's most vulnerable, an obligation that extends to governmental leadership. Al-Mawardi interprets this verse as a condemnation of neglecting societal duties, emphasizing that leaders must not only refrain from injustice but actively promote welfare policies that address the needs of PWD (Al-Mawardi, 1992). The failure to include PWD in social and economic development, as implied by this verse, is a denial of Islamic justice. Hamid et al. (2023) argue that governments play a pivotal role in fostering compassion and inclusivity by establishing programs that support PWD, such as accessible healthcare and housing. The ethical governance model suggested by Al-Mawardi thus resonates strongly with modern inclusive frameworks (Ab. Hamid, Tumiran, and Adli, 2023). The combined insights of Al-Qurtubi, Al-Mawardi, and Ibn Kathir, as reflected in these verses, provide a robust framework for government obligations toward PWD. They highlight the necessity of just governance (Surah An-Nisa 4:58), resource allocation for vulnerable groups (Surah At-Tawbah 9:60), and ethical leadership prioritizing societal welfare (Surah Al-Ma'un 107:1–3). These Quranic principles not only align with classical tafsir interpretations but are also reinforced by contemporary research, underscoring their enduring relevance in promoting an equitable and inclusive society.

Prioritizing Inclusivity is a fundamental principle that connects all three themes-Individual Obligations, Society Obligations, and Governmental Obligations. It ensures that every individual, regardless of ability, is treated with fairness, respect, and dignity. Inclusivity calls for individuals to practice equity in their actions, for society to foster accessibility and empowerment, and for governments to implement policies and allocate resources that support the well-being of Persons with Disabilities (PWD). By prioritizing inclusivity, a harmonious and just environment can be created where everyone can contribute and thrive.

CONCLUSION

Enhancing da'wah strategies for Persons with Disabilities (PWD) demands a comprehensive approach that harmonizes individual responsibilities, societal support, and governmental policies. Insights from Tafsir Al-Qurtubi, Tafsir Al-Mawardi, and Tafsir Ibn Kathir emphasize the significance of inclusivity, equity, and accessibility in creating impactful and compassionate da'wah efforts. A fair and inclusive environment can be cultivated by embracing these principles, enabling PWD to actively engage in and contribute meaningfully to society.

ACKNOWLEDGEMENT

The authors extend their gratitude to the Academy of Contemporary Islamic Studies (ACIS), Universiti Teknologi MARA, Shah Alam, Selangor, for their invaluable technical support. Special thanks and highest appreciation are also directed to the Research Management Center (RMC) under the Office of the Deputy Vice-Chancellor (Research & Innovation), Universiti Teknologi MARA, Malaysia.

FUNDING

This paper is part of research funded under the Industrial Research Grant ACIS, awarded by Dar al-Qari Resources (Yayasan RI). Grant Reference: RMI File No. 100-TNCPI/PRI 16/6/2 (038/2024).

CONFLICT OF INTEREST

The authors reported no conflicts of interest for this work and declare that there is no potential conflict of interest concerning the research, authorship, or publication of this article.

REFERENCES

1. al-Qurtubi, A. A. M. ibn A. (2003). *Al-Jami' li ahkam al-Qur'an* (A. al-Mahdi, Ed., Vol. 10). Dar al-Kutub al-'Ilmiyyah.
2. Abdul Kadir, N. N., Wan Othman Kamal, W. M., Shamsuddin, M. K. A., & Kamal Azhar, S. M. (2023). Kajian pemantapan aqidah orang kurang upaya (OKU) pendengaran melalui kisah Nabi Isa. *Jurnal Penyelidikan Islam dan Kontemporari (JOIRC)*, 6(11), 228–235. <https://doi.org/10.55573/JOIRC.061120>

3. al-Mawardi, A. A. H. ibn M. (1992). *Al-Nukat wa al-'uyun* (A. M. Mu'awwad & A. A. Abd al-Mawjud, Eds., Vol. 2, pp. 515–520). Dar al-Kutub al-'Ilmiyyah.
4. Ali, B. (2023). *Da'wah in Islam: Core tenets and contemporary challenges*. Conference of BKMT and As-Syafi'iyah Islamic Thought and Social Development, 1–3.
5. Braun, V., & Clarke, V. (2012). Thematic analysis. In H. Cooper (Ed.), *APA handbook of research methods in psychology*, Vol. 2: Research designs (pp. xx–xx). American Psychological Association.
6. Che Mud, S., Md Sham, F., & Mohd Ali, M. (2021). Learning Al-Quran for children with disabilities. *Jurnal Hadhari*, 13(1), 135–146.
7. IslamOnline Network. (2021). *Da'wah: Significance & ethics*. Doha: IslamOnline Network.
8. Friese, S. (2019). *Qualitative data analysis with ATLAS.ti* (2nd ed.). SAGE Publications.
9. Ibn Kathir, I. I. U. (1999). *Tafsir al-Qur'an al-'Azim* (S. M. Salamah, Ed., Vol. 2, pp. 578–580). Dar Taibah.
10. Jaafar, N., Mohd Raus, N., & Nik Shabery, N. A. F. (2022). Inspirasi dakwah bagi OKU dari kisah Ibnu Ummi Maktum: Pengalaman di Yayasan FAQEH. *SWAN Conference Proceedings*, 213–214.
11. Junaidi, J., Abdul Majid, L., & Nazri, M. A. (2024). How the Prophet empowered people with special needs. *BITARA International Journal of Civilizational Studies and Human Sciences*, 7(2), 154–168.
12. Ab Hamid, M. H., Tumiran, M. A., & Adli, D. S. H. (2023). Determination of the concept of rahmah in the lives of persons with disabilities. *Malaysian Journal of Social Sciences and Humanities*, 175–177.
13. (2022). *Da'wah strategy for disabilities people in the Covid-19 pandemic era*. *Muharrrik: Jurnal Dakwah dan Sosial*, 5(1), 1–14.
14. Nik Shabery, N. A. F., Jaafar, N., & Muhamad, N. A. F. (2022). Isu dan cabaran dakwah kepada OKU: Analisis tinjauan literatur sistematik. *Tinta Artikulasi Membina Ummah*, 8(2), 16–22.
15. Othman, A. K. (2019). Qualitative data visualization and analysis using ATLAS.ti. *International Journal of Qualitative Research*, 10(3), 123–134.
16. Rohman, A. (2023). Dr. Omar Suleiman's da'wah approach to deaf people with disabilities. *Interdisciplinary Journal and Humanity (INJURITY)*, 2(5), 456–468. <https://doi.org/10.58631/injury.v2i5.82>
17. Zulkifli, H., Rashid, S. M. M., Mohamed, S., Toran, H., Raus, N. M., & Suratman, M. N. (2022). Challenges and elements needed for children with learning disabilities in teaching and learning the Quran. MDPI. <https://doi.org/10.3390/children9101469>.