

Assistive Technology for People with Special Needs and its Role in Enriching Arabic Grammar and Quranic Studies - Abd Allah ibn Al-Husayn Ukbari as a Model

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Abstract- Assistive technology has an important role in helping people with disabilities, so what this technology can offer goes beyond simple help limits, is that it opens up broad prospects for a new lifestyle. Those with special needs have high concerns, strong wills, solid intentions and creative minds, which Allah Almighty blessed them to encourage and satisfy their hearts. In the context of preface of the book “Nakt al-Humyān fī Nukat al-Umyān, (biographies of notable blind people, with a section on the causes of blindness)”. Its writer Khalīl ibn Aybak al-Şafadī (1296 – 1363) pointed out a saying, which has high value, deep impact, and significance tribute to people with special needs, where he said: “it’s rare to see a blind man being a dull, inefficient, inactive but blind person only can be found as an intelligent, smart and genius.” This research’s title is "Assistive Technology for People with Special Needs and its Role in enriching Arabic Grammar and Qur'anic Studies (Abd Allāh ibn al-Ḥusayn ‘ Ukbarī as a model)". We will address issues of people with special needs specially Abd Allāh ibn al-Ḥusayn ‘ Ukbarī as a model as he was blinded in his youth as he was hit by chickenpox. The research seeks to discuss the saying: "Although Al- ‘ Ukbarī was

a handicapped person, but he had outstanding efforts and contributions in enriching Arabic grammar and Quranic studies." It (research) aims to explain the concept of assistive technology and people with special needs, also to know our duty towards them and to mention the most important and preferred effects of Al- ' Ukbarī. As well as clarifying the most prominent features of Al- ' Ukbarī 's curriculum in his grammatical works and highlighting his efforts in enriching Arabic grammar and Quranic studies.

Keywords: Assistive Technology, Information Technology, Arabic Grammar, Quranic Studies

I. INTRODUCTION

Assistive technology (AT) is assistive, adaptive, and rehabilitative devices for people with disabilities or the elderly population. People who have disabilities often have difficulty performing activities of daily living (ADLs) independently, or even with assistance [1].

Assistive technology is of great importance in society, as it helps the visually impaired and those who are blinds to achieve equality in the rights, responsibilities and duties in their community. When a person performs his duties, he can claim his rights and this creates a society without psychological disturbances resulting from the failure of one group and not the other. For example, blind people in the past were unable to read textbooks at university level in Braille and braille embossers because of the high cost of converting books to Braille. Then came the tremendous technological development, making it fast and cheaper. Then the situation changed and the blind people were able through assistive technology to browse the international information network and search for the topic of research in order to complete their research. Moreover, if there are references in the library, blind people can now scan and read it through the scanner and screen reader [2].

The concept of people with special needs and our duty towards them, the concept of people with special needs and the linguistic meaning of the word "disability": Al-Firozabadi says, "Disability is confinement, displacement, ousting and prevention, demoralization and disheartenment such as obstruction, hindering and emancipation." [3].

Definition of the Charter of the Eighties (1980 - 1990) for the care of Disabled Persons issued by the Fourth International Conference for International Rehabilitation in Canada. "Disability" was defined as restricting or limiting an individual's ability to perform one or more functions that are considered essential components of daily life, such as the ability to take care of oneself and practice Social relations and economic activities [4].

From the above (mentioned definitions) that there is a relationship between linguistic meaning and idiomatic meaning, as each of them revolves around a matter of concern distracting the person from the ability to practice his life in a normal practical way, moreover this situation restricts him and keeps him from performing his duties independently.

II. OUR DUTY TOWARDS PEOPLE WITH SPECIAL NEEDS

Among the religious duties: Strengthen their faith by always reminding them that this happened to them from God Almighty's destiny. There is goodness in everything which destined by Almighty Allah. Therefore, that their hearts prepare to accept their sorrowful fate and they satisfy with the judgment of Allah. We should cultivate seeds of hope in their hearts by reminding them of the verses that urged acceptance of calamities and contentment and acceptance of them. Among them is the Almighty saying: "Say, "Never will we be struck except by what Allah has decreed for us; He is our protector." And upon Allah let the believers rely." [5].

Therefore, we should pray for them and be nice towards them, that Allah Almighty will reward them with the best. We should also help them to perform their daily worship.

Among the social duties: Supporting them through visiting them often and asking about their wellness. We should love them and share their joys and sorrows together. They should not be isolated from society and social activities and gatherings because they are part of the society as well and they must be included in normal daily life.

Our true religion is full of great examples of social concern for people with special needs. For example: Helping people with visual impairments, guiding them during walking on the road and not misleading them to make fun of them, for such a disgraceful act necessitates Allah's curse on its perpetrator.

From financial duties: Providing material assistance to them if they are in need and are unable to work, to meet their necessary needs of food, drink and housing. We should not let them to beg for their needs, to make them realize that they have an important role in building and developing the country as well. We must follow them properly through widely conducting field statistical studies.

Among the psychological duties: The philosophy of Islamic legislation is based on respecting the vulnerable from the handicapped and those with special needs. They are one of the important reason by them Allah bless and support Muslims and increase their livelihood. On the authority of Musab Bin Saad, he said: Once Sa`d (bin Abi Waqqas) thought that he was superior to those who were below him in rank. On that the Prophet said, "You gain no victory or livelihood except through (the blessings and invocations of) the poor amongst you." [6].

Media its responsibilities and duties: Media can play a big role to spreading the messages regarding to the wellness of people with special needs. They are the people who with an important social issue. In addition, the media through the positive messages by transmitting to society can develop and advance the situation of these people by publishing their case, photographing it in an acceptable form in order to present to society an acceptable presentation. Moreover, the responsibilities of society towards them and how to treat them and how to help them to develop their capabilities and to create and cultivate the spirit of optimism in them by highlighting their capabilities and work on such projects which can bring them together in the national stream for the sake of the fullness of its perfect flow. So that they can be able to have a happy and good life, feeling that they have an important role in building society, regardless of their disabilities.

III. AL-UKBARI'S LIFE AND ITS DISTINCTIVE FEATURES

His name and lineage: Abdullah bin Al-Hussein bin Abdullah bin Al-Hussein Imam Al-Alamah Moheb Al-Din Al-Baghdadi Al-Azji Al-Dhareer Al-Nahwi Al-Hanbali, and his nickname was Abu Al-Baqa. He was from Ukbara a small city on the bank of Tigris”, he was hit in his childhood by smallpox which caused him to lose his eyesight [7].

His birth and death: He was born in Baghdad in (538 AH), corresponding to (1143 AD). He died in Baghdad in the year (616 AH) corresponding (1219 AD) and was buried in graveyard of “Baab Harb” may Allah Almighty have mercy on him [8].

His method/technique of authorship: With the plan of Allah, destined and planned for him that Abu Al-baqa, lost the sight of his beloved eyes because of smallpox. However, he became able by his own will and intelligence, to overcome that tragedy. His disability could not stop him to become creative in various fields but rather it was a reason that he got access to read the great collection of books. Some referred to that reason specially who wrote his biography of Abu-al-baqa, as if he wanted to write something, the collection works of that art were brought to him, then some of his students would read it for him. If he gets what he wants, he dictates that. Some of the scholars used to say, “Abu Al-baqa is the disciple of his disciples,” which means he followed them with what they taught him [9].

School of grammar he belongs: Sheikh Ali Al Tantawi, referring to Al-Ukbari's sect (of grammar he belongs) says, “His tendency towards grammar prevailed and he was previously belonging to Kufic sect of grammar. Just as Al-Anbari strengthened the Basri sect, Al-Ukbari strengthened the Kufic.” [10].

In fact, by looking at Al-Ukbari’s printed literature, it indicates that the matter is not exactly, as what Sheikh Ali Al Tantawi mentioned. In some places, we see he prefers the opinion of the Basri School of grammar, and in other places, he has given preference to the opinion of the Kufic. Therefore, at the time he switched his direction to Basri sect of grammar while at other moment he showed his tendency towards Kufic school of grammar. Someone may ask, “Was Al-Ukbari an extremist scholar of the Basri School of grammar or the Kufic?” The answer-summarized by Dr. Abdel-Fattah Salim is in the introduction of his research, where he said: "If we discuss what he mentioned of controversial issues and what he prefers among them, at the end what we tend to say is that he was a person of moderate opinion.

He was fair and honest in judgment according to the arguments he saw, as was his teacher "Ibn Al-Khashab" and like many of his contemporaries, or scholars who came after him, from those who put forward the tendency of fanaticism for one of the two schools of grammar. However, they would compare the arguments, examine its authenticity, originality and genuineness then they would choose [11]. This is what Dr. Shawqi Daif “Grammar schools” as he said, "And Abu Al-Baqa Al-Ukbari grammarist of Baghdad, was like his predecessors."

Al-Ukbari's efforts in his grammatical and Quranic works: The features of the Al-Ukbari style and technique in its grammatical and Quranic compilations, and we are contended with one of his workbook, which is: One of the best reference on its topic is the book “Clarification in the syntax of the Qur'an ". It is a book of parsing, grammar, Qira'at ('recitations or readings' are "the different linguistic, lexical, phonetic, morphological and syntactical forms permitted

with reciting the Quran) and interpretation. Another book attributed to Al-Ukbari was entitled, "The dictates of the meaning of the Beneficent and the Recitations in all the Qur'an" Al-Zirikli attributed this book to him in his biography [12].

It is obvious that these two books are the same. In an explanation, the investigator Ali Muhammad al-Bajawi says, "I suspect that some of those who printed the book saw the author at the end of the book saying, this is the last thing that was facilitated regarding to this book, "The dictates of the meaning of the Beneficent and the Recitations in all the Qur'an" Somehow, they mistakenly named it by this title, a phrase that does not indicate by any angle that the author named his book by this title.

By investigating the matter referring to Al-Ukbari's text, which he mentioned at the end of his book, Al-Tibyaan, it becomes clear that what Ali Muhammad al-Bajawi mentioned from the previous statement of Al-Ukbari is not correct. The interrogator's phrase: "This is the last thing that was facilitated regarding to this book, "From dictating what is beneficial in the faces of recitations and parsing of the Qur'an" which the investigator attributed to Al-Ukbari was not mentioned in the book Al-tibyaan. Because Al-Ukbari stated clearly that, what was dictated is the book "Clarification in the syntax of the Qur'an ". Al-Akbari says, "This is the last thing that facilitates the dictation of the book "Clarification in the syntax of the Qur'an".

IV. THE TECHNIQUE OF ABU AL-BAQA IN HIS BOOK "CLARIFICATION IN THE SYNTAX OF THE QUR'AN"

In summarization the most important features of his technique through the following points:

He takes great care in mentioning the Quranic recitations (Qira'at). Sometimes he attributed it to his authors while sometimes mentioned it without referring it to his author. Among those Quranic recitations (Qira'at) what he mentioned in the verses of Holy Quran, "And they fear God, who asks by the wombs". And fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship)." Where he said: "(And the wombs):

- Word Wombs is conjoined to the word (name of) Allah, in this case the meaning should be like this, Fear Allah and fear the wombs (do not cut the relations of).
- It is carried on the position of the (The neighbor and the sewer), as Arab says (I passed over and over), I passed by Zaid and Omar. In this case, the meaning should be like this, that you glorify Allah and the wombs (kinship). (That you glorify and have wombs)

He mentioned many opinions of the scholars both from Basri and Kufic grammatical with his choice of following the Basri school of grammar, while referring to the opinions of the Kufic and declaring it weakened sometimes. An example, which he mentioned, explaining the species of letter (M) and (L), in the verse of Quran as Allah Almighty says: "And indeed it is difficult except for those whom Allah has guided and never would Allah have caused you to lose your faith Indeed Allah is to the people Kind and Merciful."

V. AL-UKBARI'S EFFORTS AND CONTRIBUTIONS IN ENRICHING ARABIC GRAMMAR.

Allah Almighty blessed Abul-Baqa with a vision, creative mind and farsightedness that made him at the forefront of linguists. His contributions to the Arabic language are matchless and unparalleled. He was linguistic, grammatical, morphological, author, interpreter, an expert of Qira'at, juristic and a narrator of Hadith. This made his authorship compilation to more than fifty books. Disability did not stand a barrier between him and his contributions and services to Arabic, but was a motivation to be creative in his works and to offer a lot especially his grammatical works.

Al-Ukbari's works have enriched the grammatical library in its abundance. It included many opinions of the former scholars in all their fields, which made his works the basic references in such kind of sciences and arts. Whoever wants to find knowledge about Arabic language he will find it in his works, and who looks for interpretation of Holy Quran, Qira'at and others sciences, he will quench his thirst in Al-Ukbari's works.

The beauty of arrangements in the classification of his grammatical books: Al-Ukbari had a unique theory and ideology in dividing the grammatical chapters other than those of the grammarians. Sometimes he divides his books into chapters and sub-chapters, as stated in his book, "Pulp accounted for construction and expression" where he divided first part of his book in sixty chapters, and the chapters into sub-chapters and appended chapters to issues related to them or he offered complements on them. Sometimes his book divides several issues as mentioned in his book "Controversial issues in grammar " Where he started talking about the limit of speech in the first issue of the book and ended by explaining the issues of (Verb of the matter between syntax and construction) a verb used in the imperative mood between expressing and constructing state.

Collection of ills from the books of the previous scholars: Dr. Abdul Ilah Nabhan says, "Abul-Baqa did not discuss in the aforementioned chapters. (that is, the chapters of his book "Controversial issues in grammar") the structures of its fundamentals and principles, but rather his research devoted to grammatical hidden defects that he worked hard to collect, extracted and refined them from the books of the former scholars, headed by Sibawayh's book. He presented it to us in his beautiful concise style, without boredom or disruption and disturbance.

Diversifying in syntax of books (of different sciences and arts): Sometimes he wrote in the syntax of the Noble Qur'an as in his book "Clarification in the syntax of the Qur'an". At other times, he wrote in the parsing of the hadith as in his book " The syntax of the hadith " "The parsing of the hadith". On other occasion, he wrote in the parsing of poetry, as in his book, "Lamy Shanfari expression ""The parsing The Lāmiyyāt al- 'Arab (the L-song of the Arabs) of the Shanfari". This in fact indicates that Al-Ukbari's concern and attention for the proof and evidence in general, whether it is Quranic, Hadith or poetic sciences. In particular, because in many places he cited by the Qur'an, hadith and poetry.

Abu Al-Baqa was influenced in his ideology and theory by (the theory of) Al- Khalil, which he kept deep in his heart for the sake of respect he had for Sibawayh. As he supported Al-Khalil in the matters in which Sibawayh's opinion was presented in accordance with his

(Al-Khalil) opinion, and he contradicted him in the matters in which the Khalil had an opinion contrary to Sibawayh`s opinion [13].

With his tendency to Basri School of grammar, he came up with strong support to defend Sibawayh`s opinions, as his statements are considered as the basis of Basri school of grammar. He defends it, invalidating the arguments and corresponding jurisprudence that are contrary to Sibawayh's statement. Whether the objectors were from Basri or Kufic school. In this manner of sincerity to the knowledge, Abu- Al Baqa lived for seventy-eight years. He spent his whole life in learning, teaching and writing. He died in the year 616 AH after he enriched the Arabic Library with multi-purpose works, most of which were in grammar.

VI. CONCLUSION AND RECOMMENDATIONS

After examined the efforts of people with special needs who enriched the library of Arabic grammar and we have taken Al-Ubkari as a model. Now we can deduce some most important results of the research, such as:

- The research confirmed that assistive technology promotes greater independence by enabling people to perform the tasks they were previously unable to accomplish.
- That society have rights and duties towards those with special needs because they are part of society in all fields of life such as religious, social, financial, psychological, media, political, and other fields of life. Moreover, if every party takes into account what is required of them towards people with special needs, then everyone will realize his role in building and developing the country.
- Al-Ubkari was man of high resolution, strong determination, and a strong will that Allah Almighty bestowed upon him. He did not endow his visual impairment, but rather it was a motive towards achieving what other healthy people had not achieved. He has left for us many of his works, amounting to more than fifty works, which have become famous throughout the world since his time until now.
- The features of Al-Akbari's style and technique in his grammatical compositions are evident in that he has insight into grammatical issues, in their arguments, in discussion, analysis and expressing an opinion on them. If he violated his sect, he was not a fanatic of a particular sect. Rather, he had his personality that distinguishes him from others.
- Al-Ukbari had a unique theory and ideology in dividing the grammatical chapters other than those of the grammarians. Sometimes he divides his books into chapters and sub-chapters, as stated in his book, "Pulp accounted for construction and expression " where he divided first part of his book in sixty chapters, and the chapters into sub-chapters and appended chapters to issues related to them or he offered complements on them.
- Sometimes his book divides several issues as mentioned in his book "Controversial issues in grammar " Where he started talking about the limit of speech in the first issue of the book and ended by explaining the issues of (Verb of the matter between syntax and construction) a verb used in the imperative mood between expressing and constructing state.

- Al-Ukbari mentioned numerous opinions of the grammatical both Basri and Kufic sects, with his adopting the Basri sect sometimes, and his contradiction with the Basri school of grammar at times.
- Abu Al-Baqa was influenced in his ideology and theory by the theory of Al-Khalil, which he kept hidden in his heart for the sake of respect he had for Sibawayh. As he supported Al-Khalil in the matters in which Sibawayh's opinion was presented in accordance with his (Al-Khalil) opinion, and he contradicted him in the matters in which the Al-Khalil had an opinion contrary to Sibawayh's opinion.

Also the research Recommend that the Excavating and research the books of Arabic Islamic heritage to highlight the contributions of people with special needs in enriching all Arabic and Islamic studies.

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