



## RELIGIOUS JUDGMENTS ABOUT THE BLINDES

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### ABSTRACT

*In this article, it is mentioned with verses and hadiths that thanksgiving for the trials of God is rewarded with rewards, and complaining to the Lord without enduring the trials leads to sufferings.*

*The prayers of blind people and the related treatment and rulings about them are explained with verses and hadiths..*

**KEY WORDS:** *Prophet, Wali, faith, Umm Maktoum, Baghdadi.*

If a person had understood the essence of life, he would have found many reasons for happiness, he would have turned his worldly life into paradise, and he would have seen paradise without going to the world of the hereafter.<sup>1</sup>

Nothing in this world happens without God's plan and wisdom. This world is a testing ground. Everyone is in some kind of exam. Everyone should be thankful for both the pain and the blessing. In this world, health and illness, joy and sorrow, joy and sorrow go together. No matter who he is, whether he is a Prophet, a governor, a king, rich or poor, he is not free from suffering from some kind of pain and worry. There is no perfection in this world because this world is not heaven. Prophets are the most beloved people in the universe. There is no one more beloved to Allah than them. However, no Prophet was free from unprecedented trials and tribulations. In the Holy Qur'an, Allah has mentioned some tests that He gave to some of them. A person who reads them will say: "If only Allah does not test His servants like this." In fact, the hardships that we consider as troubles are the mercy and love of Allah subhanahu wa ta'ala for His servants.

They asked Junayd Baghdadi: "What is the problem?" Is it God's punishment, expiation or promotion?" Al-Baghdadi replied: "If you are angry, it is a punishment." If you are patient, it is expiation. If you agree, it's a promotion." Whenever a person experiences pain or anxiety, he is in one of these situations:

1. A person abandons turning to Allah and becomes dissatisfied with his fate. And he complains about his boss to everyone. "Why don't they make me go through all these troubles, what's wrong with me? Why do I have such a disease when I am in good health?", he says. He abandons the duties ordered by Allah. Although he takes measures to get rid of the calamity, he is heedless to hasten to repentance, pray and see the consequences of his sins. To fall into this state is a sign of suffering and misery for a person.

2. When a person rushes to repentance when a calamity befalls him, he prays: "O God, I am weak, I am helpless, I deserve more calamities than this. Even so, save me with your grace." He is sorry for his mistakes in his language, and he is sorry for his mistakes. There is no complaint against Allah in his tongue and no hatred in his tongue. On the contrary, it continues in prayer and remembrance. Allah will reward those who persevere through hardships and hardships in the Hereafter. At that time, the people of Afiyat, who did not face many hardships in the world, saw this situation and said: "I wish that in the world there were troubles and difficulties for us, we would be patient, and we would receive such great rewards for our patience and be with those who are patient." Indeed, these hardships and tribulations are blessings. However, because of our weakness, we cannot imagine that these are blessings.

3. Only those who have perfect faith in God can reach this level. Reza - a person who is drowned in the love of Allah Tabarak and the Most High does not feel or care about the pains that have happened to him. You will see the agreeable person happy with his situation. In fact, the basis of faith is to agree to God's punishment, that is, any judgment, and more precisely, if patience is a part of faith, then consent is the highest level of faith. Zainul Abidin rahmutullahi alayh says: "Consent to Qaza'i Qadr is the highest level of faith." Rasulullah Sallallahu Alayhi Wasallam said about the happy people: "If a test comes to them, they will be so happy that you will not be so happy even if you receive a blessing." A true believer is pleased with his Lord. He knows with certainty that it is better for God to decree something for him than for him to plan something for himself. He prays to his Lord: "Surely you are able to do everything." (*Surah Ali Imran, verse 26*).

Therefore, God's tests will be for those who agree to the tests to have a high level in the hereafter and to receive unprecedented blessings in exchange for their sufferings. If Allah wills to make one of His servants fall to Himself, He will rain down calamities on him. All the hardships that befall the slave are obligatory punishments from Allah Almighty. For example, during the time of Sahabah Ikram, may God bless him and grant him peace, the forced hardships were innumerable. Because they

<sup>1</sup> Dr. Hassan Shamsi. Share happiness. - Tashkent: Ilm-ziyo-zakovat publishing house. 2021. 3rd p



came to faith by speaking Kalima, they were laid on hot sand, stones were placed on them, and they were beaten until they died. How many torments were inflicted on them while they were with the Messenger of Allah, peace and blessings be upon him. In particular, it was very difficult at the beginning of Islam. All these were compulsory mathematics. As a result of these maths, the Companions reached great levels. Their faith and sincerity reached the highest possible level among the ummahs. Those who follow them will never reach their level. Those who believed after the conquest of Hattomakka will not be equal to those who believed before it, Allah subhanahu wa ta'ala says in the Holy Qur'an "Sura Hadid verse 10, none of you can be equal to those who retired before the conquest and those who participated in the war. Their ranks are greater than those who retired after the conquest and participated in the war. Allah has promised good to everyone, and Allah is aware of what you do.

In a hadith narrated by Abu Saeed Khudri, the Messenger of Allah, may God bless him and grant him peace, mentioned their status and said: "Do not insult my Companions, even if one of you gives alms of gold as much as the mountain of Uhud, it will not be enough for one of them, nor half of it."<sup>2</sup>

One of the famous Companions who became a Muslim in the early days of Islam was Abdullah ibn Umm Maktum, who was blind. After Rasoolullah was sent as the last prophet to mankind, Abdullah, along with others, became interested in learning more about Islam. One day, when Nabi Alaihissalatu Wassallam was calling a group of Quraysh nobles to Islam, Abdullah, who did not notice that the Prophet was busy with others due to his eyesight, came to the presence of the Prophet, may God bless him and grant him peace, and said several times: "O Messenger of Allah, teach me from what your Lord has told you." Abdullah bin Umm Maktum was angry at what he said, frowned, turned his face away and continued talking to the elders of Quraysh because the Prophet, peace be upon him, was speaking with the hope that "if the prominent people of Makkah become Muslims, they will follow them and their subjects behind them will also become Muslims." But they did not listen to the advice of the Messenger of God. Then Allah Almighty sent down these verses in Surah "Abasa" because of Abdullah bin Umm Maktum. Muhammad frowned and turned away. After all, a blind man came to him. O Muhammad, you know from where, perhaps he will be cleansed of his sins by using you, or he will receive a reminder and then this reminder will benefit him. But as for the rich man who occupied you, you are paying attention and giving authority. However, it was not harmful to you that he was not cleansed of his disbelief. Now the one who comes running to you fearing Allah, then you are distracted from him. No! Don't do that, they are reminders of the Qur'anic verses. So whoever wants to reject it, those verses are in the hands of the angels who wrote them on the sacred pages in the sight of God, that is, on the pure pages with high value. They are noble and obedient (Surah Abasa, verses 1-16). The Messenger of God, may God's prayers and peace be upon him, realized that he had made a mistake, and from then on, his respect for Abdullah bin Umm Maktum increased even more. When they saw him, they said, "Hello, the one who brought me a blessing from my Lord!", they went out to him, asked him about his condition, laid out their clothes and gave him a place in the net, and they did not spare their encouragement and help. Later, he appointed Abdullah ibn Umm Maktum, may God bless him and grant him peace, as the muezzin of Madinah along with Bilal ibn Rabah. Therefore, when the Messenger of God, may God bless him and grant him peace, went on a journey, he used to take that person as his deputy to Madinah. Even during the conquest of Makkah, Abdullah ibn Umm Maktum became the governor of Madani. It was narrated that the Messenger of Allah, may God bless him and grant him peace, left Abdullah bin Umm Maktum, may God be pleased with him, as his deputy in Madinah thirteen times. This is an expression of our Prophet's respect for Abdullah.

It is narrated from Jabir, may Allah be pleased with him. I asked Amir, "Did Abdullah ibn Umm Maktum lead the Muslims?" he asked. Muhammad ibn Sahl ibn Hasma said: "The Messenger of Allah, may God's prayers and peace be upon him, used to leave him in Madinah. He used to lead people in congregational prayers and preach sermons while standing near the pulpit.

In the narration of Imam Abu Dawud from Anas, may Allah be pleased with him: "When the Prophet, may God bless him and grant him peace, went on a journey from Madinah, he would leave Abdullah bin Umm Maktum in his place, even though he was blind. He used to read prayers to the Companions. Itban Ibn Malik, may Allah be pleased with him, who was one of the Ansari Companions, was the imam of his people. According to one tradition, that person went to the presence of the Prophet, may God bless him and grant him peace, because his eyes were weak, and he said: "My eyes have become weak, I often pray for my people. When it rains and floods flow down the valley, we are cut off. I will not be able to go to their mosque and pray. "I would like you to go to my house and pray. I will take that place as a prayer place," he said. The Prophet, may God bless him and grant him peace, showed favor to that person and entered his house with Abu Bakr, may God bless him and grant him peace, one day during the morning prayer. "Where do you want me to pray?" they asked. Itban, may God bless him and grant him peace, pointed to a place, and he, may God bless him and grant him peace, led them as an imam and led two rak'ats of Chashgah prayer. Documenting this Nabai Sufism, it is said that the imam of a "blind" person is correct. According to the book "You asked", if a blind person is a scholar, it is permissible for him to pray the funeral prayer and to pray for others. In fiqh books, it is said that it is preferable for a blind person not to be an imam because it is difficult for him to perform ablution. However, if there is no one more worthy of Imam than him, then it is better for him to be Imam. Because a learned person is a dieter even if he is blind. He doesn't do things that make people suspicious. It is written in the 6th page of the book "Hadith and Life" that if two people with the same qualities, one is blind and the other is open, then the one with open eyes will be chosen as Imam. Because he can see the impurity in his body, clothes and space. Disposes accordingly. So, a blind person his prayer is valid if he is worthy and worthy of Imamate.

<sup>2</sup> 1 mud = 0.544 kg.



Allah is kind to His servants. He does not order them to do things beyond their tolerance and does not hold them responsible for the fate that is beyond their control. "Allah does not imitate any soul beyond what it can bear" (Surat al-Baqara, verse 286). God, who knows everything to the minute, knows what is good for each soul and what is not good for it. Because of his kindness to his servants, even if he has the opportunity and the right, he does not invite any soul to something beyond his tolerance. Allah's orders and retributions are within the scope of the servant's ability. Depending on whether he obeys that suggestion, without regard to anything else, the servant's punishment or reward is determined. Allah subhanahu wa ta'ala blesses in the 17th verse of Surah Fatah. "There is no trouble for the blind, there is no trouble for the lame, there is no trouble for the sick. Whoever obeys Allah and His Messenger, he will be admitted to the gardens beneath which rivers flow. Whoever turns away, will be tormented with a painful torment. In this verse, it is emphasized that the excuses of blind, lame and sick people are with themselves. They are not called to mass mobilization, to war with the enemy.

Imam Bukhari narrates from Anas, may God bless him and grant him peace: Our Prophet, may God bless him and grant him peace, said, "There are people in Madinah who, if you travel a certain distance or cross a valley, they will definitely be with you." People said: "Even if they stay in Madinah? They asked, O Messenger of God. Rasul Akram, peace be upon him, said: "Yes, he excused them."

Zayd Ibn Thabit, may Allah be pleased with him, says: "I was with the Messenger of Allah, may God bless him and grant him peace." Then calmness enveloped him. The revelation began to come. My feet were touching him. At that time, there was nothing heavier for me than his feet. The revelation was completed and they said to me: "O Zayd, write!" I copied the verse: "Allah makes those who fight with their wealth and lives higher than those who sit in their houses." Then Abdullah bin Umm Maktum, after hearing the virtue of those who fought, stood up and said, "O Messenger of Allah, what will happen to those who are not able to fight?" Before he could finish speaking, the Prophet, peace and blessings of God be upon him, was surrounded by peace again. Then the revelation ended and he, peace be upon him, said: "O Zayd, read!" I read the verse. After that, he, may God bless him and grant him peace, said: "Writing: "without excuse" and recited it." (Surah An-Nisa, verse 95): "There are no equals among the believers, those who sit down and spend their money and lives in the way of God."

Islamic Shari'a allows the weak and the disabled to perform their prayers according to their means, considering that the believers are always in favor of lightness. In particular, if a person cannot stand up due to weakness, he prays sitting. A seated person bows. In Sajdah, the palm of the hand is recited with the head touching the ground. If he is not comfortable with bowing and sajdah, he can bow and bow slightly. If he does not even have the strength to sit, he is pleased with him. He postponed it with the intention of reciting his qaza when he came to power. If a person goes to bed voluntarily for a reason, and if the absence is within 24 hours, then he should perform one prayer. If it exceeds 24 hours, then the prayers of the new day will begin.<sup>3</sup>

Praying in congregation is a sunnah muakkadah. The Messenger of Allah, may God bless him and grant him peace, in some of his hadiths, recommended praying in congregation, and he himself always prayed in congregation. According to hadiths, the reward of congregational prayer is 27 times greater than solitary prayer, and in some narrations, it is 25 times greater. Despite the importance and great reward of praying in the mosque in congregation, it is allowed to pray alone at home in some exceptional cases. Excusing circumstances are as follows: heavy rain, cold weather, when there is a danger to the life or property of the worshiper, when it is very dark and it is difficult to go to the mosque, paralysis, blindness, illness, problems in the legs that do not allow walking, old age, extreme hunger in the stomach. strong wind.

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