

Factors Underlying the Kingdom of Saudi Arabia's Protection of the Rights of Individuals with Disabilities

**Dr. Hamada Ali ¹, Prof. Salaheldin Bakhiet ², Prof. Yossry Essa ³,
and Dr. Shehana Alqafari ⁴**

^{1,2,3,4} Special Education Department, College of Education, King Saud University, KSA
¹ bakhiet@ksu.edu.sa

Received: 24-9-2020

Revised: 12-9-2021

Accepted: 9-10-2021

DOI: <https://doi.org/10.31559/CCSE2021.3.2.1>



This file is licensed under a [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

Factors Underlying the Kingdom of Saudi Arabia's Protection of the Rights of Individuals with Disabilities

Dr. Hamada Ali ¹, Prof. Salaheldin Bakhiet ^{*2}, Prof. Yossry Essa ³,
and Dr. Shehana Alqafari ⁴

^{1,2,3,4} Special Education Department, College of Education, King Saud University, KSA
¹ bakhiet@ksu.edu.sa

Received: 24-9-2020 Revised: 12-9-2021 Accepted: 9-10-2021 DOI: <https://doi.org/10.31559/CCSE2021.3.2.1>

Abstract:

The Kingdom of Saudi Arabia (KSA) has always observed the rights of individuals with disabilities, as evident from the laws that KSA has enacted, based on the principles of Islamic law. KSA has made significant progress at several levels: (1) enacting definite policies and statutes to protect the rights of individuals with disabilities and maximize their potential contribution to the development of their country, (2) issuing executive regulations and providing required funds to include individuals with disabilities in education, health, and other institutions, and (3) developing programs to rehabilitate individuals with disabilities, provide them with employment, and recognize their dignity. Hence, KSA extensively recognizes the rights of individuals with disabilities by considering them as key partners in the development of Saudi society.

Keywords: Saudi Arabia; rights; individuals with disabilities; people with disabilities education; disability legislation; disability healthcare.

* Corresponding author

Salaheldin Bakhiet

Special Education Department, College of Education, King Saud University, KSA

E-mail: bakhiet@ksu.edu.sa

1. Introduction

This section describes the history of discrimination against individuals with disabilities and the improvement of laws and regulations guaranteeing equal protection and inclusivity, which have been preserved by the individuals-with-disabilities-rights movement. In the United States, many federal acts have been passed to ensure more equal rights and opportunities for individual with disabilities, such as the Individuals with Disabilities Education Act (IDEA). The influence of those laws and regulations has inspired the entire world toward equality for all individuals with disabilities.

In United States, the recognition of the rights of individuals with disabilities began with the Rehabilitation of the Individuals with Disabilities Act. In 1973, President Gerald Ford signed the Education for All Handicapped Children Act which defined the main principles for providing students with disability an appropriate education. In 1990, the Americans with Disabilities Act (ADA) echoed many laws protecting humans from discrimination based on gender or race. The ADA ensured that citizens with disabilities have equal access to work and educational facilities and may live their lives to the fullest. Finally, the passing of the IDEA in 2004 led to a revolution in the education of individuals with disabilities.

Several Arab countries have been influenced by the American disability rights movement and begun to show concern for the rights of individuals with disabilities after passing the Convention on the Rights of Persons with Disabilities (CRPD) in 2006. This concern has been reflected in enactment of new statutes and amendments to existing statutes that concern individuals with disabilities. Examples of such statutes in the Arab world include the Federal Act of 2006 in the United Arab Emirates, which specified the rights of individuals with disabilities (UAE Social Affairs Ministry, 2012), the Jordanian Individuals with Disabilities Act of 2007, the Sudanese Individuals with Disabilities Act (also known as the National Act of Individuals with Disabilities) of 2009 (The Sudanese National Council, 2012), and the Kuwaiti

Individuals with Disabilities Act of 2010 (Legal Information Portal of the Gulf Cooperation Council, 2012).

The Kingdom of Saudi Arabia has always been a forerunner in passing laws that organize and promote the rights of individuals with disabilities to ensure inclusivity in education and society. Moreover, KSA has always paid equal attention to both special and general education by providing equal access to the governmental fund and resources for public and special education services. Battal (2016) investigated the development of special education in the KSA since 1958 and concluded that special education services in KSA have extended to cover unconventional fields.

Many factors have contributed to the special education rights movement in KSA, which make KSA a leading country in the Arab world in protecting the rights of individuals with disabilities. To facilitate the understanding of the KSA legal legislation, a brief overview of KSA political systems will be provided. Then, the six main factors that contributed to the development of the present rights and services of individual with disabilities will be discussed.

2. The Political System

The Kingdom of Saudi Arabia adopts Islamic law in all fields of life, and its substantive constitution is based on the Holy Qur'an and Sunna, as expressed in Section 1 of the primary system of rule through the Royal Act (A/90) in 1992 (Bureau of Experts at the Council of Ministers, 1992; Sefraan, 2014).

This act regulates all political affairs in KSA, including the government, the relationships among authorities, and rights and responsibilities. Equality and universal justice are main principles of Islamic Sharia (Ali, 2013; Sefraan, 2014). The holy Qur'an mentions equality many times in different contexts, and the Prophet Muhammad implemented equality when dealing with any situation. An example of this is the way that the Prophet Mohammad dealt with Abdullah Ebin Maktoom, a blind companion, as

incorporated in verses of the holy Qur'an. (Ali, 2013).

2.1. Islamic Legislation

Islamic legislation derives its laws from the Holy Qur'an and Prophetic tradition². Both sources have texts and verses that call for the observation of the rights of members of the society in general and people with disabilities in particular. Observation of these rights is part of a Muslim's faith. This is evident in the establishment of the individual's responsibility for his words and actions "whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it"³. Prophet Muhammad (peace be upon him) said "None of you is a true believer until he loves for his brother what he loves for himself."⁴

Islamic jurisprudence has stipulated the principle of enjoining good and forbidding evil as a behavior of a Muslim so that the rights of the weak and people with disabilities are not lost. It has also stipulated equality before the judiciary to protect rights and guarantee freedom in a way that does not harm society "Be just; that is nearer to righteousness"⁵. No Muslim's faith is perfect unless s/he abstains from violating others' rights. Violation of rights is a form of corruption on earth "And Allāh does not like corruption"⁶. Rights in Islamic jurisprudence are so comprehensive that they cover all aspects of life. They are characterized by religious character, flexibility, idealism, realism, compatibility with common sense, duality of retribution (reward and punishment), perfection and freedom from imperfection. They have all these attributes because they are from God "And never is your Lord forgetful"⁷. They have a Divine character "And whoever honors the rites of Allāh - indeed, it is from the piety of hearts"⁸ (Sefraan, 2014).

Protection of rights and the application of justice are principles ordained by the

Islamic jurisprudence as they are among the pillars of the Muslim state. As-Siddiq (may God be pleased with him) said "The strong among you is weak in my sight until I take the right from him, and the weak among you is strong in my sight until I take the right to him."⁹ The Islamic jurisprudence has also ordained the preservation of money, soul and human dignity. It has equated among all Muslims, including those with disabilities. Muhammad (peace be upon him) said "Those who were before you perished only because if the honorable among them stole, they left him, and if the weak among them stole, they punished him"¹⁰.

2.2. Legislations and Acts

The Kingdom of Saudi Arabia adopts acts and policies regarding the rights of individuals with disabilities. For instance, there is the Individuals with Disabilities Act of 1988, which promotes the rights of individuals with disabilities. Its substantive system of rules, in provision no. 26, states that "The Kingdom protects human rights according to the Islamic law" that enhances the concepts of justice and equality, and prohibits discrimination based on any factor, including disability.

In addition, in provision no. 27, it states that "The Kingdom guarantees the right of the citizen and his family during emergency, illness, inability, and old age, and supports the social security system, and encourages institutes and individuals to contribute in charitable activities." The kingdom also has a system for managing the affairs of individuals with disabilities, initiated by Royal Decree no. 37 (2000). This system mandates in its second provision that KSA guarantees the rights of individuals with disabilities in the services of healthcare prevention, and rehabilitation, and encourages institutes and individuals to provide such services.

The basic regulation of social rehabilitation issued under the decision of the Council of Ministers, no. 34 (1980), regulates the processes and programs for social and comprehensive rehabilitation by the Ministry

² Sahih Al-Bukhari, part 6, No. 6405, p. 2491.

³ Sorat Az-Zalzalah, Verses 7 & 8.

⁴ Sahih Muslim, the Book of Faith (45).

⁵ Sorat Al-Ma'dah, Verse 85.

⁶ Sorat Al-Baqarah, Verse 205.

⁷ Sorat Maryam, Verse 64.

⁸ Sorat Al-Hajj, Verse 32.

⁹ Mohammed Arrahayli. (1997). Human Rights in Islam. Ibn Katheer, Damascus, p. 365.

¹⁰ Sahih Al-Bukhari, Part 6, No. 6405, p. 2491.

of Social Affairs. The previously mentioned policies and acts guarantee and promote the rights of individuals with disabilities in Saudi Arabia, including the organizational regulations for special education institutes and programs (2001). These regulations can be described as comprehensive and applicable, and they include a mechanism for implementation. These acts give individuals with disabilities full right to participate in all life spheres. Based on these acts, implementation mechanisms like the regulatory rules for special education institutes and programs emerged. One effect of these acts has been the opening of private establishments for the employment of individuals with disabilities.

The provision is that all systems of social protection take disability into consideration. This applies to the health system, the civil service system, the work system, the punitive procedure system, the legislative pleading system, the social insurance system, the

retirement system, and the communications system. KSA adopted a system of protection against harm and abuse. This system prohibits physical, psychological, and sexual abuse. It bans individuals from abusing and threatening to harm each other (The KSA of Saudi Arabia, 2013)

These laws do not address the education of individuals with disabilities specifically, but generally important aspects of their life including education, health, rehabilitation, and employment. In comparing these laws with the IDEA, they have similar principles because both laws ensure free services and provisions for eligible individuals with disabilities. However, IDEA provided more details to identify the age range appropriate for each service and the professional qualifications for special education teachers, while laws in Saudi Arabia were not specified. Table 1 summarizes the historical development of laws and acts in Saudi Arabia.

Table (1): Historical development of laws and acts in Saudi Arabia

THE LAW'S NAME	YEAR
Individuals with Disabilities Act	1987
Education Policy Document in the Kingdom – Chapter (5:8)	1995
The care system for the disabled	2000
The Regulations of Special Education Institutes and Programs	2001

2.3. Research and Awareness

KSA has supported research and held several conferences and symposia concerned with individuals with disabilities. As reported by Al-Mousa (2008), KSA held more than 54 such events from 1971 to 2007. Furthermore, interest in such events has increased in the last seven years. For example, a total of 15 special education departments in Saudi Arabian universities have contributed in research (Al-Mousa, 2008). The most well-known department supporting research in special education in Saudi Arabia is the Department of Special Education, which was established in 1984, at King Saud University. In addition, the King Salman Center for Disability Research, which awards the “King Salman Prize for Disability Research” every year, was founded as an attempt to encourage

special education researchers all over the country.

Special attention has also been paid to awareness of human rights in Saudi culture. This awareness has been shaped through several years of curricula focusing on topics of human rights included in the conduct of the Prophet Mohammed and his companions, such as history curricula in middle and secondary schools (Al-Babateen, 2009). Another reason for this widespread awareness is the devotion of a number of programs to individuals with disabilities in radio and TV.

2.4. Funds

At the executive level, KSA has put such statutes into practice by adapting many funding guidelines such as, first, by

establishing the regulations concerning the care and rehabilitation of individuals with disabilities. The Council of Ministers issued decision no. 291 on July 7, 2012, approving regulation of non-governmental centers for the rehabilitation of handicapped people in order to encourage the private sector to participate in serving and rehabilitating individuals with disabilities. (Ministry of Labor and Social Development, 2012).

Second is the fund to support individuals with disabilities as part of the almsgiving Zakat. Zakat is “an obligatory form of charity, and one of the five pillars of Islam, which is required of Muslims once their wealth is equivalent or exceeds a certain threshold for one full Lunar” (Al-Khaleel, 2017). This is a secure source of funds, since almsgiving is a religious duty of individuals and companies.

Third, KSA is committed to providing the minimum level of basic needs to those who live in Saudi Arabia regardless of their nationality or religion. In other words, KSA is committed to providing basic needs for anyone who cannot achieve them in special circumstances like illness and unemployment (Al-Qadomi, 2004). Allocating funds to the needy is supervised by the Social Service Ministry, represented in the General Administration for the Care and Rehabilitation of the Individuals with Disabilities.

Fourth is the establishment of a social care system that secures monthly or annual subsidies for individuals with disabilities. For example, ministries of health, education, and social service provide services to individuals with disabilities. In addition, organizations in civil society also provide free services to individuals with disabilities, such as the King Salman Center for Disability Research, the Kafeef Society (a society for the blind), the Saudi Association for Individuals with Disabilities, and others.

Finally, faculties at universities are provided with grants opportunities by the Department of Scientific Research, where it supports groups conducting scientific research in various fields, including research that investigates special education topics, such as the research group that wrote and researched this paper.

2.5. The Comprehensiveness of Material and Spiritual Care

According to Akhdhar (2008), many indicators demonstrate the great effort of KSA in protecting the rights of individuals with disabilities. An initial indicator was the establishment of the Social Counseling Unit in the Ministry of Social Affairs to defend individuals with disabilities against harm, as well as the Saudi National Committee for Childhood in the Ministry of Education. KSA also formed a committee consisting of a number of physicians nominated by the Ministry of Health to protect children against harm. In addition, all ministries are required to provide full access to their electronic sites to individuals with disabilities.

Akhdhar (2008) also considered KSA signed the Convention on the Rights of the Child to be another instance of the goal to protect children, with or without disabilities. Furthermore, efforts made by the Charitable Center for Social Counseling and Family Consultations to enhance the life quality of individuals with disabilities and their families. These efforts provide a line of social-based research focusing on the problems faced by individuals with disabilities and their families. As a result of this research movement; KSA adapted regulations that prohibited any physical and psychological violence in Saudi society, encouraging individuals with disabilities to report and reflect on incidents of their being harmed.

KSA also adapted regulations to provide individuals with disabilities with fair and equal opportunities in health, education, and employment by requiring employers to provide jobs to individuals with disabilities (4% of employees) and urging citizens to cooperate with charitable societies throughout KSA, which have played a significant role in creating a positive attitude towards individuals with disabilities in Saudi society (Al-Motleg, 2006).

In addition, a high number of individuals with disabilities have obtained M.A. and Ph.D. degrees. Nowadays, a large number of deaf, hard of hearing, blind, and physically impaired students are being educated in post-secondary institutes, which support the presence of individuals with

disabilities in distinguished positions and allocate them seats in the Consultative Council. The report of the Ministry of Labor and Social Development (2017: 38) included the number of individuals who benefited from

the Employment of Individuals with Disabilities Program, Tawafoq (Ministry of Labor and Social Development, 2017: 38). These statistics are presented in the following table.

Table (2): people benefiting from the program the Human Resources Development Fund of the Ministry of Labor

Gender	No.	Percentage
male	2,801	23%
female	9,273	77%
sum	12,074	100%

The Ministry of Labor and Social Development (2017: 60) implemented programs to support individuals with special

needs throughout the previous five years, as indicated in the following table.

Table (3): Support provided by The Ministry of Labor and Social Development for people with special needs

No.	2012	2013	2014	2015	2016
projects	138	103	133	160	168
Recipients	109,021	24,140	24,025	30,377	40,948
Total people Support	2,266,000	6,714,000	8,690,073	19,109,53	10,138,84

The above table shows the substantial increase in the number of projects supporting

individuals with special needs over the past five years.

2.6. Signing International Agreements

Showing a true interest in human rights (including individuals with disabilities), KSA signed a number of conventions: The International Declaration on Human Rights (1947), the Cairo Declaration on Human Rights (1990), the Convention on the Rights of the Child (1996), the International Convention on the Rights of persons with Disabilities (2006), and the Optional Protocol in 2008. By signing these conventions, KSA shows a strong commitment to protecting the rights of individuals with disabilities.

A study conducted by Al-Ebeid (2006) to explore human rights in KSA in light of international contentions and agreements found that Islamic law (the substantive system of rule in KSA) has always observed the basic principles of human rights (including individuals with disabilities) represented in the protection of public and private life. Islamic law preceded (Since 1438 Y) many legal organizations and international declarations and conventions in endorsing human material and immaterial rights.

KSA has always guaranteed the protection of man's public and private rights

according to the determinants of Islamic law. Islamic law has safeguards to protect man's private freedoms (including individuals with disabilities). These safeguards help to sustain these freedoms. The protection of the assets of public and private life and private freedom under Islamic law is persistent in comparison with international systems and declarations subject to variation in different times and places.

The immunity of man's residence and correspondences, and freedom of movement and opinion, are more comprehensive under Islamic law than under international declarations and conventions. People concerned with developing international declarations and conventions make use of the fundamentals of Islamic law relevant to human rights under different circumstances. Islamic law preceded international declarations and conventions in endorsing the freedom of opinion, movement, and assembly. It therefore proved superior, fairer, and more flexible in application.

The major elements of the IDEA, which protects students with disabilities in the US,

have promoted a high quality of special education services. In comparison, there is a legislation in Saudi Arabia that guarantees the right of students with disabilities to obtain appropriate special education services (Alquraini, 2013).

2.7. Application of Inclusion

KSA began to mainstream services for individuals with disabilities in general education beginning in 1984. Thus, it was the first Arab country to apply inclusion in the regular classroom (Al-Mousa, 2008) and enact

statutes that guarantee the valid implication of its principles. This was evident in the comparison made by (Alquraini, 2013) to identify similarities and differences between laws concerning the education of individuals with disabilities in USA and KSA.

The researcher also proposed solutions to handle differences that favored the laws of USA. Table 4 shows the number of students benefiting from special education programs and institutes under the Ministry of Education (2006/2007): (Al-Mousa, 2008).

Table (4): Students benefiting from special education programs and institutes under Ministry of Education

Disability	Students		Institutes and Programs statistic	
	Female	Male	Female	Male
Hearing Impaired	2608	6079	123	297
Visually Impaired	608	3048	43	172
Intellectual disability (Learnable)	3803	12053	165	645
Learning Disabilities	4092	7849	503	742
The Gifted	2167	15956	120	293
Autism	92	423	9	54
Multiple disabilities	69	438	8	56
Disabled Physically	-	1642	-	1
More than class	-	1059	-	8
Total	13439	48547	971	2268
	61986		3239	

3. Comparing KSA with other Arab countries

KSA preceded other Arab countries concerning the rights of individuals with disabilities, like Algeria. Algeria has made great effort to protect the rights of individuals with disabilities by enacting necessary statutes (e.g. the 09-02 Act concerning the protection and promotion of individuals with disabilities). This has been accompanied by a general policy calling for providing individuals with disabilities with the required support in transportation, health, education, and employment. The Algerian experiment, however, lacks actual application of statutes. Besides, Algerian institutes and administrations should be required to take the needs of individuals with disabilities into consideration in national programs and economic plans (Essa, 2015).

Concerning the separation between legislation and application, Horayzy and Abo-Mawloud (2009) assert that Algerian statutes for individuals with disabilities are quite

rational in their organization and recognition without litigation. However, their deficiency is attributable to the people responsible for applying them. As a result, four-fifths of the statutes have no actual reflection in the everyday life of individuals with disabilities. Most of them are therefore frustrated and dissatisfied with their condition. Furthermore, there is a lack of disability awareness among parents, people around individuals with disabilities, and people working with them. This lack of awareness is evident in the prevailing misconception that individuals with disabilities cannot participate in economic development. The study also reported insufficient family counseling, healthcare, and early identification of individuals with disabilities.

In Horayzy and Abo-Mawloud's comparisons of the two countries (2009), there appeared gaps and shortcomings in the legislation of both, such as lack of interest in

special education in Algeria, and lack of involvement of parents in making decisions, such that the status of people with disabilities in Algeria remains miserable and that some laws are not applied. In the example above, even with the appearance of a legal framework that regulates and determines the rights of individuals with disabilities, it is not fully implemented for a number of reasons, including lack of executive decisions on the law and separation of legislation and application. Moreover, is the lack of funding for services and of employment for individual with disabilities. There has also been an increase in the number of individuals with disabilities in the population, coinciding with the inadequate role of public and private associations and of special need service centers. Examples of specialized centers for disability research include the King Salman Center for Disability Research, which provides significant funding for disability research projects: 100,000 riyals for small-scale projects, 500,000 for medium-scale projects, and unlimited funds for large-scale projects (King Salman Center for Disability Research, 2017). Furthermore, there are 646 charitable societies throughout the kingdom that serve individuals with special needs, including individuals with disabilities (Ministry of Labor and Social Development, 2014).

Finally, this study has identified a number of factors that contributed to the success of special education (the main avenue for promoting the lives of individuals with disabilities) in KSA. These can be summarized as follows:

- Adherence to the teachings of the Islamic religion that inculcates people in the spirit of love and brotherhood, which are basic elements of social solidarity.
- The prudent and mindful leadership of KSA that pays considerable attention to all citizens without discrimination.
- Security and political stability and economic prosperity.
- The limitless attention paid to individuals with disabilities that converted them into effective citizens.
- Empowering the role of the Secretariat-General of Special Education by

initiating new administrations serving categories of individuals with special needs.

- Encouraging colleges and departments in higher education to provide the field of special education with qualified personnel. This is also accompanied by an increasing research interest in the identification of the causes of disability, its frequency in KSA, and preventive programs and strategies that can enhance the effectiveness of special education.
- The valuable contribution of the private sector evident in the establishment of several charitable societies and institutions, and in schools that serve individuals with disabilities.
- The increasing number of charitable societies and centers that care for individuals with disabilities. Some of these centers are also concerned with scientific research to solve the problems of individuals with disabilities, e.g. the Center of Prince (now King) Salman for the Disability Research, and the Sultan Ben Abdulaziz Charitable Association that developed the 10-year national plan for developing special education programs in Saudi universities (Al-Mousa, 2008). Also, the Ministry of Labor rehabilitates individuals with disabilities and provides them with employment. The private sector is also encouraged to provide employment to individuals with disabilities (Ali, 2013).

In general, KSA has gone far in recognizing and protecting the rights of individuals with disabilities. This has been accomplished for several reasons. Most importantly, KSA made policies that conceive of individuals with disabilities as partners in the development of KSA. Concurring with this, KSA enacted statutes and set executive regulations to protect the rights of individuals with disabilities, provided required funds, included individuals with disabilities in educational, health, and other institutes, and rehabilitated and provided them with safe employment. Comparing these statutes with the statutes of USA, such as ADA (which

included employment, public services, public accommodations and services operated by private entities, telecommunications and miscellaneous provisions), its amendments to the Rehabilitation Act and the amendments to the act that resulted in the emergence of the ADAAA Act, Saudi statutes are shown to be comprehensive and viable. It is also noticeable that the field of disability in KSA enjoys sufficient funds and societal awareness.

References

- Akhdhar, F. (2008). *The reality of related services provided to families of individuals with disabilities in the Kingdom of Saudi Arabia (a personal view)*. The 6th International Conference: The Rehabilitation of individuals with Special Needs: Exploring the Reality and Predicting the Future, 446-470
- Al-Babateen, H. (2009). *Human rights in history curricula in the Kingdom of Saudi Arabia: reading in the curriculum of the first grade of the intermediate school*. The 2nd Scientific Conference (Human Rights and Social Studies Curricula). 231-236.
- Al-Ebeid, K. (2006). *Human rights in the legal organizations in the Kingdom of Saudi Arabia: a comparative study of the Islamic law and the international declarations and conventions* (Unpublished doctoral dissertation). Om Dorman Islamic University.
- Al-Hams, A. (2003). *The handicapped child: his/her rights and education requirements from the Islamic perspective*. Dawah Memo, College of Education, the Islamic University, Gaza, Retrieved from www.dawahmemo.com
- Al-Khaleel, A. (2017). *The definition of Zakat*. Alukah, <http://www.alukah.net/sharia/0/68822/>
- Al-Khashrami, S. (2003). *The evolution of special education in the Kingdom of Saudi Arabia: the programs for autism as a model*. Paper presented in the Saudi Cultural Week in Jordan, Amman.
- Al-Mousa, N. (2008). *The journey of special education in the Kingdom of Saudi Arabia from segregation to inclusion*. UAE, Dar Alqalam.
- Ali, H. (2013). *The development of the statutes of the international organizations relevant to individuals with disabilities and their effect on the Arab region and Egypt*. The First Scientific Conference of the College of Education (the Future of Development in Sinai - Special Education in the Arab World: Future Views), Suez Canal University, City of El Arish, 124-154.
- Ali, H. A (2013). *The rights of individuals with disabilities between international conventions and Arab laws*. Riyadh, Dar alzharaa.
- Al-Motleg, A. (2006). *The rights of individuals with special needs in the Saudi system "exploratory comparative study"* (Unpublished MA Thesis). The College of Higher Studies, Naef University for Security Sciences.
- Al-Qadomi, M. (2004). Human rights in Islam. *Journal of Al-Najah University for research*, 2(18), 513-548.
- Alquraini, T. (2013). Legislative rules for students with disabilities in the United States and Saudi Arabia: A Comparative Study. *International Interdisciplinary Journal of Education*, 2(6), 601-614. <https://doi.org/10.12816/0002942>
- Barry, K., Benfer, E., & Feldblum, C. (2008). Comparison of the ADA (as construed by the courts) and the ADA, As Amended, the Georgetown Federal Legislation & Administrative Clinic. www.archiveADA.org
- Battal, Z.M. (2016). Special Education in Saudi Arabia. *International Journal of Technology and Inclusive Education (IJTIE)*, 5(2), 880- 886. <https://doi.org/10.20533/ijtie.2047.0533.2016.0113>
- Bureau of Experts at the Council of Ministers. (1992). The primary system of rule. Om Al-Qora Newspaper, 3397,

<https://www.boe.gov.sa/ViewStaticPage.aspx?lang=2&PageID=25>

Essa, A. (2015). Human rights for individuals with disabilities in the light of the international law and Algerian legislation. *Journal of Human Rights and Sciences*, 24, 270-316.

General Assembly of the United Nations. (2006). Convention on the Rights of Persons with Disabilities, <http://www.un.org/Docs/asp/ws.asp?m=A/RES/61/106>

General Assembly of the United Nations. (1971). *The Declaration of the Rights of Mentally Retarded Individuals: The General Assembly Decree 2856 (C-26)*, 20 December. http://www.un.org/arabic/documents/instruments/docs_ar.asp?type=declarat

General Assembly of the United Nations. (1975). *The Declaration of the Rights of Individuals with Disabilities: The General Assembly Decree 3447 (C-30)*, 1 December. http://www.un.org/arabic/documents/instruments/docs_ar.asp?type=declarat

Horazy, M., & Abo-Mawlood, A. (2009). A comparative study of some statutes of the individuals with special needs in the USA and Algeria. *Journal of the league of Arab universities for education and psychology*, 7(2), 167-209.

King Salman Center for Disability Research. (2017). *Projects of research scholarships*. Riyadh, <http://www.kscdr.org.sa/ar/research/grants/>

Kingdom of Saudi Arabia (2013). *The protection against harm system*. The Royal Court.

Legal Information Portal of the Gulf Cooperation Council. (2012). *Statutes of the State of Kuwait*. <http://www.gccllegal.org/mojportalpublic/browselaws.aspx>

Ministry of Labor and Social Development. (2012). *The regulatory bylaw of non-governmental centers for rehabilitating individuals with disabilities*. <https://mlsd.gov.sa/ar/>

Ministry of Social Affairs. (2014). *The Atlas of charitable societies in KSA*. <https://mlsd.gov.sa/ar/media/prints?page=1>

Rehabilitation Act of 1973. (1973). *United States Access Board, Advancing Full Access and Inclusion for All*, Public Law -SEPT. 26).

Saudi Ministry of Labor and Social Development. (2017). *Supplements of the annual report for the year 2016*. <https://mlsd.gov.sa/ar/reports>

Sefraan, F. (2014). *Safeguards of human rights and their elements in the Islamic jurisprudence and systems of the Kingdom of Saudi Arabia*. Unpublished Ph. D Dissertation, the College of Sharia, Om Dorman Islamic University. <http://www.msa.gov.ae/MSA/AR/Pages/OpenDataPolicy.aspx?eqs=PH0g9f/rMybQwLyFXDtH>

Sudanese National Council. (2012). *The Sudanese Individuals with Disabilities Act of 2009 and the Child Act of 2010*. http://www.parliament.gov.sd/ar/activity/view_law.php?law_id=322

UAE Social Affairs Ministry. (2012). *The Federal Act 29 of 2006 Concerning the Rights of the Individuals with Disabilities*.

United States Congress. (1990). *Americans with Disabilities Act of 1990*. Public Law 101-336-101st Congress.

United States Congress. (1990). *Americans with Disabilities Act of 1990, as Amended (2008)*. *ADA Amendments Act changes to the Public law*. <http://www.law.georgetown.edu/archiveada/#ADAAA>

سفران، فالخ بن خريزان بن شالح. (2014). *ضمانات حقوق ومقوماتها في الفقه الإسلامي وأنظمة المملكة العربية السعودية*. رسالة دكتوراه غير منشورة، كلية الشريعة، جامعة أم درمان. الزحيلي، محمد مصطفى. (1997). *حقوق الإنسان في الإسلام*. دراسة مقارنة، دار ابن كثير.