Akleema's World

# Autism & Islam

## A Complete Parent Guide

*Raising Autistic Children with Faith, Knowledge & Love*

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*A Gentle World for a Gentle Child*

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# Section 1: Understanding Autism Through an Islamic Lens

## 1.1 What Is Autism?

Autism Spectrum Disorder (ASD) is a neurodevelopmental condition characterised by differences in communication, social interaction, sensory processing, and behaviour. It is called a 'spectrum' because it manifests uniquely in every individual — some children may be largely non-verbal while others speak fluently yet struggle with social nuance.

For Muslim parents, understanding the medical reality of autism is an act of beneficial knowledge (*'ilm nafi'*). The Prophet (sallallahu alayhi wa sallam) said: *"Seek knowledge, for seeking it is worship of Allah."* Knowing what autism is equips a parent to advocate effectively for their child.

## 1.2 Autism Is NOT a Punishment

One of the most harmful misconceptions in some Muslim communities is the idea that a child's disability is a divine punishment for the parents' sins. This belief is categorically rejected by sound Islamic theology (*'aqeedah*).

> *"No soul is burdened beyond its capacity."*
>
> (Al-Baqarah 2:286)

Every child is born in a state of *fitrah* (natural purity). Their condition is not a sign of divine wrath but a decree from Al-Hakeem (the All-Wise) and Al-Lateef (the Subtly Kind).

> *"No fatigue, illness, anxiety, sorrow, harm, or sadness afflicts a Muslim except that Allah expiates some of his sins thereby."*
>
> (Bukhari & Muslim)

## 1.3 Qadar (Divine Decree) and Acceptance

Believing in Al-Qadar is one of the six pillars of faith. When a family receives an autism diagnosis, the healthy Islamic response combines *rida* (contentment), *sabr* (patience), and *tawakkul* (reliance on Allah) while actively seeking all beneficial means of support.

Imam Ibn al-Qayyim (rahimahullah) wrote that every decree of Allah contains either an apparent blessing or a hidden one. Raising an autistic child can become a profound avenue of taqwa, selflessness, and spiritual elevation. Acceptance does not mean passivity — it means surrendering to what has been decreed while striving with full effort.

## 1.4 Scholarly Positions on Disability

> *"The pen is lifted from three: the child until puberty, the one who is asleep, and the one whose faculties are impaired."*
>
> (Abu Dawud, authenticated)

Shaykh Ibn 'Uthaymeen (rahimahullah) and Shaykh Salih al-Fawzan (hafidhahullah) have both emphasised that children with cognitive disabilities are not held accountable for religious obligations in the same way as a fully competent adult. You are not failing your deen. Your role is to create a loving, structured Islamic environment and to make du'a — Allah accepts the sincere effort.

**Key Reminder**

Your child's autism is not a punishment, not a failure, and not a test you are losing. It is a decree from Al-Hakeem — the All-Wise — who places every soul exactly where it needs to be.





# Section 2: Early Signs, Diagnosis & Navigating the System

## 2.1 Early Signs to Watch For

Early identification is one of the greatest gifts you can give your autistic child. Research consistently shows that early intervention before age 3 leads to significantly better long-term outcomes.

- **By 12 months:** No babbling; not pointing or waving; limited eye contact; not responding to name
- **By 16 months:** No single words produced
- **By 24 months:** No meaningful two-word phrases beyond imitation
- **At any age:** Loss of previously acquired language; repetitive motor movements (hand-flapping, rocking); intense narrow interests; extreme distress at routine changes; unusual sensory responses; absent pretend play

**Action Step**

If you notice any of these signs, request an immediate referral from your child's paediatrician. Trust your instincts — you know your child best.

## 2.2 Getting a Diagnosis: The Process

The diagnostic pathway in the United States typically involves the following steps:

| Step | What It Involves |
|---|---|
| **Developmental Paediatrician or Child Psychiatrist** | Request a referral from your child's paediatrician at your earliest concern |
| **Screening Tools** | The M-CHAT-R is used at 18 and 24-month well-child visits |
| **Comprehensive Evaluation** | Includes ADOS-2, parent interview (ADI-R), cognitive and speech-language assessment |
| **School-Based Evaluation** | Under IDEA, public schools must evaluate at no cost to the family |
| **Diagnosis Letter** | Obtain a written report; this unlocks services, IEP accommodations, and insurance-covered therapies |

Waitlists can be 6–18 months long. Document everything in writing and bring a trusted support person to all appointments.

## 2.3 Your Child's Rights: IEP & IDEA

Every autistic child in the United States is entitled to a Free Appropriate Public Education (FAPE) in the Least Restrictive Environment (LRE) under IDEA. This is a federal right, not a privilege.

- **IEP (Individualized Education Program):** A legally binding document outlining goals and specific services

- **LRE:** Your child should be educated alongside non-disabled peers to the maximum extent appropriate
- **Prior Written Notice:** The school must notify you in writing before making any changes
- **Procedural Safeguards:** You have the right to request an Independent Educational Evaluation at the school's expense

> **Important**
>
> Never sign an IEP at the meeting. Take it home, read every word, consult an advocate if needed, and sign only when fully satisfied.

## 2.4 Finding Muslim-Aware Providers

- Ask at intake: *"Are you familiar with Islamic religious practices? My family observes hijab and gender-interaction guidelines."*
- Request same-gender therapists where possible, especially for sessions involving physical contact
- Provide a written overview of halal dietary needs, prayer times, fasting seasons, and sensory considerations related to wudu
- Connect with Muhsen (Muslims Understanding and Helping Special Education Needs) for culturally aware referrals: **muhsen.org**

# Section 3: Islamic Parenting Foundations for Special-Needs Families

## 3.1 Niyyah: Transforming Caregiving into Worship

> *"Actions are by their intentions, and every person will have what they intended."*
>
> (Bukhari & Muslim)

Changing a nappy with the intention of fulfilling your amanah as a parent is worship. Sitting through a meltdown with patient love is worship. Driving to therapy while making du'a is worship. Every exhausting, repetitive moment becomes *'ibadah* when the niyyah is renewed.

**Morning Intention**

*"O Allah, I care for this child for Your sake. Accept it from me and grant me strength."* — Begin each day after Fajr with these words.

## 3.2 Sabr: The Highest Form of Parental Strength

> *"Indeed, the patient will be given their reward without account."*
>
> (Az-Zumar 39:10)

- **Sabr with your child during meltdowns:** regulate your own nervous system first — lower your voice, get to their level

- **Sabr with the system:** IEP battles and insurance denials are designed to exhaust you — document everything and persist
- **Sabr with the community:** respond to ignorant comments with wisdom (hikmah) — educate, do not alienate
- **Sabr with yourself:** some days you will fall short — make tawbah, seek forgiveness, and begin again

### 3.3 Du'a: The Weapon of the Believer

Du'a is described as "the weapon of the believer, the pillar of the deen, and the light of the heavens and earth." For the parent of an autistic child, consistent heartfelt du'a is a lifeline.

> Rabbi habli min ladunka dhurriyyatan tayyibatan innaka sami'ud du'a
>
> *"My Lord, grant me from Yourself good offspring. You are the Hearer of supplication."*
>
> (Aal 'Imran 3:38)

> Rabbi ij'alni muqimas-salati wa min dhurriyyati, rabbana wa taqabbal du'a
>
> *"My Lord, make me an establisher of prayer, and from my descendants."*
>
> (Ibrahim 14:40)

Make du'a for your child by name. Make du'a in sujud — the closest a servant is to their Lord. Never, ever stop.

### 3.4 Tawakkul: Using Every Resource While Trusting Allah

> *"Tie it (your camel) and then put your trust in Allah."*
>
> (Tirmidhi, hasan)

| Action (Tying Your Camel) | Trust (Tawakkul) |
|---|---|
| Pursue ABA, speech, occupational, and play therapy with full effort | Release the outcome to Al-Wakeel (the Disposer of Affairs) |
| Research the latest evidence-based interventions | Make du'a after every step taken |
| Fight for your child's IEP rights with diligence | Trust that Allah's plan is better than yours |



# Section 4: Sensory Sensitivities & Islamic Practice

## 4.1 Understanding Sensory Processing

Sensory Processing Differences affect the majority of autistic individuals. The brain processes sensory input differently, leading to responses that may appear extreme but are entirely real and valid.

- **Hypersensitivity (over-responsiveness):** A child may find the adhan physically painful, the texture of a prayer mat intolerable

- **Hyposensitivity (under-responsiveness):** A child may seek intense sensory input such as deep pressure or spinning
- **Mixed profiles:** Many autistic children have both — formal OT assessment is foundational to adapting Islamic practices effectively

## 4.2 Wudu (Ablution) Adaptations

| Challenge | Practical Adaptation |
|---|---|
| Water temperature sensitivity | Always use lukewarm water; a thermostatic tap is a worthwhile investment |
| Facial washing distress | Begin with a warm damp cloth over many weeks before progressing to running water |
| Sequence anxiety | Perform wudu in exactly the same order every time; use visual wudu charts at sink level |
| Foot-washing distress | The scholarly position permitting masah over khuffayn (wiping over socks) can ease this — consult a knowledgeable scholar |
| Severe water sensitivity | Tayammum is a valid substitute when water causes genuine hardship ('udhr) — consult a qualified scholar |

## 4.3 Salah (Prayer) Adaptations

- **Prayer Mat Textures:** Offer several mats with different textures and let your child choose; weighted mats can help
- **Sujud Sensitivity:** Introduce prostration gradually — beginning with a pillow, then a folded towel, then the mat
- **Sound Sensitivity:** Pre-record the adhan at a lower volume and use a visual timer alongside it to prepare the child
- **Prayer Timing Routine:** Use visual schedules tied to prayer times; consistent routines reduce anxiety and build love for salah

## 4.4 Ramadan & Fasting Considerations

Fasting is not obligatory upon a child who has not reached puberty. Never impose fasting on an autistic child if it would cause genuine physical or psychological harm.

- **Suhoor & Iftar Routine:** Designate a special Ramadan lamp, a specific iftar tablecloth, or a particular family du'a said together each evening
- **Partial Fasting:** Some higher-functioning autistic children may fast partial days — celebrate and honour every increment
- **Safe Foods:** Ensure suhoor and iftar always include your child's safe foods; consult a dietitian to ensure nutritional needs are met
- **Zakat al-Fitr:** Paying on behalf of your autistic child is your parental obligation and a beautiful act of community solidarity

> **Remember**
>
> Allah does not burden a soul beyond what it can bear. Every accommodation you make is not a compromise of the deen — it IS the deen, practised with wisdom and mercy.

# Section 5: Communication Strategies & Islamic Language Development

## 5.1 AAC for Muslim Families

Many autistic children are minimally verbal or non-speaking. AAC (Augmentative and Alternative Communication) encompasses picture exchange systems (PECS), sign language, communication boards, and speech-generating devices and apps.

- **Islamic PECS Cards:** Create picture exchange cards depicting non-figurative Islamic scenes — a prayer mat, a masjid dome, an open Qur'an
- **High-Tech AAC Apps:** Proloquo2Go or TouchChat can be customised with Islamic vocabulary and du'a phrases
- **Sign Language:** Create consistent signs for 'salah', 'Qur'an', 'masjid', and 'du'a', integrating Islamic life into all communication

> **Evidence-Based Fact**
>
> AAC does not suppress speech — research consistently shows that robust AAC support actually facilitates and encourages speech development.

## 5.2 Embedding Islamic Language in Daily Routines

| Expression | When to Use It | Strategy |
|---|---|---|
| **Bismillah** | Before every meal, dressing, car journey | Said consistently by the parent; eventually modelled by the child |
| **Alhamdulillah** | After sneezing, after meals, at good moments | Model and gently prompt; celebrate any partial approximation |

| Expression | When to Use It | Strategy |
|---|---|---|
| **SubhanAllah** | When encountering something beautiful or surprising | Pair with pointing to the object or experience |
| **Insha'Allah** | Paired with every future statement | Spoken naturally and frequently throughout the day |

Over months and years of consistent loving modelling, even children with significant language impairments internalise these phrases and begin using them spontaneously.

## 5.3 Scripting, Echolalia & Qur'anic Recitation

Echolalia — the repetition of words or phrases heard previously — is extremely common in autistic communication. It serves multiple functions including requesting, commenting, and self-soothing.

For Muslim families, echolalia can be a profound spiritual asset. Many autistic children demonstrate exceptional ability to memorise and reproduce long passages of Qur'an with accurate pronunciation and tajweed. Provide rich, high-quality audio recitation from a young age — memorisation often happens naturally.

A child who recites Qur'an — even without full comprehension — is engaging in dhikrullah. Never discourage Qur'anic scripting. Gently expand it and celebrate every instance of spontaneous Qur'anic expression.

# Section 6: Behaviour, Meltdowns & Islamic Emotional Regulation

## 6.1 Meltdowns vs. Tantrums: A Critical Distinction

| Tantrum | Meltdown |
|---|---|
| Goal-directed behaviour | Neurological overwhelm response |
| The child retains control and can stop when they choose | The child has lost regulatory capacity — they are not making choices |
| Triggered by wanting something specific | Triggered by sensory, emotional, or cognitive overload |
| Responds to redirection or limit-setting | Requires removal of triggers and calm co-regulation |

Punishing a meltdown is equivalent to punishing a person for having a panic attack.

> *The Prophet (sallallahu alayhi wa sallam) said*
>
> "Do not become angry"
>
> *three times when asked for advice.*
>
> (Bukhari)

During your child's meltdown, your own regulated state is the single most powerful intervention. Lower your voice. Slow your breathing. Remove triggers. After the meltdown (often 20–45 minutes), gentle reconnection is the appropriate response.

## 6.2 What the Sunnah Teaches About Behaviour

- **Gentleness (Rifq):** *"Indeed gentleness is not placed in something except that it beautifies it."* (Muslim)
- **Understanding Before Judging:** Ask "What is my child trying to communicate? What need is unmet?" — this mirrors husn al-dhan (good assumptions)
- **Individualisation:** The Prophet gave different advice to different companions — your child's plan must be tailored specifically to them
- **No Shaming:** The Prophet (sallallahu alayhi wa sallam) never shamed or humiliated anyone — shame-based discipline is neurologically harmful
- **Consistent Love:** *"The one who does not show mercy will not be shown mercy."* (Bukhari & Muslim)

## 6.3 Building Regulation Through Islamic Tools

- **Deep Breathing as Dhikr:** *"SubhanAllah, Alhamdulillah, Allahu Akbar"* said slowly and rhythmically activates the parasympathetic nervous system
- **Sujud as Proprioceptive Input:** Prostration provides deep pressure to forehead, nose, hands, knees, and feet — many autistic children find this profoundly regulating
- **Recitation as Auditory Regulation:** Identify the specific surah or reciter that most calms your child and use it intentionally as a daily regulation tool

**Practical Tip**

Keep a regulation journal: track which Qur'anic recitations, which physical movements, and which environments help your child return to calm. Share this with all therapists and teachers.

# Section 7: Navigating the Masjid & Muslim Community

## 7.1 Preparing Your Child for the Masjid

The masjid is the house of Allah — and your autistic child belongs there. However, the sensory environment can be genuinely overwhelming without careful preparation.

- **First Visits at Off-Peak Times:** Visit when empty — let your child explore freely, touch the carpet, walk the perimeter, build positive association
- **Gradual Sound Introduction:** Begin with very short exposures to the adhan at low volume at home; gradually increase over weeks
- **Social Stories:** *"We will go to the masjid. We will remove our shoes. We will make wudu. We will pray. Then we go home."*
- **Sensory Kit:** Noise-cancelling headphones, a comfort object, a fidget tool, and dates
- **Choose Your Spot:** Position near the exit, away from main speakers, with adequate physical space around your child

## 7.2 Educating Your Masjid Community

- **Speak to the Imam Privately First:** *"My child is an amanah from Allah. I need the community's support in honouring this amanah."*
- **Request a Khutbah on Disability in Islam:** Many imams are receptive when the request is framed as Islamic education

- **Create a Masjid Accessibility Guide** explaining autism and how to be a supportive community member
- **Connect Families:** Other autism families in your masjid can become a powerful mutual support network

## 7.3 Handling Insensitive Comments Islamically

| Comment You May Hear | Islamically Grounded Response |
|---|---|
| "Make more du'a and he will be cured." | "We make du'a constantly, and we also use every means Allah has provided. Both are the Sunnah." |
| "She just needs more discipline." | "Autism is a neurological condition, not a behaviour problem. AlHamdulillah, we are learning together." |
| "It is jinn — bring him to a raaqi." | "Autism has been medically documented for over 80 years. Seeking both medical help and general spiritual protection is the balanced Islamic approach." |

Always respond with calm, knowledge, and gentleness. You are doing da'wah for every autistic Muslim child who comes after yours.

# Section 8: Islamic Education & Qur'an Learning for Autistic Children

## 8.1 Adapting Islamic Education

- **Multisensory Learning:** Pair Qur'anic recitation with tactile objects, movement, and visuals simultaneously
- **Short, Frequent Sessions:** 5–10 minute focused Islamic learning sessions repeated multiple times daily are far more effective than one long session
- **Interest-Based Learning:** For a child who loves trains, create du'a cards with train imagery — meet the child where they are
- **Errorless Learning:** Set the child up for success from the outset; build confidence before introducing challenge

## 8.2 Hifz (Qur'an Memorisation) for Autistic Children

The capacity of autistic children for Qur'anic memorisation — particularly those with echolalia or exceptional auditory memory — has been observed by Muslim families and educators worldwide. Some of the most gifted young huffadh in our communities are autistic children.

- **Audio-First Approach:** Saturate the child's auditory environment with the target surah before any visual work — memorisation often happens naturally
- **Short Verse Segments:** Work with 3–5 word segments at a time, repeated consistently before progressing
- **Revision Through Play:** Say one word of the ayah per step while walking; recite during sensory play
- **Celebrate Every Milestone:** Completing Surah Al-Fatihah, Al-Ikhlas, Al-Falaq, or An-Naas deserves meaningful, personalised celebration

**Did You Know?**

Echolalia — the very trait that may frustrate educators — is often the mechanism through which autistic children achieve remarkable Qur'anic memorisation. What the world sees as a challenge, Allah has made a gift.

### 8.3 Islamic Studies Curriculum Adaptations

- **Visual Schedules for Prayer:** Non-figurative visual charts showing the steps of wudu and salah using geometric designs
- **Social Stories for Islamic Concepts:** *"When we hear the adhan, we stop what we are doing and prepare for salah."*
- **Concrete Manipulatives for 'Aqeedah:** A tactile card set for the Names of Allah — each Name on a card with its meaning and colour
- **Islamic Sensory Bins:** Geometric tactile items representing Islamic concepts, paired with Islamic narration



# Section 9: Self-Care & Spiritual Wellbeing for Parents

### 9.1 The Islamic Obligation of Self-Care

> *"Your body has a right over you."*
>
> (Bukhari)

A burned-out parent cannot provide the consistent, regulated, loving presence that an autistic child needs. Self-care is not selfishness — it is a religious obligation.

- **Fajr as Your Anchor:** Begin every day with Fajr prayer — those quiet minutes before the household wakes are the most spiritually nourishing
- **Daily Dhikr as Regulation:** Consistent morning and evening adhkar are both spiritually protective and neurologically regulating
- **Halal Respite:** Schedule regular time away from caregiving — this is not abandoning your child; it is sustaining your capacity to care

## 9.2 Caregiver Burnout: Recognition & Islamic Response

Caregiver burnout is a clinically recognised state of chronic exhaustion. It is not a sign of weak faith. Signs include:

- Persistent physical exhaustion that sleep does not resolve
- Emotional numbness or detachment from your child or deen
- Increasing irritability, hopelessness, or resentment
- Neglecting your own basic needs — eating, prayer, hygiene
- Feeling that nothing you do makes a difference

**Islamic Response to Burnout**

Do not interpret burnout as spiritual failure. Make tawbah for any harshness that resulted from exhaustion — then forgive yourself and move forward. Immediately seek respite. Reconnect through dhikr and Qur'an. Then seek professional support.

### 9.3 Muslim Mental Health Resources

Seeking professional mental health support is permissible and praiseworthy in Islam.

| Organisation | Contact / Website |
|---|---|
| Khalil Center — Muslim mental health services | khalilcenter.com |
| Naseeha Muslim Youth Helpline | 1-866-NASEEHA |
| Muslim Wellness Foundation | muslimwellnessfoundation.org |
| Therapy for Muslims Directory | therapyformuslims.com |



# Section 10: Sibling Dynamics & Family Harmony

### 10.1 Nurturing Neurotypical Siblings

Siblings of autistic children carry real emotional weight that requires acknowledgment, validation, and Islamic guidance.

- Dedicated one-on-one time with each neurotypical sibling is an essential investment in family harmony
- Teach siblings using Islamic language: *"Allah created your sibling differently because He is Al-Khaliq — with special wisdom and purpose."*

- Validate all feelings: *"It is okay to feel frustrated sometimes. What matters is what we do with those feelings."*
- Assign meaningful roles: giving a sibling genuine responsibility builds pride, purpose, and lifelong bonds

**For Siblings**

A sibling who grows up loving and protecting their autistic brother or sister is being raised in extraordinary mercy and strength. This is a gift — even when it does not feel like one.

## 10.2 Building a Unified Family Identity

- **Family Mission Statement:** *"Our family seeks the pleasure of Allah through love, patience, and care for every member He has entrusted to us."*
- **Weekly Family Meetings:** 10–15 minutes where every member shares one good thing and one challenge from the week
- **Celebrate Autism-Specific Milestones:** First independent wudu, first spontaneous Bismillah — these are monumental; celebrate them fully
- **Du'a Together:** Making family du'a together with every member present is one of the most powerful acts of family cohesion

# Section 11: Transitioning to Adulthood

## 11.1 Islamic Adulthood and the Autistic Young Person

Scholars are agreed that the pen is lifted from the one whose *'aql* (rational faculty) is permanently impaired. A severely autistic young person who cannot understand religious obligations is not accountable for them. This is a mercy from Allah — not a diminishment of their status or worth.

Many autistic young people have partial religious capacity. The obligation on parents is to facilitate whatever level of Islamic practice is genuinely accessible and meaningful to that individual, without forcing what is beyond their capacity.

## 11.2 Practical Transition Planning

Transition planning must begin by age 14 under IDEA. A comprehensive transition plan addresses:

- Post-secondary education or vocational training
- Employment — supported, sheltered, or independent
- Independent living skills and community participation
- Healthcare self-advocacy
- **Islamic planning:** Who will be your child's wali (guardian) in adulthood? Is there an Islamic will (wasiyyah) in place?

**Begin Now**

Transition planning at age 14 is the legal minimum. The most prepared families begin thinking about adulthood from the moment of diagnosis — because the choices made in early childhood shape adult outcomes.

### 11.3 Islamic Wills & Special Needs Planning

Every Muslim parent of an autistic child must have an Islamic will (wasiyyah). Without one, your child's care and financial provision after your death is left entirely to state law.

| Planning Element | Why It Matters |
|---|---|
| Named guardian(s) sharing your Islamic values | Ensures your child's deen and daily life are protected |
| Special Needs Trust provisions | Preserves SSI and Medicaid eligibility |
| Letter of Intent | Describes daily routines, communication needs, religious practices, dietary requirements |
| Dual consultation | Consult both an Islamic scholar and a special needs attorney — both perspectives are essential |



# Section 12: Resources, Du'as & Closing Encouragement

### 12.1 Essential Du'as for Parents

> Rabbi yassir wa la tu'assir
>
> *"My Lord, make it easy and do not make it difficult."*

— Du'a for ease in difficulty

Rabbi zidni 'ilma

*"My Lord, increase me in knowledge."*

(Ta-Ha 20:114)

Hasbunallahu wa ni'mal wakeel

*"Allah is sufficient for us, and what an excellent Guardian He is."*

(Aal 'Imran 3:173)

Rabbi ij'alhu muqimas-salah

*"My Lord, make him/her an establisher of prayer."*

(Ibrahim 14:40)

## 12.2 Key Organisations & Resources

| Organisation | Focus | Website |
|---|---|---|
| Muhsen | Muslims Understanding and Helping Special Education Needs | muhsen.org |
| Autism Speaks | Comprehensive autism information and support | autismspeaks.org |
| Autism Society of | Community-based | autism-society.org |

| Organisation | Focus | Website |
|---|---|---|
| America | autism support | |
| ASAN | Autistic Self Advocacy Network | autisticadvocacy.org |
| Proloquo2Go | High-tech AAC application | assistiveware.com |
| PECS | Picture Exchange Communication System | pecsusa.com |
| IDEA Information | Federal special education law | idea.ed.gov |
| Wrightslaw | Special education law and advocacy | wrightslaw.com |

## 12.3 A Letter to the Autism Parent

Dear parent,

You were chosen by Al-Khaliq — the Creator — to raise this child. Not by accident, not as a burden, but as an honour from the One who knows all things.

On the days when the therapies feel endless and the IEP battles drain you, remember: every moment of patient, loving care you give this child is written in your scales of good deeds.

On the days when the masjid feels unwelcoming and the community does not understand, remember: you are doing da'wah through your dignified perseverance.

On the days when you wonder if your child will ever say "I love you" or make salah independently, remember: Allah judges by intention and effort — not by outcome alone.

Your child is not a mistake. Your child is not a test you are failing. Your child

is an amanah — a trust — from the Most Loving, the Most Merciful.

And you, dear parent, are exactly who Allah chose for this amanah.

May Allah grant you sabr without limit, strength without burnout, joy without guilt, and a home filled with the light of Qur'an and love.

**Ameen.**

**— Akleema's World**
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**Akleema's World**

*A Gentle World for a Gentle Child*

www.akleemasworld.com