

## Inclusive Education for Children with Autism from the Perspective of Maqasid Syariah

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### ABSTRACT

*Education is a fundamental right guaranteed to all individuals, including children with autism, in line with the principles of Maqasid Syariah, which emphasize the preservation of religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-'aql), lineage (hifz al-nasl), and property (hifz al-mal). However, gaps remain within Islamic educational settings in addressing the unique needs of autistic children in a fair, dignified, and inclusive manner. This study employs a qualitative systematic literature review and document analysis approach, examining peer-reviewed publications, institutional reports, and empirical studies (2019–2025) to explore the educational needs of autistic children through the lens of Maqasid Syariah. Thematic analysis was conducted deductively based on the five Maqasid domains to identify pedagogical, socio-emotional, spiritual, and policy-related requirements in early childhood education. Findings indicate that autism-inclusive education requires flexible, multisensory, structured, and spiritually grounded approaches supported by trained educators, visual-based learning, and consistent guidance. However, practical implementation is hindered by social stigma, curriculum rigidity, insufficient special-education training, limited financial resources, and inadequate policy support. This study contributes a Maqasid-driven conceptual model for inclusive Islamic education, proposes curriculum adaptation strategies, and highlights the mobilisation of zakat and waqf as enablers of equity. The findings support advocacy for teacher training, psychosocial support systems, and policy reform to safeguard the dignity, rights, and long-term well-being of autistic children in Muslim communities.*

**Keywords:** Maqasid Syariah; challenges; autism; education; social responsibility

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**1. Introduction**

Education is a fundamental right for every individual, including children with autism. In the Islamic tradition, education is not limited to the transmission of knowledge. It is a trust and responsibility to nurture individuals with strong character, spiritual grounding and holistic well-being. This vision is supported by the principles of Maqasid Syariah, which emphasise the preservation of religion, life, intellect, lineage and property. These principles affirm that every learner, including children with special educational needs, deserves equitable, dignified, and meaningful access to education.

Allah SWT has mentioned in Surah al-Ma'idah the great value of safeguarding life and human dignity:

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

Translation: “That is why We ordained for the Children of Israil that whoever takes a life unless as a punishment for murder or mischief in the land, it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity, although Our messengers already came to them with clear proofs, many of them still transgressed afterwards through the land”. (al-Maidah, 5: 32)

This verse emphasises the sacredness of human life and dignity in Islam. According to classical scholars such as Ibn Kathir and al-Qurtubi, the verse establishes that protecting a single life is equivalent to safeguarding the welfare of the entire society, while neglect or harm toward an individual is viewed as harm to the community as a whole. The verse therefore frames social responsibility as a collective obligation, particularly toward vulnerable groups. In the context of Islamic education, this principle extends to the duty of ensuring that children with autism are provided with fair support, care and learning opportunities that uphold their dignity and developmental needs. Ensuring equitable access to education for autistic learners is thus consistent with the Maqasid Syariah objective of protecting life, intellect and human

honour, as well as fulfilling the moral imperative to nurture and preserve human potential.

Autism Spectrum Disorder (ASD) is a neurodevelopmental condition that influences communication, social interaction and information processing (Dani et al., 2019). Autism Spectrum Disorder (ASD) is a complex neurodevelopmental condition characterised not only by differences in communication and social interaction, but also by distinct patterns in behaviour, sensory processing and cognitive functioning. Children on the spectrum may experience challenges such as limited reciprocal communication, difficulty interpreting social cues, restricted or repetitive behaviours, heightened or reduced sensory sensitivities and uneven developmental profiles across cognitive domains (Dani et al., 2019, Hodges et al., 2020). These variations affect how autistic learners engage, respond and participate in learning environments.

According to Hodges et al. (2020), because their developmental needs are highly diverse, children with autism require inclusive education approaches that prioritise structured routines, clear visual supports, differentiated instruction, sensory-friendly environments and responsive teacher–child interaction. Understanding these core characteristics is essential for designing inclusive practices that truly support their social, emotional, cognitive, and behavioural development. In Malaysia, research consistently shows that many children with autism face significant barriers in early childhood education settings (Parantis & Toran, 2024). These challenges arise from limited teacher knowledge, insufficient specialised training, conventional teaching practices that do not accommodate neurodiverse learners and social stigma within educational environments (Tahar et al., 2022; Yalim & Mohamed, 2023). As a result, there remains a clear gap between the inclusive values emphasised in Islamic education and actual practices in early childhood classrooms.

Within an Islamic context, this means creating learning environments that are flexible, empathetic, and responsive to their unique needs while ensuring that essential values such as *ibadah*, *akhlaq*, and Islamic moral principles are conveyed effectively (Parantis & Toran, 2024). Although Islamic pedagogy highlights justice, compassion, and support for diverse learners, the integration of Maqasid Syariah into autism education remains underexplored. There is a need for a structured and values-based framework that can guide educators, administrators, and policy makers in addressing the specific needs of children with autism. This study therefore aims to examine the educational needs of autistic children through the lens of Maqasid Syariah, to identify key challenges in early education practice, and to propose a conceptual model for inclusive Islamic education that promotes holistic development, educator readiness and policy alignment. Through this approach,

the study seeks to strengthen efforts toward ethical, equitable, and sustainable educational inclusion for autistic children within Muslim communities.

Despite the rising prevalence of children with ASD, from 6.34 per 1,000 in 2018 to 9.29 per 1,000 in 2022, the educational system continues to fall short (Parantis & Toran, 2024). Only 34 special education schools existed nationwide by 2023, and merely 2.5 % of primary schools offered dedicated preschool special-education classes (Parantis & Toran, 2024; Yalim & Mohamed, 2023; Ministry of Education, 2022). These structural gaps are compounded by a lack of specialised training for teachers, pervasive reliance on traditional teaching methods, and persistent societal stigma which together serve to widen the gap in achieving meaningful educational inclusion.

Family involvement is a critical factor in sustaining early interventions. Studies show that active parental engagement can improve the social and behavioural development of autistic children and reduce emotional stress (Ali et al., 2022; Noh et al., 2021). However, siblings of autistic children also share caregiving responsibilities and often face emotional, financial and social pressures without adequate institutional support (Mahbot et al., 2023).

Previous studies have highlighted several persistent challenges in educating children with autism. These include insufficient teacher training in special needs education (Yahya & Mohamed, 2024), limited use of differentiated teaching strategies (Tahar et al., 2022), and inadequate classroom environments that do not cater to sensory or communication differences (Abdullah et al., 2022). Social stigma and limited parental awareness further hinder effective inclusion in early education settings (Yalim & Mohamed, 2023). Recognising these gaps underscores the importance of rethinking early education through a more values-driven approach. In this regard, developing an inclusive early education framework based on the universal values of *Maqasid Syariah* offers both justice and sustainability.

Such an approach can serve as the foundation for compassionate and forward-looking social policies in an era shaped by AI and rapid technological change. By upholding the values of *ihsan* (compassion), social responsibility, and equality in educational opportunities, it is possible to cultivate a *Masyarakat MADANI* a society rooted in *syariah* principles and human dignity where every child has the opportunity to flourish regardless of ability (Rabi et al., 2019).

## 2. Scope of the study and Methodology

This study focuses on the application of *Maqasid Syariah* in early childhood education for children with Autism Spectrum Disorder (ASD), particularly in the Malaysian context during the Fourth Industrial Revolution (IR 4.0) and the era of Artificial Intelligence (AI). The scope covers educational needs, socio-

cultural challenges and policy recommendations, all framed within the five key preservation principles of Maqasid Syariah: *hifz al-mal* (preservation of wealth), *hifz al-nafs* (preservation of life), *hifz al-din* (preservation of religion), *hifz al-nasl* (preservation of lineage) and *hifz al-‘aql* (preservation of intellect).

Figure 1: Five Core Domains of Maqasid Syariah

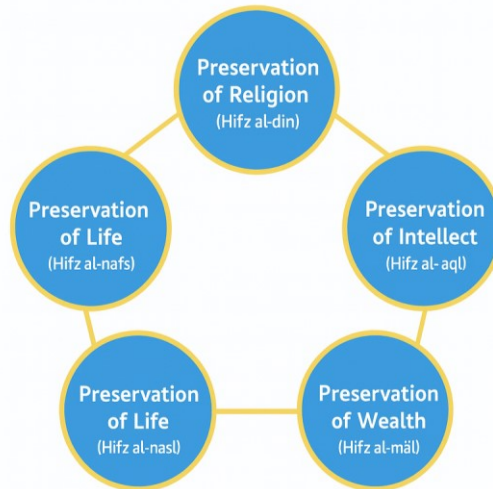


Figure 1 illustrates the five core domains of Maqasid Syariah as applied to inclusive autism education. These five domains form the conceptual foundation of this study. Each domain addresses a distinct but interrelated aspect of the holistic development of autistic learners, ensuring that their spiritual, cognitive, emotional, familial and economic needs are met within an Islamic framework.

The methodology employed is qualitative, using a systematic literature review and document analysis. Sources include peer-reviewed journal articles, institutional reports and empirical field studies published between 2019–2025 to ensure relevance. Thematic analysis was conducted deductively based on the Maqasid Syariah framework, identifying ethical, pedagogical and socio-economic aspects of inclusive Islamic education for autistic learners. Triangulation of multiple credible sources was applied to enhance validity, and comparisons were drawn between classical Islamic jurisprudence and contemporary inclusive education practices (Mariyano, 2024; Puadah et al., 2025).

### 3. Educational Needs Based on the Maqasid Syariah Framework for Children with Autism

Inclusive education for children with autism requires a holistic approach. Within the Islamic framework, the principles of Maqasid Syariah serve as a comprehensive guide to ensuring that every aspect of human life, including the

lives of those with special needs, is safeguarded and dignified. The preservation of life (*hifz al-nafs*), religion (*hifz al-din*), lineage (*hifz al-nasl*), intellect (*hifz al-'aql*) and property (*hifz al-mal*) constitute five fundamental elements that form the cornerstone of a fair, empathetic and humane support system. In this context, recent studies in Malaysia provide valuable insights into the educational needs, family support mechanisms, social interventions and self-development opportunities for autistic children (Abdullah et al., 2022; Noh et al., 2021; Mahbot et al., 2023).

### **3.1 Preservation of Religion (*Hifz al-Din*)**

The preservation of religion is a foundational element in the Maqasid Syariah framework. Religious education for children with autism must be prioritised in accordance with the natural disposition (*fitrah*) of humans towards faith, as highlighted in the saying of the Prophet Muhammad (peace be upon him): “Every child is born upon the *fitrah*...” (al-Bukhari, Hadith No. 1385). Autistic children, therefore, have the right to receive religious education adapted to their abilities, reinforcing the principle that education is a basic human right that must be fulfilled without discrimination (Dani et al., 2019). To accommodate the unique needs of autistic children, teaching methods should be flexible and sensory-friendly. Research shows that visual and kinesthetic approaches, such as picture cards and interactive videos, can assist in teaching foundational concepts like *wudhu'* (ablution) and *solat* (prayer) (Abdullah et al., 2022). This highlights the importance of providing teaching aids that match the sensory profiles and learning styles of autistic learners (Raus et al., 2023; Hussin et al., 2024).

Moral and Islamic etiquette (*adab*) education must also be emphasised. Autistic children often face challenges in understanding social cues and the emotions of others (Ali et al., 2022). Strategies such as direct modelling, social simulations, and Islamic storytelling can help them understand and practise moral values in daily life (Sham et al., 2021). Parents and educators play a crucial role in instilling worship habits and Islamic morals in autistic children. This responsibility aligns with the hadith of the Prophet (peace be upon him):

Translation: “Instruct your children to perform prayer when they are seven years old, and discipline them (if they refuse) at ten years old, and separate their beds.” (Abu Daud, Hadith No. 495).

This narration underscores the importance of consistent religious upbringing from an early age, including for children with special needs, to develop sustained worship routines, Islamic character and a compassionate family institution.

### ***3.2 Preservation of Life (Hifz al-Nafs)***

Preserving life encompasses not only physical well-being but also the emotional and mental welfare of autistic children. Holistic education must provide a safe and stable environment that minimises sensory stressors such as loud noises or harsh lighting, as such conditions have been shown to improve the well-being of autistic children (Noh et al., 2021). Psychospiritual interventions such as Qur'anic therapy, dhikr (remembrance of Allah) and supplication (du'a) also play a vital role in helping autistic children regulate their emotions (Zulkifli et al., 2022; Hussin et al., 2024). Studies have found that Qur'anic recitation has a calming effect and can be applied as part of Islamic intervention programmes (Hussin et al., 2022). This aligns with the concept of tarbiyah based on compassion, emphasising gentleness and empathy in guiding children with special needs.

Moreover, social support from teachers and the community is very important. Mahbot et al. (2023) note that autistic children heavily dependent on consistent environments and teachers who understand their challenges can support emotional development effectively. This calls for training and awareness among teachers and parents to ensure approaches are empathetic and neurodiversity-friendly. Preservation of life, in the context of Maqasid, also demands protection from all forms of discrimination and injustice. Therefore, Islamic education needs to provide a space that ensures the psychosocial safety of autistic children so that they are not excluded from opportunities for balanced spiritual and emotional development (Parantis & Toran, 2024; Ong & Toran, 2023).

### ***3.3 Preservation of Intellect (Hifz al-'Aql)***

Maqasid Syariah recognises the intellect as the foundation of human development. In autism education, preserving the intellect entails delivering knowledge that takes into account cognitive abilities and sensory needs. Abdullah et al. (2022) emphasise that teachers must understand the developmental profiles of autistic students in order to design instructional strategies based on visual and multisensory learning. An inclusive curriculum is therefore essential to ensure that autistic children can learn religious knowledge progressively and practically. The strategies for preserving intellect (*hifz al-'aql*) in autism education can be visualised through a structured process involving three interconnected components: profiling autistic learners,

applying tailored teaching strategies and achieving targeted outcomes. This relationship is illustrated in Figure 2.

Figure 2: Structured and Multisensory Strategies for Preserving Intellect (*hifz al-‘aql*)

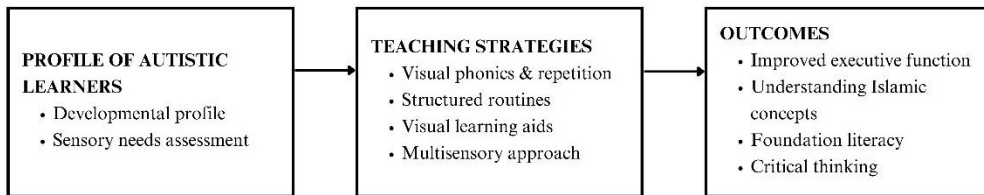


Figure 2 shows a structured and multisensory strategies for preserving intellect (*hifz al-‘aql*) in autism education. The process begins with understanding learners’ developmental and sensory profiles, followed by implementing visual, repetitive, structured and multisensory teaching approaches, leading to improved cognitive outcomes and foundational Islamic literacy. Ong and Toran (2023) demonstrate that visual phonics and repetition are highly effective in improving foundational understanding and reading ability. Such this curriculum adaptations help autistic children better understand basic religious concepts such as prayer, halal-haram and Islamic manners. Learning should be structured and predictable, as most autistic children require consistent routines. Parantis and Toran (2024) found that structured task management contributes significantly to the development of executive function in autistic learners. Early education should therefore provide structured, visual-based modules such as prayer charts, memorisation schedules, or storyboarded daily supplications. Preserving intellect is not merely about imparting knowledge but also about building cognitive and critical thinking skills to understand core concepts. This can be achieved through systematic self-practice and patient, consistent teacher guidance (Raus et al., 2023). The development of religion and intellect in autistic learners requires an integrated approach addressing both spiritual and physical dimensions. Musa (2021) emphasises that early childhood education must be grounded in the principles of fitrah, tauhid and balanced development to nurture individuals capable of fulfilling their dual roles as servants (*‘ibad*) and caliph (*khalifah*) of Allah. This underscores the need for adaptive Islamic education modules that not only deliver cognitive understanding but also strengthen the child’s emotional and spiritual connection with Allah SWT. As such, early education must be enriched with specialised pedagogical strategies to optimise the intellectual potential of autistic children.

### 3.4 Preservation of Lineage (*Hifz al-Nasl*)



Preservation of lineage within the Maqasid framework emphasises the continuity of healthy offspring, physically, mentally and spiritually. In autism education, the family plays a pivotal role as the primary institution for teaching and guiding children with special needs. Ali et al. (2022) stress that parental involvement in social interventions improves the interaction skills of autistic children and reduces the risk of social isolation. Families must be provided not only with emotional support but also with guidance on appropriate early education strategies. Noh et al. (2021) report that parental satisfaction with early intervention programmes is strongly influenced by the availability of support and training. Authorities should therefore provide Islamic parenting courses and structured support modules grounded in *ihsan* (compassion) and humanitarian values.

Building an empathetic and informed support community is equally vital for strengthening family protection systems. Mahbot et al. (2023) highlight that neurotypical siblings of autistic children may experience emotional distress if balanced social support is lacking. Educational programmes that involve all family members should therefore be designed inclusively to reinforce the family institution as the core of lineage preservation. The role of parents as *murabbi* (educators) in the home requires early inculcation of faith and moral values. Education within the autistic family context thus becomes a form of lineage protection both from a religious and a social perspective (Dani et al., 2019).

### ***3.5 Preservation of Property (Hifz al-Mal)***

In the Maqasid framework, preserving property refers not only to safeguarding physical assets but also to developing the economic potential of individuals. Preservation of property (*hifz al-mal*) extends beyond safeguarding individual assets. It also entails managing educational resources in a Shariah-compliant manner. Abdul Ghani and Yaacob (2021) highlight that Islamic financial systems rooted in Shariah principles ensure social welfare, prevent misuse of funds, and promote long-term sustainability. This is highly relevant to the allocation of zakat, waqf and other community-based funds to finance continuous, equitable access to special education for autistic learners. Autistic children, when guided in life skills and vocational training, have the economic potential and achieve a level of independence as adult. Abdullah et al. (2022) found that individuals with autism can acquire essential skills when taught through structured and repetitive approaches. Early education should therefore integrate basic skills such as self-care, cooking and workplace etiquette into special education modules. Thus step that ensures they can become productive and less dependent on others (Ali et al., 2022). This approach not only fulfils

educational objectives but also upholds the Maqasid principle of protecting livelihood and self-sufficiency.

In addition, economic opportunities must be expanded through policies that support the employment of persons with disabilities (PWDs). Zakat, waqf and Baitulmal funds can be mobilised to cover the costs of special education, establish Islamic vocational training centres and develop microeconomic programmes for parents of autistic children (Jani et al., 2022). This aligns with the principle of social justice in Maqasid, which rejects economic marginalisation of vulnerable groups. Preservation of property also encompasses the value of accountability in resource management. Hence, Islamic financial education covering concepts such as halal-haram transactions, savings and *amanah* (trust) should be introduced from an early age in accessible formats for autistic learners. Such initiatives pave the way towards building a sustainable and competitive autism community, and one that is not left out in the national development process (Parantis & Toran, 2024).

#### 4. Discussion

The application of Maqasid Syariah principles in the education of autistic children faces multifaceted challenges spanning social, institutional, and economic dimensions. While the principles of preserving religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-‘aql*), lineage (*hifz al-nasl*), and wealth (*hifz al-mal*) recognise the educational rights of children with special needs, the reality reveals persistent gaps in achieving truly holistic, equitable and inclusive education (Jani et al., 2021). The Prophet Muhammad ﷺ reminded us that every child is born in a pure state of fitrah and should be guided accordingly. Abu Hurairah RA narrated:

قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ

Translation: "Every child is born in a state of fitrah; then his parents make him a Jew, a Christian, or a Magian." (Sahih al-Bukhari, Hadith No. 1385)

This hadith underscores the duty to provide an education that nurtures the innate nature of every child, including those with autism. (Sahih al-Bukhari, Kitab al-Janā'iz, Hadith No. 1385; also recorded in Sahih Muslim, Hadith No. 2658)

##### 4.1 Social Challenges Public Perception

Stigma and misconceptions regarding autism remain major obstacles to inclusive education in Malaysia (Low et al., 2019; Kusrin et al., 2021; Hassan

et al., 2023). Many perceive autistic children as difficult to integrate into mainstream schools, creating emotional and financial pressures for parents. Such attitudes conflict with the objectives of *hifz al-nafs* and *hifz al-'aql*, which demand fairness, dignity and protection for all individuals.

A further challenge is the lack of adapted Islamic moral education for autistic learners. Saidin et al. (2024) demonstrated that the use of Islamic behavioural education videos can significantly enhance the understanding of ethics and communication among autistic children, reflecting the importance of neurodivergent-friendly pedagogy in preserving both intellect and religion. Community awareness must be strengthened through mosque-based and social media campaigns. Allah SWT commands:

.....وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ  
الْعِقَابِ (٢)

Translation: "...cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And be mindful of Allah. Surely Allah is severe in punishment". (al-Ma'idah, 5: 2)

This verse emphasises the collective responsibility of the Muslim ummah to work together in promoting justice, compassion and mutual assistance (Al-Quran al-Karim, Surah al-Ma'idah, verse 2). In the context of autism education, it serves as a divine directive for communities to actively engage in creating inclusive, empathetic and supportive environments. Such cooperation extends to offering emotional support, facilitating access to resources and advocating for the rights of children with autism, ensuring that they are not marginalised but instead embraced as valuable members of the community.

#### **4.2 Institutional Challenges in Education**

Many educational institutions lack adequately trained teachers to manage inclusive learning environments for autistic students. Studies indicate the urgent need for professional training in visual aids, Islamic digital learning tools and multisensory teaching strategies (Saidin et al., 2024; Rusli & Kheng, 2025). Another limitation is the readiness of institutions to implement flexible learning models, such as Universal Design for Learning (UDL), to ensure accessibility and academic progression (Bahsha et al., 2024). These align closely with *hifz al-'aql*, which emphasises the development of knowledge in a progressive and adaptive manner.

Therefore, new teachers in special education often face high levels of stress due to inadequate training, poor administrative support and lack of

educational resources. This situation affects the effectiveness of the Inclusive Education Programme (IEP) outlined by the Ministry of Education Malaysia.

#### 4.3 Economic Challenges

From an economic perspective, inclusive special education requires substantial investment in teacher training, adaptive materials and technological support. However, recent studies have not examined the role of waqf or private funding in Malaysia. Hassan et al. (2023) recommend establishing community-based support systems to ease the financial burden on parents, in line with the Maqasid al-Shariah principle of protecting wealth (*hifz al-mal*). The development of specialised Islamic ethics video modules for autistic learners, as introduced by Saidin et al. (2024), also demands considerable initial funding, highlighting opportunities for faith-based investments that safeguard spiritual and mental well-being.

According to Ministry of Finance Malaysia (2024), in the 2025 Malaysia Budget, the government allocated RM300 million for eleven new PERMATA centres and two specialised schools, RM200 million for allowances to over 110,000 students with disabilities, RM15 million for tuition assistance. Another RM30 million for the SALAM Autism programme by Yayasan Sime Darby to train teachers and ABA technicians (Bernama, 2024; Yayasan Sime Darby, 2024). These initiatives reflect the *maqasid* vision of ensuring sustainable and equitable access to education for persons with disabilities. Nonetheless, the recognition of inclusive education as a form of social investment remains limited in policy. Strengthening public financing and exploring alternative mechanisms such as *infaq* and *waqf* may be essential to achieve just and inclusive implementation, fulfilling the *maqasid* of promoting societal welfare.

#### 5. Conclusion

This study affirms that the Maqasid al-Shariah framework provides a comprehensive and values-driven foundation for autism-inclusive Islamic education, addressing the interconnected spiritual, cognitive, emotional, and socio-economic needs of learners. By integrating the five objectives of *hifz al-nafs* (preservation of life), *hifz al-din* (preservation of religion), *hifz al-nasl* (preservation of lineage), *hifz al-‘aql* (preservation of intellect) and *hifz al-mal* (preservation of wealth), education for autistic children can move beyond conventional academic instruction to embrace the cultivation of dignity, justice, and the full realisation of human potential. Within this framework,

community awareness plays a pivotal role in dismantling stigma and fostering empathy through sustained Islamic social advocacy, while teacher training must integrate autism-specific pedagogy with Islamic educational principles to ensure that learning approaches are both neurodiversity-affirming and spiritually grounded. Policy reform is also an important aspect for enabling institutionalization of Maqasid al-Shariah as a guiding philosophy within inclusive education systems as well as to ensure that Islamic values are embedded in curriculum design, teaching strategies and institutional culture.

Equally critical to this vision is the strategic mobilisation of economic and technological resources. Economic mechanisms such as zakat, waqf and targeted community fundraising should be systematically harnessed to fund inclusive programmes, provide financial relief for families, and ensure equitable access to education. Furthermore, the ethical integration of artificial intelligence offers significant potential for delivering personalised, accessible and culturally relevant Islamic learning experiences tailored to the cognitive profiles and sensory needs of autistic learners. Such innovations, when aligned with the maqasid principles, can enhance engagement, foster independent learning and strengthen the connection between religious knowledge and daily living skills. Ultimately, by harmonising Islamic moral imperatives with contemporary inclusive education practices, Muslim societies can guarantee that autistic learners are not only included but are also valued as integral members of the ummah. This is not merely an aspirational goal. It is a binding Islamic social obligation rooted in justice, compassion and the preservation of human dignity as enjoined by the Qur'an and Sunnah.

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