

THE MURABBI

NURTURING THROUGH PROPHETIC PARENTING



Strengthening Islamic Identity in Our Children

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- A Call for Smartphone-Free Childhood
- Ta'lim - Formative Imparting of Knowledge (Prof Abdalla)
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- Importance of Morning & Evening Adhkar

More reflections for those nurturing the next generation



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Our Mission

The *Murabbi* is an Islamic parenting magazine that supports families in their tarbiyyah journey. It offers simple and practical ideas to strengthen children's Islamic identity amid contemporary challenges.

Who is a Murabbi?

A Murabbi nurtures the whole child — physically, spiritually, morally, emotionally, and intellectually — helping a child to know Allah, worship Him sincerely, and develop strong character through role-modelling and prophetic guidance.

Share Your Voice



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Editorial

by Mahdi Marican

Editor, *The Murabbi*



In this Shawwāl edition, we begin in a moment of gratitude and joy. Allah swt has allowed us to witness the blessed month of Ramadan, to fast, to pray, and to return to Him. As we move forward from Ramadan, an important question remains: *how do we carry this momentum into the months ahead, especially in nurturing the Islamic identity of our children?*

We live in a time of increasing challenges and distractions. Among the most pressing is the presence of smartphones and social media in the lives of our children. According to a 2025 study by the eSafety Commissioner in Australia, almost three in four children (74%) have encountered harmful online content. More than half (53%) have experienced cyberbullying, while three in five (60%) have been exposed to online hate—and over one in four (27%) have personally experienced it. Many of our scholars—including Professor Mohamad Abdalla during the Islamic Parenting Seminar at our college in November 2025—have called for smartphones to be delayed until at least the age of 16. It is our duty to take this guidance seriously and strive to act upon it.

It is for this reason that this edition introduces the **Delay Until 16+ Pledge**—a collective effort to support parents in guarding their children during these formative years. In *A Call for Smartphone-*

Free Childhood – Preparing Them for the Road (p. 16), a parent from our community gives voice to this concern.

At the same time, nurturing identity is not only about what we limit, but what we actively build. In *Ta’līm – Formative Imparting of Knowledge* (p. 7), Professor Abdalla highlights that the Prophet ﷺ did not simply teach information; he ﷺ nurtured hearts and shaped character—often leaving a lasting impact through just a few words. This extends even to everyday learning. In *More Than a Subject: Mathematics & Islamic Identity* (p. 20), we see how guiding children to recognise the signs of Allah in what they study can transform even subjects like mathematics into a means of appreciating His order and perfection.

Ultimately, what we hope for our children is not only that they practise Islam when we are around, but that they remain steadfast upon it when we are not. The true fruits of tarbiyyah are seen in the choices our children make when no one is watching. In this edition, our alumni share reflections on their lives in university after graduation, offering a glimpse into these very moments.

May Allah swt place barakah in our efforts to nurture our children, guide us in our decisions, and make us and our descendants firm upon Islam until we meet Him. Ameen.



Principal's Message: Eid - A Moment to Reflect

By Mr Fazeel Arain

Principal, Al Siraat College

As we come to the end of Ramadan, we ask Allah to accept from us — our fasting, our prayers, and our small efforts. We ask that He grants us forgiveness and allows us to carry something of this month forward.

Ramadan was never about being hungry during the day. It was about becoming better people. Allah tells us that fasting was prescribed so that we may attain taqwa. That is the goal: to leave Ramadan different to how we entered it.

And Allah gives us a glimpse of what that leads to. In Surah Zumar (39:73), Allah mentions that the people of taqwa will be brought to Jannah in groups. The gates will be opened for them, and they will be welcomed with peace — a place to remain forever. This is what we are working towards.

So Eid is not simply a celebration that we can now eat and drink again. It is a celebration that Allah gave us the ability to try — to fast, to pray, to turn back to Him, and to take steps towards becoming better.

But Eid is also a moment to pause and ask a simple question:

What happens now?

A companion once asked the Prophet ﷺ for one piece of advice. He said: “Say: *I believe in Allah — then remain steadfast.*” In another moment, he held his tongue and said: “*Restrain this.*”

Ramadan helped us do this. It trained us — not just to stay away from food, but to control our words, our reactions, and our habits. The real test is what comes next.

***“That is the
goal: to leave
Ramadan
different to how
we entered it.”***

“Our children are always watching. They learn not from what we say, but from what we consistently do. If Ramadan comes and goes, and nothing remains, then what have they seen?”

Not to be a Ramadan Muslim, but a 12-month Muslim.

To take even a small part of what we did in Ramadan and continue with it.

The Prophet ﷺ reminded us that the most beloved actions to Allah are those that are consistent, even if they are small.

This is tarbiyah. Slow. Steady. Ongoing.

And this is where it connects to us as Murabbis. Our children are always watching. They learn not from what we say, but from what we consistently do.

If Ramadan comes and goes, and nothing remains, then what have they seen? But if they see consistency — a little more salah, a little more Qur’an, a little more care with our words — then they learn what it means to live Islam.

So as we celebrate Eid, let it be a moment of both joy and direction. May Allah accept from us, allow us to remain steadfast, and make us from the people of taqwa.

And as always,

It Starts With Me.





The Murabbi Video Series

Episode 3

Ta'lim - Formative Imparting of Knowledge

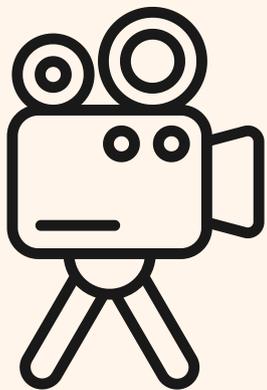
In Collaboration with

Professor Mohamad Abdalla AM

Founding Director, Centre for Islamic Thought and Education (CITE)

School of Education

Adelaide University



Episode 3: Ta'lim - Formative Imparting of Knowledge



Watch the video here or
scan QR code.

Introduction

Thank you very much for joining us for a third session on the meaning of Tarbiyyah and other associated terms. In the last episode, I spoke about the meaning and definition of Tarbiyyah and its relationship to other concepts such as ta'lim, tadrīs, and ta'dīb.

I do not want to give a single translation for these words, because doing so can reduce their richness and take away important dimensions of their meaning. At the same time, I have intentionally avoided addressing these concepts in highly technical or academic terms. My aim in these sessions is to make the ideas as accessible as possible.

Therefore, I am trying to avoid academic jargon and technical terminology, and instead break down these concepts in ways that parents, students, educators, and school leaders can all understand.

Recap: The Meaning of Tarbiyyah

To recap, we said that Tarbiyyah is a holistic process of formation. It aims to form the learner—whoever that learner may be. It may be a student in your classroom, or it may be you yourself.

Tarbiyyah is therefore a lifelong process of formation: spiritual, intellectual, physical, moral, and ethical formation.

This means that from an Islamic perspective, education or schooling is not simply about literacy and numeracy. While these are important, they are not the ultimate aim. There is a higher purpose, and that purpose is the transformation of the human being. The aim is that the learner comes to know their Creator, develops cognizance of Allah, and becomes a servant (ʿābid) of Allah who lives upon this earth by doing what is right and abstaining from what is wrong—living as a morally, ethically, and spiritually grounded human being.

That is essentially what Tarbiyyah is: a lifelong process of formation. And everyone is involved in this process, particularly when it comes to our children and students.

Understanding Ta'lim

In this session, I would like to focus more specifically on the concept of Ta'lim. In later sessions, I may do the same for Tadrīs and Ta'dīb. At its most basic level, Ta'lim signifies the imparting of ʿilm. In Islam, ʿilm means knowledge in its broadest sense.

Knowledge in Islam does not refer only to knowledge of the physical world—such as science or biology. It also includes knowledge of the metaphysical world: knowledge of the unseen, what happens after death, knowledge of Paradise and Hell, and the Day of Judgment.



“Ta’lim is meant to be formative rather than merely informative.”

Moreover, knowledge in the Islamic tradition also encompasses both the outward and the inward. The outward knowledge includes, for example, knowing how to perform the prayer (salah). The inward knowledge relates to cleansing the heart and soul from spiritual diseases such as envy (hasad) and jealousy.

Thus, Ta’lim signifies the imparting of knowledge in its most integrated and comprehensive sense.

Ta’lim Is More Than Information Transfer

However, it is important to understand that Ta’lim cannot be reduced to simple information transfer. It is not merely about delivering information. Rather, Ta’lim is a deliberate, sustained, and purposeful process through which knowledge becomes internalized, understood, and cognitively anchored within the learner.

In other words, knowledge becomes part of who the learner is. It shapes the learner and contributes to their transformation.

This distinction is extremely important in contemporary schooling. Education today often becomes reduced to content delivery, data transmission, or examination performance. While these things are part of education, from an Islamic perspective they are instruments. They are not the ultimate purpose.

Formative, Not Merely Informative

Ta’lim is meant to be formative rather than merely informative. The knowledge that a learner acquires must have an ultimate objective: the formation of the learner. This is where Ta’lim connects directly with Tarbiyyah.

In practical terms, this means that curricula should prioritize:

- Depth over coverage
- Coherence over fragmentation
- Meaning over memorization

This can be difficult, especially given the pressures teachers face to complete curriculum requirements. Nevertheless, the goal should remain the deep formation of understanding.

The Learner as an Active Participant

In the Islamic understanding of education, learners are not passive recipients of information. They are moral agents who actively participate in their own cognitive and moral formation.

Learning, therefore, is not something that simply happens to the student. It is a process in which the learner is engaged in shaping their own intellectual and moral development.



“When literacy, numeracy, and measurable competencies become ends in themselves, education risks becoming procedural rather than purposeful.”

The Role of the Educator

Similarly, educators who engage in Ta’lim are not merely information providers. They are not simply experts or professional technicians who deliver content. Rather, they are intellectual and ethical guides. In other words, they are Murabbis.

They serve as role models who structure knowledge in ways that cultivate understanding, judgment, and internalization. The educator’s role is not simply to provide information. The knowledge that is shared must have a higher purpose: the formation of the learner.

The Challenge of Modern Education

In an age dominated by rapid information exchange, recovering this classical Islamic distinction between informing and transforming can be challenging. Modern education systems often prioritize informational efficiency. However, Islamic educational philosophy invites us to move beyond this toward transformative learning.

When literacy, numeracy, and measurable competencies become ends in themselves, education risks becoming procedural rather than purposeful. The process becomes focused on procedures rather than purpose.

From an Islamic perspective, however, the higher aims—ethical refinement, spiritual awareness, and virtuous character—must remain central.

Ta’lim Within the Framework of Tarbiyyah

When we situate Ta’lim within the broader framework of Tarbiyyah, its significance becomes even clearer.

Ta’lim addresses the formation of the intellect. Tarbiyyah encompasses the holistic nurturing of the human being—intellectual, moral, spiritual, and social. Informing may increase data. Teaching may deepen understanding. But Tarbiyyah aims at transformation.

The challenge, therefore, is how we can use Ta’lim—the imparting of knowledge—to contribute to the formation of the learner spiritually, intellectually, and morally.

Imam Al-Ghazali on the Nobility of Ta’lim

Many scholars, both classical and contemporary, have emphasized this understanding of Ta’lim. One notable example is Imam Abu Hamid al-Ghazali, who passed away in the year 1111. He described the imparting of knowledge and the refinement of souls as among the most noble pursuits connected to the prophetic mission.



“O young boy, I will teach you some words. Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. If you ask, ask Allah. If you seek help, seek help from Allah.”

In his view, the purpose of Ta’lim is not merely the transmission of information. Rather, it is the cultivation of character—guiding people away from destructive traits and toward virtuous conduct.

Imam al-Ghazali also proposed that the excellence of any profession is determined by three criteria:

1. The dignity of the faculty it employs
2. The breadth of its benefit
3. The nobility of its subject

Ta’lim fulfills all three. It relies on the highest human faculty—the intellect. Its benefit extends broadly across society. And its subject is the human soul and its refinement. For this reason, Imam al-Ghazali regarded the imparting of knowledge as among the most honorable of human pursuits.

Ta’lim Beyond the Classroom

Another important point is that Ta’lim, unlike Tadris, is not confined to formal institutions. It does not only happen in classrooms or structured lessons. Ta’lim can occur anywhere. It may occur in the home, the marketplace, during a journey, or even in brief moments of companionship. It may unfold through dialogue, counsel, demonstration, or lived example.

A teacher might be walking down the corridor and encounter a student. That moment can become a moment of Ta’lim. The purpose in such a moment is not to humiliate or degrade the student. It is not merely to correct behavior. Rather, the aim is formation.

A Prophetic Example of Ta’lim

A beautiful example of this can be found in the life of the Prophet ﷺ. In a well-known authentic hadith related by Tirmidhi, Abdullah ibn Abbas, who was still a young boy, said:

One day I was riding behind the Prophet ﷺ when he said to me: “O young boy, I will teach you some words. Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. If you ask, ask Allah. If you seek help, seek help from Allah.

And know that if the entire nation were to gather together to benefit you with something, they would not benefit you except with what Allah has already written for you. And if they were to gather together to harm you with something, they would not harm you except with what Allah has already written against you. The pens have been lifted and the pages have dried.”



“He ﷺ did not simply provide information. He ﷺ conveyed essential theological principles, moral orientation, and spiritual resilience in a few concise sentences.”

Here, Ta’lim occurs not in a classroom, but during a simple shared ride. The Prophet ﷺ transformed an ordinary moment into a profound formative encounter.

He ﷺ did not simply provide information. He ﷺ conveyed essential theological principles, moral orientation, and spiritual resilience in a few concise sentences. He ﷺ was precise, intentional, and purposeful.

The Relational Nature of Ta’lim

This example illustrates that Ta’lim is fundamentally relational and intentional.

There is always an intention behind what is being taught.

The aim is not merely literacy, numeracy, or examination success.

The aim is the formation of the human being standing before you.

Thus, Ta’lim is the deliberate cultivation of understanding and the formation of the learner whenever and wherever the opportunity arises.

Concluding Reflection

Tarbiyyah seeks the gradual refinement of the learner’s character and disposition. Ta’lim is one of the essential tools within that process.

Knowledge must not only be understood—it must be integrated into the learner’s identity and context.

Ultimately, Islamic education aspires to nurture human beings who are intellectually capable, spiritually aware, ethically grounded, and socially responsible.

And this begins with the meaningful imparting of knowledge that transforms the learner.

Thank you for listening. InshaAllah we will continue this discussion in the next episode.





It Starts With Me: A Story of Hope

By

Ms Inas Mahboub

Head of Primary

Al Siraat College



“Parenting in Islam is not a small thing. It is a sacred trust - an amanah.”

The Workshop

The auditorium was filled with parents for the evening workshop. Sister Amina, a mother of three, glanced at the program and paused at the words, “It Starts with Me”.

The speaker, Sheikh Ibrahim, began with a question: “When you look at your child, what do you see?” Hands went up. “Potential.” “Hope.” “Responsibility.” He smiled. “All true. But let me share something with you.” He recited:

“Indeed, We have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures.” (Qur’an 17:70)

“Before your child becomes anything,” he continued, “Allah has already declared their worth. Every human being has dignity from Allah, not because of what they achieve, but because they are creations of the Most High.”

Sister Amina felt tears in her eyes. She thought of her youngest, Yusuf, who struggled in school while his siblings excelled. How often had she compared them?

Fitrah and Formation

Sheikh Ibrahim’s voice softened. “Your children,” he explained, “come to you pure and naturally drawn to goodness. They are born on the fitrah, the natural disposition to recognise and worship Allah. But here is the responsibility: it is the parents who shape who that child becomes.”

Brother Khalid, sitting in the back row, shifted uncomfortably. He worked long hours, often missing dinner with his family. Was he shaping his children, or was he missing those moments that form them?

Amanah: The Weight and the Mercy

“Let me be clear,” Sheikh Ibrahim said, now more serious. “Parenting in Islam is not a small thing. It is a sacred trust - an amanah.” He recited a hadith:

“Each of you is a shepherd and each of you is responsible for his flock. The ruler who is over the people is a shepherd and is responsible for his flock; a man is a shepherd in charge of the inhabitants of his household and he is responsible for his flock; a woman is a shepherdess in charge of her husband’s house and children and she is responsible for them.” (Sahih al-Bukhari; Sahih Muslim)

“If you want your child to love the Qur’an, they should see you with the Qur’an.”



“Notice,” he emphasised, “both the father and mother are shepherds, both are responsible. On the Day of Judgement, Allah will ask you: What did you do with this trust? How did you care for the fitrah I placed in your child?”

The room fell quiet. Parents exchanged glances, feeling the weight of those words.

It Starts With You

Sheikh Ibrahim’s tone became gentle again. “But here is the beautiful part: change does not start with your child. It starts with you.” A father raised his hand, and asked “How can I help my son to pray?” Sheikh Ibrahim gently asked, “Does your son see you pray?” The father admitted he often prayed alone in his room. Sheikh Ibrahim replied, “You could start by letting him see you pray. Let him see your relationship with Allah.”

Sheikh Ibrahim went on, reciting, “*We have commanded people to honour their parents.*” (Surah Al-Ahqaf 46:15). Parents are also reminded of their role in raising righteous children. If you want your child to love the Qur’an, they should see you with the Qur’an. If you want them to be honest, they should see and hear your honesty. If you want them to be patient, they should observe and experience your patience.”

Sister Amina thought of her mornings; rushing, yelling, feeling stressed. What was Yusuf learning from her?

Brother Khalid thought of his phone, always in his hand during the short time he was home. What was he teaching his daughter about being present?

Small Starts at Home

As the workshop ended, Sheikh Ibrahim returned to his opening point. “Allah has dignified every child of Adam. Our children are souls entrusted to us, deserving of love, respect, and guidance.” He paused. “So tonight, when you go home, look at your child - really look at them. See them as Allah sees them: honoured and precious. Then ask yourself: Am I the shepherd they need? Am I helping their fitrah grow, or neglecting it?”

The parents sat in thoughtful silence. Some wiped tears. Others nodded, as if making quiet promises.

Sister Amina returned home and found Yusuf still awake, drawing at the kitchen table. Instead of scolding him for staying up, she sat beside him. “Tell me about your drawing,” she said softly. His eyes lit up. “It is our family, Mama. See? That is you in the middle.” She hugged him and whispered, “You are so precious to me, Yusuf, just as you are.”

“The change we want in our children begins with the change we make in ourselves.”

Brother Khalid put his phone in a drawer and found his daughter reading in her room. “Can we pray Isha together tonight?” he asked. She looked up, surprised and happy. “Really, Baba?” “Really,” he said. “And maybe after, you can tell me about your day.”

It was a small start. But they both understood now: it starts with me.

Because every child is born pure, and parents help shape their path.

Because every parent is a shepherd, responsible for their flock.

Because Allah has already declared the worth of every soul.

The change we want in our children begins with the change we make in ourselves. When we live the values we want to teach, and when we see our children through the lens of divine dignity, hearts begin to change. It Starts with Me.

May Allah guide us to be the parents our children need, and may He make our homes places where fitrah flourishes, Ameen.





A Call for Smartphone-Free Childhood:

Preparing Them for the Road

By

Ms Rihana Penitito

Executive Committee Member

Parents & Friends Community (PFC)

Al Siraat College



From the Editor: Introducing the “Delay Until 16+ Pledge”

*A community commitment to
protect childhood*

On 18 November 2025, during the Islamic Parenting Seminar at Al Siraat College, Professor Mohamad Abdalla made a clear and timely recommendation: that children should not have smartphones until at least the age of 16, and that schools and parents should work together to intentionally build smartphone-free communities. The introduction of the “Delay Until 16+ Pledge” marks the first step in responding to that call.



What is the Delay Until 16+ Pledge?

The pledge is a shared commitment by parents to delay giving their children personal smartphones until at least the age of 16 and beyond (16+), allowing for maturity, readiness, and parental discretion beyond that point.

This is not a rigid rule, nor a judgment upon those at different stages. It is, first and foremost, a niyyah – a conscious intention made before Allah to prioritise the wellbeing and tarbiyyah of our children in an age of unprecedented digital influence. It is also a community strategy. One of the greatest challenges parents face is isolation: it is difficult for one child to be “the only one” without a device. The pledge seeks to change this by building collective alignment – where families support one another, making this path not only possible, but normal.

Our Journey Together

Over the coming months in sha Allah, through the Murabbi Magazine and other platforms, we will be sharing practical strategies for parents at different age levels, guidelines for device alternatives (e.g. basic phones, shared devices) and real experiences from families navigating this journey in sha Allah.

In this month’s issue, an Executive Committee Member from our Parents & Friends Community (PFC), Ms Rihana Penitito, shares a heartfelt reflection to begin this conversation. We invite you to read, reflect, and consider how this may take shape within your own family and circles.



“It is hard not to notice the growing negative impact phones have on our children, especially those aged 16 and below.”

Imagine a group of 14-year-old girls sitting together on a bench, each staring silently at their phones. There is sound, but not from them.

Now, imagine another group on the same bench, giggling, talking and sharing stories, no devices, just their pure selves, truly present. Which scene feels warmer? Which one reflects the type of environment you wish to live in? Which world do you want for your daughters and sons?

It is hard not to notice the growing negative impact phones have on our children, especially those aged 16 and below. Whether in Primary or Secondary school, phones have too often become their Master rather than a tool. It is heartbreaking to witness the exposure a 12-year-old faces today: cyberbullying, online predators, and explicit inappropriate content. Beyond safety, we see the impact on their wellbeing, their self-esteem becomes tied to likes and views, distorting their sense of self-worth.

It is our collective duty to Allah SWT, and to our children, to protect them. Children are an Amanah from Allah SWT and it is rightly this that we should guard their minds and hearts from the negative impacts of smartphones and screens. I am not suggesting a permanent ban. I am

inviting you to join the **Delay Until 16+ Pledge**. This means delaying smartphone access until they are mature enough to navigate the digital world safely. We should use this time to nurture and prepare them for life, just as our parents did for us in our childhood, equipping them until they are strong enough to face all dangers, whether digital or face-to-face.

As parents, we must acknowledge that this path requires patience and effort. It is undeniably easier to hand a child a phone to keep them quiet or occupied in the short term. But that convenience is often the gateway to long-term harms.

As the first Murabbis of our children, the responsibility starts with us! We must role-model screen-free routines at home. If we want them to be present, we must put our own devices down during family time. Imagine dinners where we listen to each other, being truly present with each other. Imagine weekends focused on mosques, sports and community and not scrolling. We will all have time and space to show our children what truly matters: a heart attached to Allah SWT rather than an algorithm, the Barakah in uninterrupted time, and the beauty of a presence that is felt, not filtered.

Therefore as a parent, do you want to join me in this commitment? It is hard for one child to be phone-free when all her friends have a device. This is why we must talk to each other. Hold healthy conversations to bring this to light. Raise the topic in our local circles of family friends. Let's encourage the delay together. It takes a community effort to make this smartphone-free pledge a reality. It needs both you and me, hand in hand with Allah SWT, to make this a norm. Let us prepare our children for the road, not just clear the road for them.

And together, Insha'Allah, we can normalise a smartphone-free childhood. So that when our children reach 16 and beyond, they enter the digital world with strength rooted in Allah SWT, not vulnerability.

TIPS FOR PARENTS:



1. Talk to other parents

Build a community agreement. It's easier when kids aren't the only ones without phones.



2. Create phone-free zones

No devices at dinner, in bedrooms, or during salah



3. Model the behaviour

Put your own phone down. They watch what you do.



4. Fill the time

Offer alternatives like sports, Quran classes, hobbies, family outings.



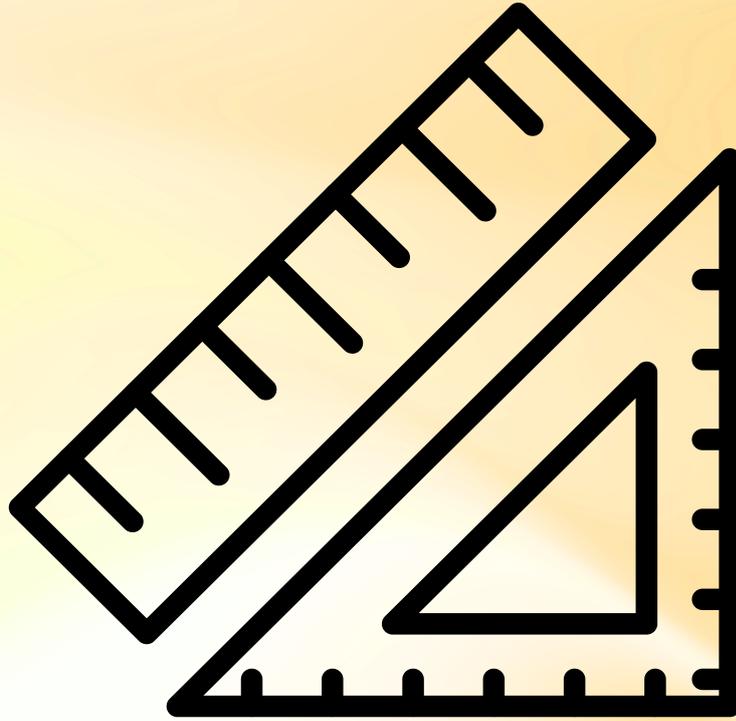
5. Start simple

If needed, use a basic phone (calls/texts only)



6. Make dua

Ask Allah SWT to protect their hearts and guide our parenting.



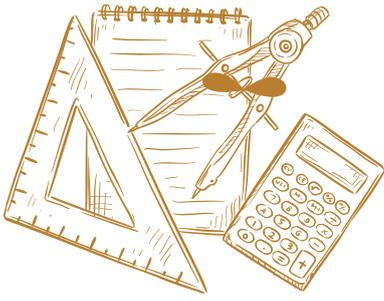
More Than a Subject: Mathematics and Islamic Identity

By

Mr Zulhilmi Bin Zulkiflee

Head of Learning (Mathematics)

Al Siraat College



“Mathematics is not just about numbers and formulas. It is a language through which we can observe the balance that Allah has placed in the universe.”

Recently, I came across a social media post that asked a question that got me reflecting on our mentality towards Mathematics: Why are so many Mathematical theorems and scientific laws that we learn in school named after Western scholars despite the important contributions made by Muslim scholars during the Islamic Golden Age of Science?

Mathematics is often seen as a difficult subject, one that students must master mainly because it opens doors to university courses and future careers. Many parents encourage their children to excel in mathematics for practical reasons: engineering, medicine, finance, technology. While these reasons are valid, they only tell part of the story.

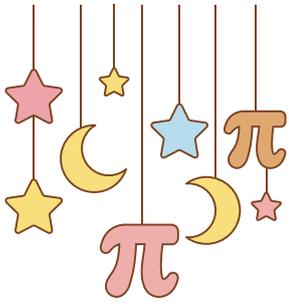
For Muslim families, Mathematics can be much more than a secular academic subject. When viewed through the right lens, it becomes a means to appreciate the order, harmony and wisdom in Allah’s creation. It becomes a way to strengthen our connection with our Creator.

Our early Muslim scholars understood this deeply. They saw knowledge as a path that leads to greater recognition of Allah’s signs in the universe, and as a responsibility to develop solutions that serve the needs of the Muslim community during their time.

Mathematics is not just about numbers and formulas. It is a language through which we can observe the balance that Allah has placed in the universe. Allah says in the Quran:

“Indeed, We have created everything, perfectly preordained.”
(Surah Al-Qamar 54:49)

For our children, connecting Mathematics to their Islamic identity can perhaps transform the way they see the subject, from something that is dry or difficult, to one that is meaningful and purposeful. Interestingly, many of the topics that our children study in Mathematics today have a strong connection to our religion.



“Our Muslim scholars played an important role in developing and spreading the use of the numeral system.”

Mathematics and Islam

1. The Numeral System and the Number Zero

Every day, we count and use the digits 0 to 9 without thinking about their origin. Our Muslim scholars played an important role in developing and spreading the use of the numeral system.

Muhammad ibn Musa al-Khwarizmi, whose name you might have heard with regards to his contributions to other areas of Mathematics, wrote books on how to calculate using our current numeral system. He introduced positional number systems (tens, hundreds, etc.) and revolutionise the concept of zero to the world.

Zero may appear simple to us, but it transformed Mathematics completely. Imagine, a world without the number zero! We wouldn't have modern arithmetic, algebra, computing or engineering. Such was his contributions to Mathematics that the word “algorithm” itself comes from the Latinised version of his name.

2. Fractions in the Quran

Did you know that fractions appear directly in the Quran?

“You will inherit half of what your wives leave if they are childless. But if they have children, then ‘your share is’ one-fourth of the estate—after the fulfilment of bequests and debts. And your wives will inherit one-fourth of what you leave if you are childless. But if you have children, then your wives will receive one-eighth of your estate—after the fulfilment of bequests and debts. And if a man or a woman leaves neither parents nor children but only a brother or a sister ‘from their mother’s side’, they will each inherit one-sixth, but if they are more than one, they ‘all’ will share one-third of the estate—after the fulfilment of bequests and debts without harm ‘to the heirs’. ‘This is’ a commandment from Allah. And Allah is All-Knowing, Most Forbearing.”

(Surah An-Nisa 4:12-13)

Verses such as the one above guided our Muslim mathematicians to develop systematic methods using fractions, ratios, and algebraic reasoning to calculate inheritance shares accurately, in accordance with what was mandated by Allah.

“The word itself [Algebra] comes directly from the Arabic term “الجبر”, a reference to the book written by Al-Khwarizmi.”

Al-Khwarizmi included inheritance problems in his mathematical writings to guide society. This shows how Mathematics served a moral purpose in ensuring justice and fairness in the community, a tool for implementing the justice that Allah commands.

3. Algebra

One of the biggest areas of study that our children explore in schools today is algebra. The word itself comes directly from the Arabic term “الجبر”, a reference to the book written by Al-Khwarizmi titled

“الكتاب المختصر في حساب الجبر والمقابلة”
(The Compendious Book on Calculation by Completion and Balancing).

In the book, Al-Khwarizmi compiled algebraic techniques such as different methods on solving quadratic equations, as well as real world application problems and examples on quadratic equations. In his preface, he explained his purpose for writing the book, *“I have written a concise book on calculation by completing and balancing, confining it to what is easiest and most useful in arithmetic, such as people constantly require in cases of inheritance, legacies, partition, lawsuits and trade.”*

From this example, we can draw a few learning points. Firstly, for our Muslim scholars, Mathematics was an act of service to the community, and a responsibility. Secondly, for our children, we can help improve their Mathematics by breaking down complicated problems into simpler steps and using real world application problems as a way to help our children see the purpose of what they are learning in the classroom.

We will discuss the second learning point in more details in the next section of this article.

4. Trigonometry and Determining Qibla

Today, to find the Qibla, we just need to open an application on our phone. But what about hundreds of years ago, before the digital age?

As Islam spread across the world, from Andalusia to Asia, Muslims faced an important question:

“We can also share how learning Mathematics can be seen as an act of worship, by sharing the stories and contributions of our Muslim mathematicians to both Mathematics and to the Islamic community.”

How do we determine the direction of the Ka’abah from anywhere on Earth?

This challenge led to major developments in trigonometry and spherical geometry. One of the pioneers in this field was Abu al-Wafa al-Buzjani who advanced trigonometric functions and tables and introduced several trigonometric identities that are still taught in school. Another one, Al-Battani, introduced the use of sine and tangent in geometrical calculations explored even more trigonometric identities which he used to develop an earlier equation for finding the qibla.

What can we do as parents?

The contributions of our Muslim scholars to the field of Mathematics are vast, and should act as an inspiration for us and our children to do better in Mathematics. I’m sure many of us have pondered on the following question: *How can we help our children develop their ability in Mathematics?*

1.Purpose: Begin with the correct intention

In Islam, everything we do begins with an intention. We can nurture the right mindset in our children by reminding

that Mathematics is not just a tool to prepare them for their careers, but also a way to appreciate the beauty and wisdom of Allah’s creation. We can also share how learning Mathematics can be seen as an act of worship, by sharing the stories and contributions of our Muslim mathematicians to both Mathematics and to the Islamic community.

The Messenger of Allah (ﷺ) said: *"Whoever takes a path upon which to obtain knowledge, Allah makes the path to Paradise easy for him."*

When children see Mathematics as meaningful and purposeful, their motivation changes. Instead of asking “Why do I need to learn this?”, they begin to see learning as part of appreciating Allah’s signs in the world.

2.Process: Real Life Applications

Once the intention is correct, we can focus on our process and actions. Our scholars developed Mathematics because their communities at their time needed solutions. Similarly, learning Mathematics can become easier when our children see what they learn being applied to their real-life activities.



“When grocery shopping, children can estimate totals, compare prices, and discuss discounts and taxes.”

Parents can help by linking Mathematics to everyday situations. For example:

- When grocery shopping, children can estimate totals, compare prices, and discuss discounts and taxes.
- When calculating zakat, we can share how nisab is determined.
- When sharing food among siblings, we can discuss fractions.

These moments are what educators deem as teachable moments, where we as parents, can help our children see Mathematics as a living, useful skill.

3.Process: Practice, practice, practice!

Just like how our children improve their Quran recitation through constant repetition, Mathematics is a skill that improves with regular practice. The more problems children attempt, the more confident they become.

Mistakes are part of the learning process. It also helps develop our children to be more resilient. Even our scholars spent years refining their knowledge. The more they practice, the less mistakes they will make. Consistency is key here.

More than just numbers

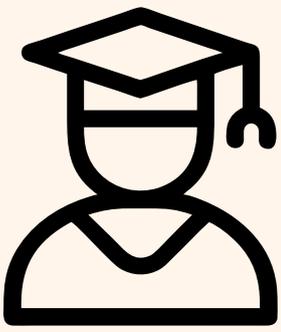
When our children learn Mathematics, they are not simply solving equations. They are participating in a tradition that helped Muslims to distribute wealth justly, determine the Qibla, calculate prayer times and explore the universe. Mathematics help us recognise the order placed in creation, where the universe is not random but precisely designed.

When our children approach Mathematics with the right intention and effort, the subject becomes more than just numbers. It becomes a path to understanding the world, and appreciating the wisdom of the One who created it.



Alumni Voices:
**Islamic Identity in
University**

Reflections from Al Siraat College (ASC)
graduates on their tertiary education journey.



When No One is Watching: The Tarbiyyah That Carries Us

by Mr Osama Akkad
ASC Class of 2023

Assistant Student Leadership Coordinator, Alumni Development
Lead & DAV Debate Coordinator

“Will you hold your boundaries when it would be easier to blend in?”

There is a quiet shift that happens after graduation.

For years, faith is built into your routine. The adhan is heard at school. Salah is prayed together. Teachers remind you. Parents ask questions. There are boundaries, expectations, and a sense that someone is helping you stay on track.

Then one day, that structure is gone.

University brings a kind of freedom that feels exciting at first. You choose your schedule. You choose your friends. You choose how you spend your time. But with that freedom comes something heavier: the responsibility of choosing who you are when no one is watching.

Lectures do not pause for prayer. Social invitations do not always respect your limits. Conversations drift into topics that challenge deeply held beliefs. Sometimes the tests are obvious. Often, they are not.

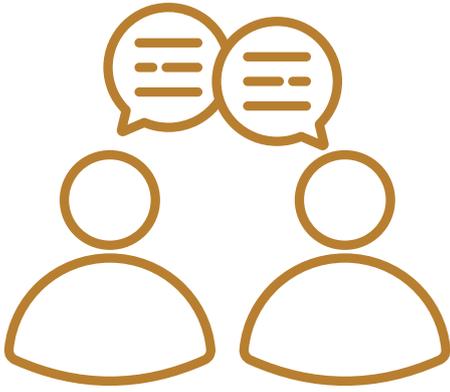
Will you pray between classes, even if it means stepping away quietly?

Will you hold your boundaries when it would be easier to blend in?

Will you speak up when Islam is misunderstood, or stay silent to avoid discomfort?

At university, there is no teacher checking your salah. No parent sees the small compromises you almost make. No one monitors what you consume, who you follow, or the ideas you entertain. There is only you, and Allah.





“But what remains with a person much longer are the moments when parents and teachers spoke heart to heart, nurturing faith in ways that were not always obvious at the time.”

Another reality many students do not anticipate is that their beliefs may be tested not only by people from other faiths, but potentially by Muslims as well. In academic settings, religion is often approached analytically. Discussions can feel detached from reverence. Even Islamic studies units in university may not resemble the nurturing classes students were used to in school. Faith can sometimes be examined as theory rather than lived as truth.

If a person’s understanding of Islam is shallow, this environment can create confusion. Doubt rarely begins with rebellion; it often begins with unanswered questions.

This is why knowing your deen matters so deeply. Not simply to defend Islam in debate, but to steady your own heart. Questions are not dangerous. But questions without grounding can slowly erode certainty. A sincere relationship with Allah, supported by sound knowledge, allows inquiry to strengthen faith rather than weaken it.

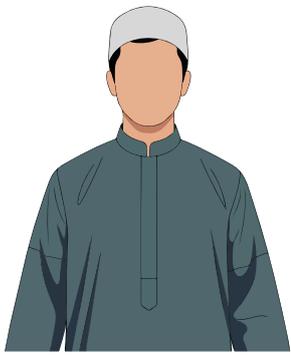
This is where tarbiyyah shows its true value.

Tarbiyyah was never about supervision alone. Of course, there were reminders, rules, and routines. But what remains with a person much longer are the moments when parents and teachers spoke heart to heart, nurturing faith in ways that were not always obvious at the time. A conversation after class. A reminder given with sincerity. An example set quietly through their own actions.

Tarbiyyah is not simply the constant supervision of a parent over their child, because that supervision eventually ends. Rather, it is instilling awareness of the One whose watch never ends and whose knowledge never sleeps.

It is nurturing in children the love and fear of Allah at the same time. It happens through conversations, reminders, and stories of the Prophets and the Sahabah. It is when parents and teachers make clear that their advice comes from sincere love and care.

And it is also in the constant Duaa made for them.



“And in the end, the most important awareness is this: you were never truly alone. Allah is Ar-Raqib, the Ever Watchful.”

Guidance ultimately belongs to Allah alone. Our role, much like the role of the Prophets, is to remind, to advise, and to plant seeds. Often these moments seem small when they happen. But later, when a person stands on their own, those seeds begin to show their strength.

Tarbiyyah, in its real sense, plants something internal. A consciousness that Allah sees you in public and in private. A love for salah that does not depend on a timetable. An attachment to the Qur’an that continues long after the classroom.

University does not create identity. It reveals it.

For students preparing for that transition: guard your prayers carefully. Choose friends who remind you of who you are. Continue learning your religion with depth, not just familiarity. Ask questions, but seek answers from people of knowledge. Stay connected to Muslim spaces, and help build them if they do not exist.

Thriving in wider society does not require diluting your faith. It requires understanding it well enough to carry it with confidence.

When the external structure falls away, what remains is the seed that was planted long before.

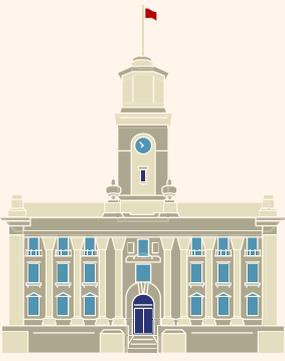
And in the end, the most important awareness is this: you were never truly alone. Allah is Ar-Raqib, the Ever Watchful. Even when no one else sees your choices, He sees them. Even when no one reminds you, He knows the intentions within your heart.

When you reach a crossroad and must make a decision, imagine that Allah is watching over you, and that the Prophet (Peace be Upon Him) is beside you. With that awareness, the path of the right decision becomes much clearer.

Living with that awareness is what turns freedom into responsibility, and independence into sincerity.

May Allah, Al-Raqib, make us conscious of Him in private and in public, protect our hearts from doubt, keep us firm upon our Deen, and reward the parents and teachers who planted these seeds of Tarbiyyah within us.

Ameen.



Beyond the School Gates: Holding Firm to Faith

by Ms Nadia Haniff
ASC Class of 2023

Administrative Assistant
Student Support Department



Nothing can fully prepare you for the transition out of high school, especially from an Islamic school. Whether it's to tertiary education, work, a gap year, or a mix, the bubble you've grown up in bursts. In a school where you're surrounded by peers with shared beliefs and practices, it's hard to notice that bubble.

Practising Islam can feel easy when you are surrounded by a Muslim environment —family, school, and community that support your faith. The real test comes when that protective barrier is gone. Entering unfamiliar environments shows how much your surroundings and upbringing shape your faith.

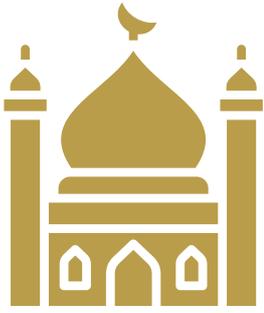
On a university campus with few Muslims, I became hyperaware of my religion. I'd count the hijabis in every room, and often I was the only one. My hijab felt like it set me apart, making people hesitant to approach me. I felt pressure to be liked because I knew my appearance represented Muslims, and I didn't want anyone to form negative impression of us. At times, it seemed the only options were to isolate to protect your Iman or to blend in to belong.

A hadith reframed my perspective: *“The believer who mixes with people and bears their annoyance with patience will have a greater reward than the believer who does*

not mix with people and does not put up with their annoyance.” (Sunan Ibn Majah 4032). The real world naturally brings social pressures, differing values, and identity challenges.

Rather than retreating, these discomforts are opportunities for your faith to strengthen, and maybe even be shared. After all, tarbiyyah should include raising children who can practice Islam in all environments, not just when it's easy.

“The real world naturally brings social pressures, differing values, and identity challenges.”



“I may not remember quotes or formulas, but I remember the daily duas, congregational prayers, and khutbahs that shaped me.”

Over time, as I befriended both Muslims and those from other faiths, I realized much of my anxiety was internal. Being recognised as a Muslim is an honour, not something to fear—and in reality, most people did not mind.

I learned the importance of balance in social circles. To connect with similar people for support while also engaging respectfully with those who challenge your perspectives. You cannot recreate the high school bubble in the wider world; instead, you navigate it while keeping your principles and Islamic identity firmly intact.

In high school, habits and faith were second nature. Salah was scheduled, fasting was communal, and sunnahs were encouraged. In the real world, there are no reminders, no one informing your parents, no immediate consequences. You're on your own, and it's hard.

That's why the foundation from home and school matters. I'm forever grateful to my parents for prioritizing success in the Akhirah over purely academic achievement. I may not remember quotes or formulas, but I remember the daily duas, congregational prayers, and khutbahs that shaped me.

Another aspect I appreciated was how the College guided us on interacting with the opposite gender in a manner that aligns with Islamic values. We learned to keep clear boundaries and also treat each other with kindness and respect. It proved beneficial in preparing us for life beyond school, where such interactions are a part of everyday reality, while still staying true to our values. It allowed us to feel comfortable engaging with others without compromising our principles. My parents' decision to educate me in this environment showed they cared deeply about my Islamic upbringing while also understanding the context of the world we live in, preparing me for it rather than sheltering me.

For the Muslim youth who will be stepping into this new chapter beyond Islamic schooling, remember that your faith is now your responsibility. Take ownership of your choices and religious practices. Surround yourself with people who remind you of the beauty of Islam but also engage with others so they can see it through you. Maintain your identity while contributing to society. You belong in this world just as much as anyone else, so you don't have to compromise your faith to prove it.



Sunnah Homes

Prophetic Parenting Series
&
Revive a Sunnah Series



Prophetic Parenting Series

Anchoring Islamic Identity Through Morning and Evening Adhkār

From the greatest means of nurturing a firm Islamic identity in our children is establishing the daily adhkār (remembrances) of the morning and evening. These are not merely recommended supplications, but from the Prophetic guidance that preserve the heart, strengthen īmān (faith), and connect a person to Allah at the beginning and end of each day.

The Prophet ﷺ was constant upon these adhkār and taught them to his companions with care and precision. Through a few concise words, he ﷺ cultivated tawḥīd (belief in the Oneness of Allah), tawakkul (reliance upon Allah), and a deep awareness of Allah. In a time where children are surrounded by competing influences, there is a greater need than ever to anchor them through these acts of remembrance—so that their hearts are attached to Allah before anything else shapes them.

When a child recites Āyat al-Kursī (the greatest verse of the Qur’an), the Mu’awwidhāt (the chapters seeking protection: Surah al-Ikhlāṣ, al-Falaq, and an-Nās), or the supplications of protection, they are not only seeking safety. They are learning that Allah alone

protects, that He is sufficient, and that their day begins and ends with His remembrance. This repeated practice nurtures a qalb ḥayy (a living heart)—one that is aware of Allah in both ease and difficulty. Identity is not built in a single lesson, but through consistent, lived practices. The morning and evening adhkār create a daily routine of dhikr (remembrance of Allah) that quietly forms the child’s inner world. Even when they are away from their parents, these words remain with them—guiding them, protecting them, and reminding them of who they are as servants of Allah.

For parents, this is from the most practical avenues of tarbiyyah. It is not about teaching many adhkār at once, but about consistency, understanding, and embodying their importance. A home in which dhikr is established is a home in which īmān is nurtured.

Memorising the morning adhkār, learning and discussing their meanings, and reciting them with focus, presence, and sincerity are all essential in nurturing a child’s connection to Allah. The Prophet ﷺ said, “Call upon Allah with certainty that He will answer you, and know that Allah does not accept the supplication of an unmindful and distracted heart” (Sunan al-Tirmidhī, 3479).

5 Actionable Steps

1

Start with an easy step: begin with *Āyat al-Kursī*

Virtue: Whoever recites it in the morning will be protected until the evening, and whoever recites it in the evening will be protected until the morning (Sahih al-Bukhārī, 2311)

2

Teach the last three sūrahs (*Surah al-Ikhlāṣ, al-Falaq, an-Nās*)

Virtue: Reciting them three times in the morning and evening will suffice a person from all harm (Sunan Abī Dāwūd, 5082; Sunan al-Tirmidhī, 3575)

3

Introduce short adhkār (remembrances) such as:

(a) Sending ṣalawāt upon the Prophet ﷺ (10 times):

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

(O Allah, send prayers upon Muhammad)

Virtue: “Whoever sends blessings upon me ten times in the morning and ten times in the evening will attain my intercession on the Day of Judgment” (al-Ṭabarānī)

(b) Supplication of Protection:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

(In the name of Allah, with whose name nothing in the earth or the sky can cause harm, and He is the All-Hearing, All-Knowing)

Virtue: Whoever says this three times in the morning and evening will not be harmed (Sunan Abī Dāwūd, 5088; Sunan al-Tirmidhī, 3388)

(c) Contentment with Allah, Islam, and the Prophet ﷺ:

رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا

(I am pleased with Allah as my Lord, Islam as my religion, and Muhammad ﷺ as my Prophet)

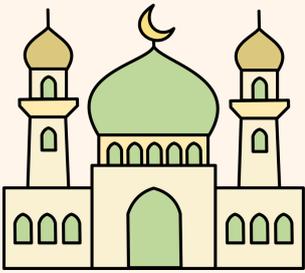
Virtue: Whoever says this in the morning and evening, Allah will be pleased with him on the Day of Judgment (Sunan Abī Dāwūd, 5072; Sunan al-Tirmidhī, 3389)

4

Learn the rewards and virtues of each dhikr to build motivation, love, and consistency

5

Use reliable resources to learn the Morning & Evening Adhkar—such as trusted du‘ā apps or books with authentic narrations—and establish a daily routine at home, reciting together after Fajr and in the evening.



Revive a Sunnah Series: Adab of The Masjid

1. Leaving your house with wudu'

The Sunnah: Perform wuḍū' (ablution) at home before heading to the masjid, intending purification and preparing yourself for prayer.

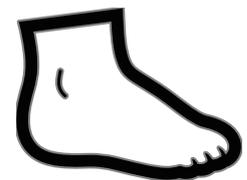
Hadith: "He who purifies (performs wudu') himself in his house and then walks to one of the houses of Allah for performing an obligatory prayer, one step of his will wipe out his sins and another step will elevate his rank (in Paradise)." (Muslim)



2. Enter with the Right Foot and Make Du'a'

The Sunnah: Enter the masjid with your right foot first and say the prescribed du'a'.

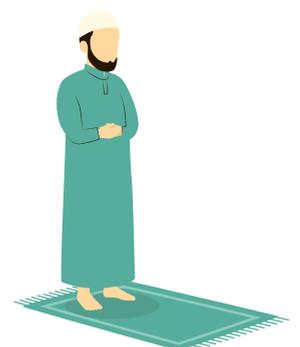
Hadith: The Prophet ﷺ said: "When one of you enters the mosque, let him send blessings upon the Prophet and say: Allahumma iftah li abwāba rahmatik (O Allah, open for me the doors of Your mercy)." (Muslim)



3. Pray Two Rak'ahs (Tahiyat al-Masjid)

The Sunnah: Pray two rak'ahs before sitting down.

Hadith: "When one of you enters the mosque, let him not sit until he prays two rak'ahs." (Bukhari & Muslim)



4. Come Early and Walk with Tranquillity

The Sunnah: Walk calmly to the masjid and avoid rushing.

Hadith: “When you hear the iqāmah, walk to the prayer with calmness and dignity, and do not rush...” (Bukhari & Muslim)



5. Making Du‘ā Between the Adhān and Iqāmah

The Sunnah: Use the time between the adhān and iqāmah to make sincere du‘ā as it is a time when du‘ā is accepted.

Ḥadith: “The supplication made between the adhān and the iqāmah is not rejected.” (Sunan Abī Dāwūd, 521; Sunan al-Tirmidhī, 212)



6. Leave with the Left Foot and Make Du‘ā'

The Sunnah: Exit with your left foot and say the du‘ā'.

Hadith: “When he leaves, let him send blessings upon the Prophet and say: Allahumma inni as'aluka min fadlik (O Allah, I ask You from Your bounty).” (Muslim)





Family Quiz Corner



Gather your family, test your knowledge and have fun learning together! Find the answers in the next edition of The Murabbi Magazine!

1. What is the recommended act of worship in the month of Shawwal after Ramadan?
 - Fasting six days
 - Giving zakat again
 - Performing Hajj
2. What is the month that comes after Shawwal?
 - Dhul Qa'dah
 - Dhul Hijjah
 - Muharram
3. Which of the following are the sacred months in Islam?
 - Ramadan, Shawwal, Dhul Hijjah, Muharram
 - Dhul Qa'dah, Dhul Hijjah, Muharram, Rajab
 - Safar, Rabi' al-Awwal, Rajab, Ramadan



Family Quiz (February 2026 Edition) – Answers

1. What is the du'ā' the Prophet ﷺ taught to say in the last ten nights of Ramadan to seek forgiveness?

Answer: Allāhumma innaka 'afuwun tuḥibb al-'afwa fa'fu 'annī

2. What did the Prophet ﷺ usually break his fast with?

Answer: Dates and water

3. What is the du'ā' to say when breaking the fast?

Answer: Dhahaba al-ḡama' wa'btallat al-'urūq wa thabata al-ajr in shā' Allāh

The Murabbi Family Challenge – Prizes Await!

Fasting 6 days of Shawwal Together



This month, we invite you and your family to continue the momentum of Ramadan by fasting six days in the month of Shawwal — together as a family!

The Prophet ﷺ said: “Whoever fasts Ramadan and then follows it with six days of Shawwal, it is as if he fasted the entire year.” (Sahih Muslim)

How to Take Part

As a family, choose any six days in Shawwal to fast. You may fast consecutively or spread them out across the month — the key is to do it together and support one another.

How to Submit

Once your family has completed the challenge, simply email us a short message, such as:

“Our family completed the Six Days of Shawwal Challenge together.”

Email your entry to: themurabbi@alsiraat.vic.edu.au

Prize: One family will receive a special family gift pack!

Deadline for Submission: End of Shawwal 1447H

Celebrating Our Families: January & February Challenge



January 2026 Family Challenge: Designing Ramadan Goals Poster

This poster is a heartfelt entry from **Salma (11 y.o)**, who reflected on her Ramadan goals. In her poster, Salma focused on three meaningful goals:

- Increasing her time with the Qur'an
- Improving her Tarāwīḥ prayer
- Learning and understanding the meaning of the Qur'an

These goals reflect a deep awareness about growing closer to the Qur'an in both recitation and understanding, ma sha Allah!

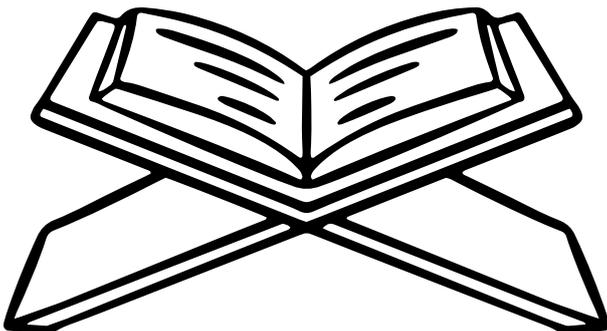


February 2026 Family Challenge: Memorising Surah Al-Mulk Together

We are pleased to announce the winners of our February Family Challenge:

Shifan Hoque & Safwan Hoque

These brothers successfully completed the memorisation of Surah Al-Mulk together as a family. May Allah place barakah in their efforts, make the Qur'an a source of light in their lives, and allow it to intercede for them on the Day of Judgment. Ameen!



THE MURABBI

NURTURING THROUGH PROPHETIC PARENTING

“The best of you are the best to their families, and I am the best to my family.”

- Prophet Muhammad ﷺ

(Sunan al-Tirmidhī 3895)