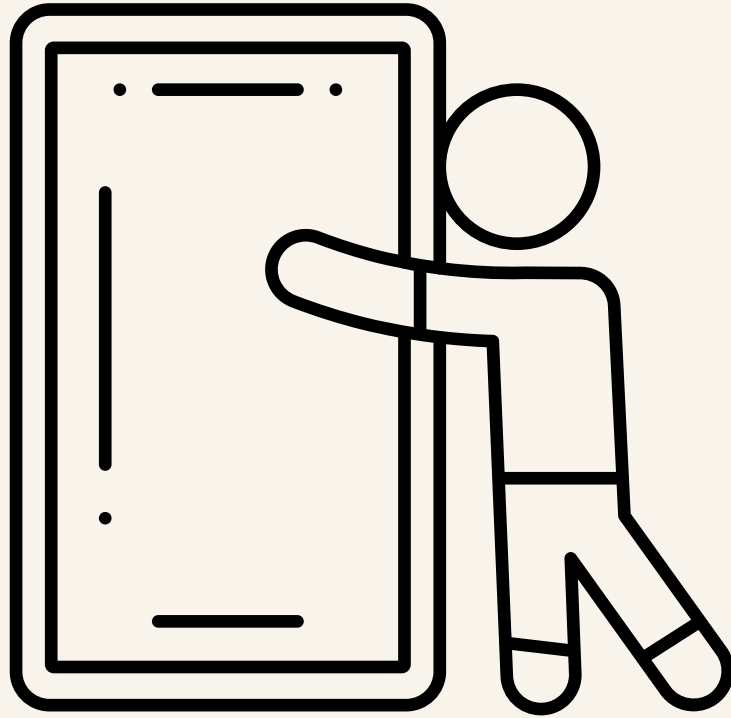


# THE MURABBI

NURTURING THROUGH PROPHETIC PARENTING



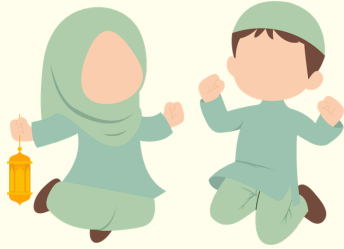
## Raising Children in the Digital Age

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Inside this Issue:

- A Father's Reflection in the Age of Smartphones
  - Family Digital Statements
- Emotional Regulation in Neurodiverse Children
  - Prof Abdalla: Tadrīs as Part of Tarbiyah
  - My Father: A Towering Figure of Faith

And many more reflections for parents, educators and families



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### Our Mission

*The Murabbi* is an Islamic parenting magazine that supports families in their tarbiyah 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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# An Invitation to All Parents

Join us for a special seminar with Prof Mohamad Abdalla for parents on nurturing children in today's rapidly changing world.

## Raising Children in the Digital Age

Nurturing faith, character and identity in a rapidly changing world.

**TUESDAY, 5 MAY 2026**

AL SIRAAT COLLEGE AUDITORIUM

### SESSION TIMES

CHOOSE ONE SESSION:

- 2:30PM – 3:30PM
- 6:15PM – 7:15PM

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SPEAKER

### PROF MOHAMAD ABDALLA

Professor, School of Education,  
Adelaide University

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

ALL ARE WELCOME



# Principal's Message: Tawheed: The Heart of Tarbiyah

By Mr Fazeel Arain  
Principal, Al Siraat College

In the Islamic tradition, at the heart of education and tarbiyah is Tawheed. We learn this from the Qur'an in Surah Luqman, where Luqman (‘alayhis salām) is teaching his son — one of the clearest places in the Qur'an where direct guidance is given on how to carry out the tarbiyah of children. The very first advice Luqman gives is:

يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ  
“O my son, do not associate anything with Allah. Indeed, shirk is a great wrong.”  
(Surah Luqman 31:13)

This is the starting point. Before anything else, a child is taught to recognise Allah. This shows us something very important: true education and tarbiyah begin with Tawheed and īmān. Everything else is built on this foundation. Even from the very beginning of life, a Muslim child hears the adhān, where the first words spoken are about the Oneness of Allah — showing that recognising Allah is the first and most important reality in their life.

So the very first lesson is about having īmān (faith). This is the most important thing in our lives.

We often say, “I have īmān.” That may be true. But īmān has levels. A child can say, “I have money.” And that may be true — perhaps they have enough to buy a lolly or a small toy. A wealthy adult can also say, “I have money” — but that same claim carries a very different reality. With that money, the person may be able to purchase a home, or even far more.

Likewise, many of us may say we have īmān — but what level of īmān do we possess? And more importantly, what level of īmān does Allah want from us?

**“O my son, do  
not associate  
anything with  
Allah. Indeed,  
shirk is a  
great wrong.”  
(Surah  
Luqman 31:13)**



## ***“Īmān is the key prerequisite for the path of reform and tarbiyah. When Īmān becomes strong, actions begin to follow.”***

Allah says in Surah al-Baqarah:

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ

“And when it is said to them: Believe as the people have believed...”

(Surah al-Baqarah 2:13)

The scholars of tafsīr explain that the word “النَّاسُ” (the people) here refers to the Sahabah (raḍiyallāhu ‘anhum). These were the people who accepted the Qur’an as it was being revealed and lived that belief in its fullest form. Their Īmān becomes the benchmark for all other believers.

So the real question is not simply: Do we have Īmān? The real question is: Is our Īmān like theirs? As we know, the Īmān of the Sahabah was on another level.

It is narrated that Rasulullah ﷺ once entered the masjid and found Ḥārith ibn Mālik (raḍiyallāhu ‘anhu) there.

The Prophet ﷺ asked him: “How do you feel this morning, O Ḥārith?”

He replied: “This morning I am a true believer.”

The Prophet ﷺ said: “Every claim has a reality, so what is the reality of your faith?”

Ḥārith replied: “I have detached myself from the world. I remain thirsty during the day and awake during the night. It is as though I can see the Throne of my Lord clearly, and as though I can see the people of Paradise visiting one another and the people of Hell calling out to one another.”

The Prophet ﷺ then said: “You are a man whose heart Allah has illuminated. You have understood the reality of iman, so now remain steadfast.”

This was their Īmān. Alive. Certain. Real. From this Īmān came everything else: their actions, their character and their strength.

This is why the first lesson Luqman (AS) taught his son was about Īmān. Only after that came lessons about the rights of others (like parents), ṣalāh, character and social responsibility.

Īmān is the key prerequisite for the path of reform and tarbiyah. When Īmān becomes strong, actions begin to follow.

So the question becomes - how do we increase our Īmān?



***“For this reason, I have started a short daily talk on īmān in the masjid after Fajr – just a few minutes to sit, reflect and remind ourselves about Allah and iman.”***

‘Abdullah ibn ‘Amr ibn al-‘Āṣ (raḍiyallāhu ‘anhu) narrates that Rasūlullāh ﷺ said: “Indeed, faith wears out in the heart of one of you just as clothes wear out, so ask Allah to renew faith in your hearts.” (al-Ṭabarānī)

In another narration, Abu Hurayrah (raḍiyallāhu ‘anhu) reports that Rasūlullāh ﷺ said: “Renew your iman.” The companions asked: “O Messenger of Allah, how do we renew our faith?” He replied: Say frequently: Lā ilāha illallāh.” (Musnad Aḥmad 8710). And we are also reminded that īmān is not a single feeling – it is something that grows through action.

The Prophet ﷺ said: “Faith has over seventy branches, the highest of which is the statement: Lā ilāha illallāh, and the lowest of which is removing something harmful from the road. And modesty is a branch of faith.” (Ṣaḥīḥ Muslim, Hadith 35; Ṣaḥīḥ al-Bukhārī, Hadith 9)

Increasing īmān is a lifelong journey of effort and sacrifice.

But one simple way to begin is to regularly speak about īmān, sit in gatherings where Allah is remembered, and place ourselves in environments that strengthen faith.

For this reason, I have started a short daily talk on īmān in the masjid after Fajr – just a few minutes to sit, reflect and remind ourselves about Allah and iman.

I invite you to join – and to bring our students (especially our boys) – to start the day in the best possible way: with ṣalāh in jamā‘ah and the remembrance of Allah.

May Allah increase us all in īmān and allow us to draw from His endless treasures. Ameen.

**Scan QR code or [click here](#) to view iqamah times in our masjid.**





The Murabbi Video Series  
Episode 4

# Tadrīs as Part of Tarbiyah



In Collaboration with

**Professor Mohamad Abdalla AM**

Founding Director, Centre for Islamic Thought and Education (CITE)  
School of Education  
Adelaide University



## Episode 4: Tadrīs as Part of Tarbiyah



Scan QR code  
or watch video [here](#)

### Beyond Ta'lim: Understanding Tadrīs

In his earlier reflection, Professor Abdalla explored ta'lim, which refers to the imparting of knowledge. Ta'lim can often happen informally — through conversation, spontaneous teaching moments or brief advice.

He gives the example of the Prophet Muhammad ﷺ teaching Ibn Abbas (RA) while travelling with him: “Young man, I shall teach you some words...” (Sunan al-Tirmidhi)

This was a powerful example of informal instruction. However, Professor Abdalla explains that tadrīs differs from ta'lim.

Tadrīs refers to the structured, systematic and disciplined engagement with knowledge. It involves revisiting ideas, reinforcing concepts, organising learning coherently and ensuring that knowledge moves beyond simple exposure.

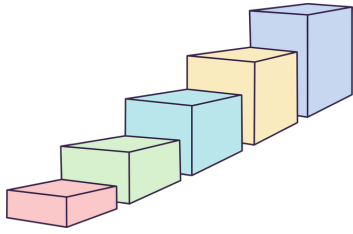
It is not enough for students to merely encounter information. True learning requires that knowledge is revisited, understood, retained and internalised. He explains that modern schooling can sometimes fall into the trap of believing

that once a topic has been taught, the educational task is complete. Islamic pedagogy challenges this mindset by asking:

- Was it understood?
- Was it revisited?
- Was it reinforced?
- Has it left a lasting trace on the learner?

Students should not experience Islam as a subject disconnected from life. Rather, they should experience Islam as a framework that informs how they think, behave and live.

***“It involves  
revisiting ideas,  
reinforcing concepts,  
organising learning  
coherently and  
ensuring that  
knowledge moves  
beyond simple  
exposure.”***



***“Learning in the Prophetic model was never rushed. It involved gradual development, repetition, questioning, clarification and dialogue.”***

### **The Prophetic Model of Repetition and Review**

Professor Abdalla highlights that the concept of tadrīs is deeply rooted in Prophetic practice. He references the well-known narration of Ibn Abbas (RA) in Sahih al-Bukhari, which describes how Jibreel (AS) would meet the Prophet ﷺ every Ramadan to review the Qur’an with him: “Jibreel used to meet him every night in Ramadan and review the Qur’an with him.”

This demonstrates that even revelation involved repetition, review and structured reinforcement. Learning in the Prophetic model was never rushed. It involved gradual development, repetition, questioning, clarification and dialogue.

Professor Abdalla emphasises that modern Islamic schools are not inventing something new — they are reviving a pedagogical tradition that already exists within our heritage.

### **The Disposition of the Teacher Matters**

One of the most profound insights from Prof Abdalla is that tadrīs is not simply a technical teaching strategy.

A teacher may be highly organised, well-prepared and capable of delivering content effectively — but if they teach with harshness, arrogance, impatience or indifference, something essential is missing.

In Islamic pedagogy, knowledge is transmitted through people.

This means the teacher’s personal character deeply affects how knowledge is received. Professor Abdalla highlights qualities such as:

- sincerity
- humility
- patience
- compassion
- consistency
- adab
- moral presence

These qualities create the conditions for knowledge to enter not only the mind, but also the heart.

This is why the educator in Islam is not merely an instructor — they are a murabbi, someone entrusted with nurturing both intellect and character.



## *“Parents must see themselves as partners in tarbiyah—not spectators.”*

### **What This Means for Parents**

Professor Abdalla strongly emphasises that learning should not end when students leave school.

Parents play an essential role in reinforcing learning at home. This may involve simple but powerful practices such as asking children:

- What did you learn today?
- What stood out to you?
- What did you understand today?

Parents can also help children connect school learning to everyday life and reinforce the values being taught. For example, if schools are teaching patience, gratitude or discipline, these values must also be modelled at home.

Professor Abdalla warns that when parents focus only on homework, marks and academic performance, they may unintentionally send the message that character and faith development are secondary. Parents must see themselves as partners in tarbiyah—not spectators.

### **What This Means for School Leaders**

Professor Abdalla also speaks directly to school leaders. If schools genuinely believe in tarbiyah, then school structures must support deep learning rather than superficial completion.

Leaders must reflect on whether their school culture values:

- speed over understanding
- curriculum coverage over retention
- fragmented learning over coherence

They must also invest in teacher development so educators can strengthen both their pedagogy and their role as murabbis. School leaders should regularly ask:

- Was this truly understood?
- Was it retained?
- Has it shaped behaviour and identity?

These are the questions of schools committed to authentic tarbiyah.

### **From Information to Formation**

Professor Abdalla concludes by reminding us that tadrīs is one of the essential means through which tarbiyah becomes real. When structured teaching is combined with sincere educators, engaged parents and intentional leadership, knowledge moves from information to transformation.

This is the deeper aspiration of Islamic education: not simply producing high-performing students, but nurturing young people who know Allah, live with purpose and contribute positively to society.



# **What We Nurture Grows: Tarbiyah Through Shared Responsibility**

With

**Mr Suffian Amin**

Assistant Head of Secondary

Al Siraat College



## ***“Tarbiyah is most effective when home and school work together in alignment.”***

A gardener once planted two young plants in the same soil.

Both were placed in the same sunlight. Both began with the same potential. In the beginning, they looked almost identical, small, fresh and full of promise. Over time, however, their growth became different.

One plant was cared for daily. It was watered regularly, nourished with fertiliser and protected from harsh conditions. When its leaves weakened, it was tended to. When the soil dried, it was replenished. With steady care, it grew healthy, upright and strong. The other plant was left mostly on its own. Watering was occasional. The soil was not enriched. Early signs of weakness were overlooked. Over time, the plant continued to grow, but it remained fragile, uneven and lacked strength.

The difference became apparent. One flourished, full of life and resilience. The other survived, but did not truly thrive.

Children are not very different. Growth happens naturally, but healthy growth requires nurturing. Direction requires guidance, and guidance must be consistent. Tarbiyah is not one moment. It is the result of many small and repeated acts of care, attention and patience.

### **Walking The Path Together**

Every parent hopes their child grows not only in knowledge, but also in character. At school, we witness this journey daily, the effort, the progress and, at times, the challenges that come with growth. These challenges are not signs of failure but opportunities for partnership.

Tarbiyah is most effective when home and school work together in alignment. Schools shape students through routines, expectations, relationships and daily habits. This process becomes stronger when the same values are reinforced at home. When messages are clear, accountability becomes natural. Children grow best when they know the adults around them are working together. They learn that correction is care, structure is support and responsibility is part of growth. Our shared goal is not only academic success, but raising young people who are grounded in faith, guided by character and prepared for responsibility.

As a school, there are many opportunities where this partnership can be strengthened through the support of parents. Much of a child’s growth lies in small, everyday habits that shape character and responsibility. Developing consistent routines, arriving punctually, respecting shared spaces and caring for the environment are part of this journey.

***“When mornings begin calmly, and students arrive prepared, the day starts with focus and readiness...”***

At Al Siraat, we invite parents to walk alongside us in this shared journey.

### **The Barakah of Punctuality**

This year, we introduced our Morning Majlis in the Secondary School, a simple yet meaningful gathering where students begin their day with adhkar, dua, reminders and reflection. These moments bring calm, connection and purpose, helping students centre themselves before learning begins.

Time teaches discipline. When mornings begin calmly and students arrive prepared, the day starts with focus and readiness. A settled start allows children to enter their learning with clarity and confidence. When students miss this time, they miss more than a routine. They miss grounding, reflection and spiritual nourishment that shapes the heart. Punctuality may appear small, yet it builds discipline, responsibility and respect for time. Just as praying Salah on time is important, being punctual to school should be approached with the same mindset of commitment and responsibility.

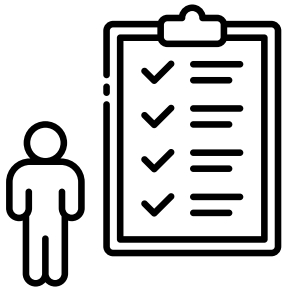
A day that begins with order and remembrance carries barakah. When children start their morning calmly, arrive on time and engage with purpose, their day becomes more focused, more meaningful and more productive. Over time, these habits become part of their character.

### **Living Our Islamic Identity Each Day**

At Al Siraat, our uniform is more than a dress code. It forms part of who we are and reflects our Islamic identity. Islam teaches us that how we present ourselves matters. Modesty, dignity and self-respect are lived values. They shape how we walk, how we speak and how we appear before others. As such, we see presentation not as something superficial, but as an outward reflection of inner discipline and consciousness of who we are before Allah. Our uniform exists to nurture this identity. It fosters belonging and equality, reminding students that they represent their faith, their family and their College. In this way, uniform becomes an everyday expression of Living Islam.

Wearing the correct uniform neatly and consistently reflects readiness and respect. Looking smart and presentable is not about appearance alone. It strengthens discipline in greater responsibilities. For our boys, maintaining haircuts in line with our Islamic principles reflects clarity of identity and care in personal presentation. For our girls, modesty remains central. Wearing the hijab correctly upholds modesty, and avoiding makeup during school hours reinforces that school is a place for education, discipline and purpose. These expectations are measured and purposeful. They are not imposed to restrict, but to shape character and preserve identity.

As a College, we guide, remind and provide opportunities for students to correct themselves. Growth is always our first aim. At the same time, standards must be upheld. Where expectations are consistently overlooked, consequences may follow. This is not punitive, but developmental. Clear boundaries allow students to reflect, take



## *“Responsibility develops gradually and must be nurtured both at school and at home.”*

responsibility and grow in discipline and identity. In matters such as these, children benefit most when expectations are reinforced consistently at home and at school. When home and school walk together with clarity and consistency, growth becomes steadier and character is formed with greater strength.

The uniform is not merely attire for the school day. It is a visible expression of identity and discipline. It reminds students that how they present themselves reflects what they represent. In these small, daily acts of consistency, character is quietly shaped.

### **Guidance That Builds Responsibility & Growth**

Responsibility develops gradually and must be nurtured both at school and at home. In my daily interactions with students, I am constantly reminded how powerful consistent guidance can be in shaping their growth. Managing belongings, meeting expectations and reflecting on mistakes are essential to growing in independence. In this endeavour, parental guidance is necessary, but constant rescue can weaken responsibility. When children are shielded from consequences, they may rely on others rather than learn to carry their own responsibilities. Real growth occurs when children are supported while encouraged to take ownership of their actions.

There will be moments when guidance or correction is needed. In those moments, children observe how adults respond. When they see unity and shared expectations, they learn that responsibility is part of growth and that the adults in their lives are working together for their success. Our school and parents share the same goal, which is to nurture children who are responsible, grounded and capable. We do not work separately, but as one team, guiding the child with consistency, clarity and care.

When parents approach situations with understanding and partnership, children develop accountability. They learn that correction is not punishment, but care, and that expectations are not barriers, but guidance. Support does not mean blind agreement, nor removing responsibility from the child. It means standing beside them with clarity and firmness, guiding them to take responsibility and learn from their choices.

This shared approach builds trust, strengthens character and develops maturity, preparing children not only for school, but for life.

### **Character Before Achievement**

Our Principal, Mr Fazeel Arain, has on many occasions shared that Al Siraat College is not a billboard school. As a school, we recognise that academic achievement is important, but it is good character that



***“Tarbiyah is absorbed before it is taught. Long before children understand values intellectually, they experience them through example.”***

sustains achievement. Success without character is often short lived. Knowledge may open doors, but integrity determines how one walks through them. Our aim is not only strong academic performance, but nurturing individuals who act with sincerity, responsibility and awareness of Allah.

Children learn humility, sincerity and resilience through observation, how we respond in difficulty, how we speak under pressure, how we treat others and how we act when no one is watching.

These quiet moments shape their understanding of integrity more than instruction alone. They notice whether we honour commitments, take responsibility, show patience and remain consistent between words and actions. Over time, these observations form their internal compass.

Tarbiyah is absorbed before it is taught. Long before children understand values intellectually, they experience them through example. When homes and schools model sincerity, discipline and respect, these qualities take root naturally.

Character is not built in a single lesson but rather formed gradually through repetition, consistency and lived example.

### **A Closing Reflection**

If we return to the two plants, the difference was not their potential. It was their care. Children grow strong through consistent nurturing, gentle correction and united guidance.

When home and school work together, we guide when they lean, support when they struggle and nurture their growth. And over time, by the will of Allah, they become grounded, responsible and firm.

Let us continue to walk this path together with clarity, unity and shared purpose. Because when children feel guided by united hearts, they grow not only in knowledge, but in character, faith and purpose. This is the true success we seek for them.





When Behaviour is a Message:

# **Supporting Emotional Regulation in Neurodiverse Children**

by

**Ms Zozan Ibrahim**

Targeted Instruction Specialist (F-2)

Primary School Teacher

Master of Learning Intervention (University of Melbourne)



***“So what seems small to us can feel overwhelming to them. The pressure. The transitions. The uncertainty. And when those feelings build, their ability to cope begins to break down.”***

It is early in the morning.

The house is already in motion. Bags are being packed. Lunchboxes are being zipped. You are keeping an eye on the clock. You call out to your child.

“Put your shoes on.”

They are sitting nearby. The shoes are right in front of them. But instead, they hesitate. They look away. They fidget. They take their time. You remind them again.

“Shoes on.”

Your voice is firmer now. The minutes are passing. They still do not move. You feel the urgency rise. You repeat yourself, a little louder. The calm in your voice is harder to hold onto. And then, almost without warning, something shifts.

The shoes are pushed aside. The voice rises. The body tenses. The room feels different. You pause. What should have been simple has become something else. The tension builds, and before you know it, you are in the middle of a meltdown. In those moments, it can feel overwhelming. You may wonder why something so small became something so big.

From the outside, it looks like defiance.

But what if it is not?

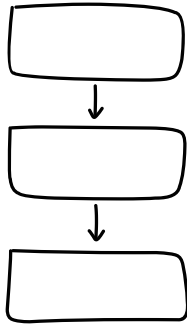
What if it is communication?

### **Looking beyond the behaviour**

Neurodiversity describes the natural differences in how children think, learn, and experience the world.

For many children, moments like this are not just about behaviour. They are about emotional regulation. In that moment, your child is not choosing how to respond. They are trying to cope. As feelings build, everything else becomes harder. Thinking clearly. Following instructions. Even doing something as simple as putting shoes on.

Research shows that when children feel overwhelmed, their ability to manage attention, behaviour, and responses to stress is affected. So what seems small to us can feel overwhelming to them. The pressure. The transitions. The uncertainty. And when those feelings build, their ability to cope begins to break down. So the shoes are pushed aside. The voice rises. The body reacts. Not out of defiance, but out of dysregulation.



## ***“Keep it simple. One instruction. Clear words. A calm tone.”***

When children cannot explain what they feel, their behaviour speaks. This is where the shift begins.

Instead of asking, “How do I stop this?”, we begin to ask, “How can I support my child in this moment?”

### **Supporting emotional regulation in everyday moments**

Understanding this shift matters. But in real life, parents also need something practical to hold onto. These approaches are grounded in what research shows about how children develop emotional regulation and learn to cope with stress over time.

#### **1. Regulate first, teach second**

In that moment, your child is overwhelmed. Before they can calm down, they need calm around them. This is known as co-regulation, where a calm adult helps a child return to a settled state.

Pause. Lower your voice. Sit beside them. Sometimes, it is as simple as saying: “I can see this feels hard. I’m here.”

You are helping your child find their way back.

#### **2. Use less language, not more**

When we feel stressed, we talk more. But when children feel overwhelmed, more words can make things harder. Keep it simple. One instruction. Clear words. A calm tone.

Instead of:

“We’re going to be late...”

Try: “Shoes on. I’ll help you.”

Clarity creates calm.

#### **3. Start small**

What looks like refusal often feels too big. So make it smaller. Sit beside your child. Pick up one shoe. Begin together. Small steps create movement. And movement builds momentum.

#### **4. Prepare for the moment before it happens**

Transitions are often the hardest part. Give a gentle warning.

“We’re leaving in five minutes.”

Use predictable language.

“First shoes, then we go.”

When children know what is coming, it feels more manageable.



***“Meltdowns rarely come out of nowhere. There are small signs first. A pause. A shift in tone. A change in body language. Respond early, and you can often change the direction.”***

### **5. Notice the early signs**

Meltdowns rarely come out of nowhere.

There are small signs first. A pause. A shift in tone. A change in body language. Respond early, and you can often change the direction. In these moments, the goal is not to punish the behaviour, but to guide your child through it and teach them what to do instead.

#### **At the heart of it**

Our children are not choosing to struggle. Many are navigating moments that feel bigger than they look. When we see behaviour as communication, our response softens.

We move from reacting to guiding. From correcting to teaching. Tarbiyah does not look the same for every child. Our children are an amanah. Each one has their own path, pace, and way of experiencing the world. And in these everyday moments, our role is not simply to get through the routine. It is to guide with patience. To respond with gentleness. To protect their dignity. Because in those moments, we are not just managing behaviour. We are teaching our children how to understand themselves.

May Allah grant us patience, wisdom, and gentleness in how we raise our children.

Ameen.



Guarding What Matters Most:  
**A Father's Reflection in the  
Age of Smartphones**

By  
**Mr Mohammed Mayet**

Secondary Coordinator  
Al Siraat College



***“Harmful content, inappropriate interactions, and even online predators are no longer distant concerns, they are accessible within moments.”***

As a father, I often reflect on the world our children are growing up in a world that feels very different from the one we knew. Back then, the biggest concern was making sure we came home before maghrib. Now, the “world” follows our children in their pockets.

I say this gently, and perhaps with a small smile, because if you’ve ever tried to take a phone off your child, you quickly realise it’s not just a device... it’s a full negotiation process.

But behind that humour is a real responsibility.

As parents, we have been entrusted with an amanah. Allah reminds us in the Qur’an: “O you who believe, protect yourselves and your families from a Fire...” (66:6).

This protection is not only physical, it is also about safeguarding the heart (qalb), the mind, and the character of our children.

One of the defining challenges of our time is how easily smartphones can expose children to what they are not ready for. Harmful content, inappropriate interactions, and even online predators are no longer distant concerns, they are accessible within moments.

These exposures can affect a child’s sense of haya’ (modesty) and shape how they understand relationships and identity.

From an Islamic perspective, we recognise that the heart is central. The Prophet ﷺ taught us that when the heart is sound, the whole body is sound.

What enters that heart matters. Early exposure to desires (shahawat) and doubts (shubuhah) can take root before a child has the grounding to recognise or resist them.

When we look to the Sunnah, we see a model of careful and intentional tarbiyyah. The Prophet ﷺ nurtured the young with wisdom, gradually building their understanding and protecting them from harm. He ﷺ did not rush their exposure to the complexities of life, but guided them step by step.

For example, Abdullah ibn Abbas (رضي الله عنه) narrates that while he was a young boy riding behind the Prophet ﷺ, he was gently taught: “O young boy, I will teach you some words: Be mindful of Allah and He will protect you...” (reported in Jami` at-Tirmidhi).



*“Delaying smartphones is not about being overly strict or disconnected from reality. It is about recognising that childhood is a time to build strong foundations...”*

In that moment, the Prophet ﷺ gave simple, foundational guidance appropriate to his age, planting principles of faith and reliance that would grow over time.

This gives us a clear direction: timing matters.

Delaying smartphones is not about being overly strict or disconnected from reality. It is about recognising that childhood is a time to build strong foundations, confidence, identity, and faith before introducing something that requires a level of maturity.

The **Delay Until 16+ Pledge**, an initiative by Al Siraat College that supports parents in delaying the provision of personal smartphones until at least the age of 16, is a way for us to do this together. When families move as a community, it removes the pressure from individual households and creates a shared standard that supports both parents and children.

As a father, I don't claim to have all the answers. But I do know this: if we take steps to protect our children now, we are not holding them back, we are preparing them properly.

And perhaps that is the balance we are trying to strike, not between technology and tradition, but between access and wisdom.



# Digital Parenting: **A Murabbi's Journey**

by

**Mr Adam Sam'on**

Digital Learning Leader F-12

Al Siraat College



## ***“That was when I realised: if I didn’t take charge, the screen would.”***

My journey as a Murabbi did not begin in a classroom. It began years ago when I proudly wore the badge of “fundle.” As the youngest in my family, I had the privilege of babysitting my older sister’s children. It was 2009. YouTube had just arrived.

My nephews were toddlers, and whenever they came into my room, I would play educational videos and cartoons. They would sit there — quiet, engaged, mesmerised. I remember thinking, I’ve unlocked the ultimate parenting hack.

“This is brilliant. This is modern parenting.”

It felt harmless. Helpful, even.

Fast forward to being a parent myself. I understand the convenience now.

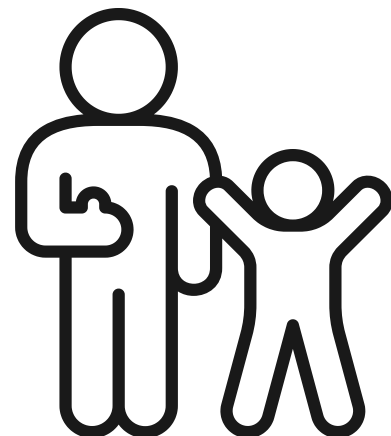
When my children distract me while I’m trying to finish work — give them a device. When they’re bored and whining — give them a device. When we just need ten quiet minutes — give them a device.

It feels efficient. Normal. Manageable. But one night, my youngest boy had fallen asleep after using the iPad.

His eyes were closed, yet his fingers were still gently flicking in the air. For a moment, I just watched, confused — until it dawned on me. He had fallen asleep scrolling... and was still scrolling in his sleep.

That was when I realised: if I didn’t take charge, the screen would. Something shifted in me. The solution wasn’t panic. It wasn’t banning devices overnight.

Digital parenting wasn’t about extremes - it was about leadership. The Prophet ﷺ reminded us that each of us is a shepherd responsible for our flock. I had to stop reacting and start leading with intention.





***“That is why I now encourage families to create a simple Digital Family Statement. Not a contract. Not a long list of rules. Just one clear sentence that reflects your values.”***

I began asking myself simple questions: Why is the device in his hands? What is it replacing? Is this something Allah would be pleased with?

When we approach screens through intention (niyyah), balance (wasatiyyah), and excellence (ihsan), parenting becomes tarbiyah — not just rule-setting, but nurturing.

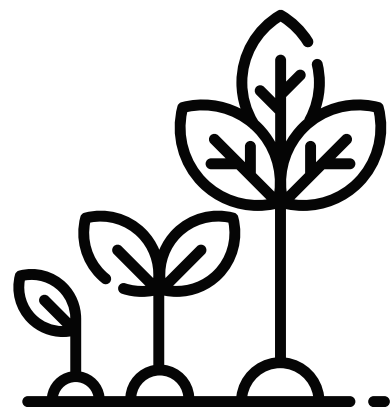
That is why I now encourage families to create a simple Digital Family Statement. Not a contract. Not a long list of rules. Just one clear sentence that reflects your values.

It might be, “No devices at the dinner table,” or “Phones stay out of bedrooms at night.”

Start with one. Live it consistently for a month. When it becomes normal, add another.

A digital statement gives structure. Structure protects connection. And connection strengthens faith. As the Prophet ﷺ taught us, the deeds most loved by Allah are the small ones done consistently.

That is how a Murabbi grows — not in dramatic changes, but in steady, intentional steps taken again and again.





# **My Father: A Towering Figure of Faith**

By

**Mr Ata Chohan**

Secondary Humanities Teacher  
Al Siraat College



***“Many in our community know my father, Mr Shukran, as a familiar presence in the first row of the masjid.”***

Many in our community know my father, Mr Shukran, as a familiar presence in the first row of the masjid. Often, it is his voice that calls the adhan, inviting worshippers to prayer. Over time, his presence has become a quiet constant, marked by sincerity, reliability, and unwavering devotion.

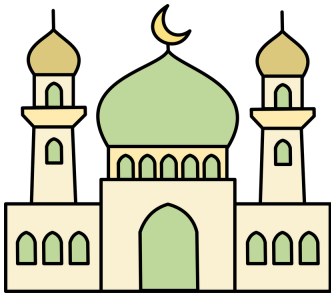
Growing up, I learned about faith not through formal lessons but through observation. My father rarely spoke about religion at length; instead, he lived it. At home and within the community, his commitment to prayer, service to the mosque and college, and readiness to help others demonstrated what faith looks like when practiced consistently.

In our home, values such as prayer, respect, good character, and remembrance of Allah were not taught as abstract ideas but modelled daily. His constant dhikr could be heard in his words and seen in his conduct, shaping the atmosphere of our upbringing. Faith was never separate from daily life; it was woven into it.

One piece of advice he repeated throughout my childhood, and continues to remind me of today, was simple yet profound: whatever you pursue in life, place Allah at the centre of it. Those words became a framework through which I came to understand success, responsibility, and purpose, guiding both my personal life and my work as an educator.

Last April, I was blessed with the opportunity to perform Umrah alongside my father. Travelling with him to Makkah and Madinah felt less like a journey and more like the continuation of a lifelong education. Throughout the trip, he shared knowledge naturally and sincerely, helping me understand not only how to perform the rituals, but why they mattered.

As we prepared to enter the mataf and begin our tawaf, he reminded me that circling the Kaaba symbolises placing Allah at the centre of one’s life. With every step, he connected the physical actions of worship to their deeper spiritual meaning.



***“My father approaches life with optimism grounded in trust in Allah, meeting challenges with patience and gratitude.”***

During the sa'i between Safa and Marwa, he reflected on the patience and unwavering trust of Hajar (AS), explaining how her struggle represents reliance upon Allah even in moments of uncertainty. Walking beside him through the crowds, listening to his reflections, and observing his humility transformed the pilgrimage from a sequence of rituals into a deeply personal spiritual experience.

What remained with me most was how effortlessly he shared knowledge. His understanding of Islam was never distant or theoretical; it was lived and embodied.

After prayers, he would speak about the history of the sacred sites, the lives of the Prophets, and the importance of sincerity in worship. In those moments, I came to appreciate how the lessons he had taught throughout my life were rooted in a sincere and consistent relationship with Allah. The journey became a powerful reminder that faith is built over a lifetime through small, sincere acts performed for the sake of Allah.

My father approaches life with optimism grounded in trust in Allah, meeting challenges with patience and gratitude. Known for his good character, he gives his time and guidance freely, helping others quietly without seeking recognition. Those who know him well also recognise his warmth and humour. He jokes easily, laughs often, and brings comfort to gatherings, reminding us that faith and joy can exist hand in hand.

Among students and young children, he is affectionately known as the man who fills the school and masjid with lollies.

Through simple acts of kindness, a smile, or a lighthearted joke, he creates an environment where young people feel welcomed and connected to the mosque.

Alongside these gestures come gentle reminders about prayer, humility, respect, and strong character, leaving lasting impressions on many young hearts.

***“Through simple acts of kindness, a smile, or a lighthearted joke, he creates an environment where young people feel welcomed and connected to the mosque.”***



Through simple acts of kindness, a smile, or a lighthearted joke, he creates an environment where young people feel welcomed and connected to the mosque. Alongside these gestures come gentle reminders about prayer, humility, respect, and strong character, leaving lasting impressions on many young hearts.

His influence has never depended on titles or recognition. Through consistency, sincere service, shared knowledge, and everyday kindness, he continues to impact those around him both within our family and throughout the wider community.

To many, he is the voice of the adhan and a dependable presence in prayer. To me, he represents a lifelong lesson: that faith is cultivated through sincerity, knowledge practiced with humility, good character, and keeping Allah at the centre of all that we do.

May Allah reward him for every adhan called, every act of service offered, every piece of knowledge shared, every smile given, and every person positively influenced by his example. May Allah swt preserve him, increase him in health and iman, and allow his example to continue benefiting our community.



# Prophetic Parenting Series

## Play, Joy, and Connection: The Prophet ﷺ with Children

The Prophet ﷺ showed a unique and beautiful way of nurturing children — not only through guidance and instruction, but through warmth, play, and genuine connection.

His approach to tarbiyah was not distant or overly strict. He ﷺ entered the world of children, meeting them with warmth, laughter, and affection. Play was not seen as a distraction from teaching — it was part of the teaching itself. And modern research supports this approach; it highlights that play is essential for healthy brain development and helps build strong, stable relationships between children and caregivers.

In contrast, many parents today can become so focused on discipline, routines, and outcomes that moments of play are overlooked or rushed. Yet it is often in these small, joyful interactions that the strongest bonds are formed.

The Prophetic way reminds us that connection is the foundation of influence — and play is one of its most powerful tools.

### **The Prophet ﷺ and Joyful Interaction**

The Prophet ﷺ did not see play as beneath him — rather, he embraced it with sincerity and love.

He ﷺ would joke gently with children, showing them warmth and attention. He raced with them, carried them, and allowed them to climb on his back — even during moments of importance. It is narrated that he ﷺ prolonged his prostration when his grandchildren climbed on him, allowing them to finish playing before he rose.

This was not simply kindness — it was intentional. He ﷺ valued the child's experience, choosing connection over interruption. His presence brought comfort, not pressure. Children were drawn to him, not intimidated by him. When parents engage in play, they are sending a powerful message: “You matter to me. I enjoy being with you.”

### **Connection Before Correction**

A child who feels connected is far more open to being guided.

When play and joy are present in the relationship:

- children listen more willingly
- correction is received with less resistance
- trust between parent and child deepens

Without connection, even the best advice may be ignored. With connection, even simple guidance carries weight. The Prophet ﷺ built relationships that made his guidance beloved.

# 5 Actionable Steps: Bringing Play into Your Parenting



## 1. Set Aside Intentional Play Time

Even a few minutes of undivided attention can make a big difference. Put distractions aside and be fully present.



## 2. Enter Your Child's World

Play what they enjoy — even if it seems small or repetitive. What matters is not the activity, but the connection.



## 3. Use Play to Strengthen Your Relationship

Laugh together, be light-hearted, and show warmth. These moments build emotional security.



## 4. Don't Let Discipline Replace Connection

Balance structure with joy. A home should not feel like constant correction.



## 5. Make Dua for Barakah in Your Time Together

Ask Allah to place love and connection in your relationship with your child, and to make your time together meaningful.



# Revive a Sunnah Series

## Prophetic Practices for the First Ten Days of Dhul Hijjah

### 1) Increase in Takbeer, Tahmeed and Tahlil

Among the Sunnahs of these ten days is to increase in the remembrance of Allah through:

- Allahu Akbar (Takbeer)
- Alhamdulillah (Tahmeed)
- La ilaha illa Allah (Tahlil)
- SubhanAllah (Tasbeeh)

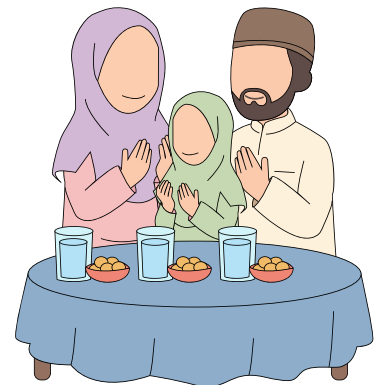
It is authentically reported that Ibn Umar (RA) and Abu Hurairah (RA) would go to the marketplace reciting takbeer aloud, reviving remembrance within the community.



### 2) Observe Voluntary Fasting – Especially on the Day of Arafah

Fasting during these days is from the righteous deeds greatly beloved to Allah, particularly on the 9th of Dhul Hijjah (Day of Arafah) for those not performing Hajj.

The Prophet ﷺ said: “Fasting on the Day of Arafah expiates the sins of the previous year and the coming year.” (Sahih Muslim, 1162)



### 3) Increase Recitation of the Qur’an

Whether completing a juz’ everyday, revising memorisation, or reading Qur’an together as a family, these days are a valuable opportunity to reconnect with Allah’s words.

The Prophet ﷺ said: “Whoever reads a letter from the Book of Allah will receive one reward, and that reward will be multiplied by ten.” (Sunan al-Tirmidhi, 2910)



#### 4) Increase in Charity and Acts of Service

Charity given in these blessed days is from the righteous deeds beloved to Allah. The Prophet ﷺ said: “Charity does not decrease wealth.” (Sahih Muslim, 2588)

He ﷺ also said: “Whoever relieves a believer of hardship from the hardships of this world, Allah will relieve him of hardship on the Day of Resurrection.” (Sahih Muslim, 2699)

Supporting those in need, feeding others, and assisting family members are all meaningful ways to revive generosity during Dhul Hijjah.



#### 5) Guard Your Salah and Revive Night Prayer

The most beloved deeds to Allah begin with fulfilling obligations, especially the five daily prayers.

The Prophet ﷺ said in a hadith qudsi: “My servant does not draw near to Me with anything more beloved to Me than the obligations I have made compulsory upon him...” (Sahih al-Bukhari, 6502)

For those seeking extra reward, night prayer remains a powerful act of worship. The Prophet ﷺ said: “The best prayer after the obligatory prayers is the night prayer.” (Sahih Muslim, 1163)



#### 6) Prepare for Qurbani with Gratitude

Use these days to teach children the story of Prophet Ibrahim (AS) and Prophet Ismail (AS) — sacrifice, obedience, and complete trust in Allah.

Talk about:

- Why Muslims perform Qurbani
- The meaning of sacrifice
- Caring for those in need through sharing meat





# 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. When is the Day of Arafah?**

- 8th of Dhul Hijjah
- 9th of Dhul Hijjah
- 10th of Dhul Hijjah

## **2. What special act is highly recommended for those not performing Hajj on the Day of Arafah?**

- Giving Eid gifts
- Fasting the Day of Arafah
- Giving zakah

## **3. Which Prophet's sacrifice is remembered during Eid al-Adha?**

- Prophet Musa (AS)
- Prophet Yusuf (AS)
- Prophet Ibrahim (AS)



### **Family Quiz (March 2026 Edition) – Answers**

#### **1. What is the recommended act of worship in the month of Shawwal after Ramadan?**

Answer: Fasting six days

#### **2. What is the month that comes after Shawwal?**

Answer: Dhul Qa'dah

#### **3. Which of the following are the sacred months in Islam?**

Answer: Dhul Qa'dah, Dhul Hijjah, Muharram, Rajab

# *The Murabbi Family Challenge* – Prizes Await!

## The Blessed 10 Days Poster Challenge



This month, we invite you and your family to prepare for the blessed first ten days of Dhul Hijjah by designing a poster with your goals and intentions for these special days.

The Prophet ﷺ said: “There are no days in which righteous deeds are more beloved to Allah than these ten days.” (Sahih al-Bukhari)

### **How to Take Part**

As a family, create a poster outlining your plan for the first ten days of Dhul Hijjah. Discuss together what you hope to achieve and how you want to make these days meaningful.

Be creative — you may decorate your poster however you like.

### **How to Submit**

Once your poster is completed, simply email us a photo of the poster. Email your entry to: [themurabbi@alsiraat.vic.edu.au](mailto:themurabbi@alsiraat.vic.edu.au)

### **Prize**

One family will receive a special family gift pack!

### **Deadline for Submission:**

End of Dhul Qa’dah 1447H

# 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)