



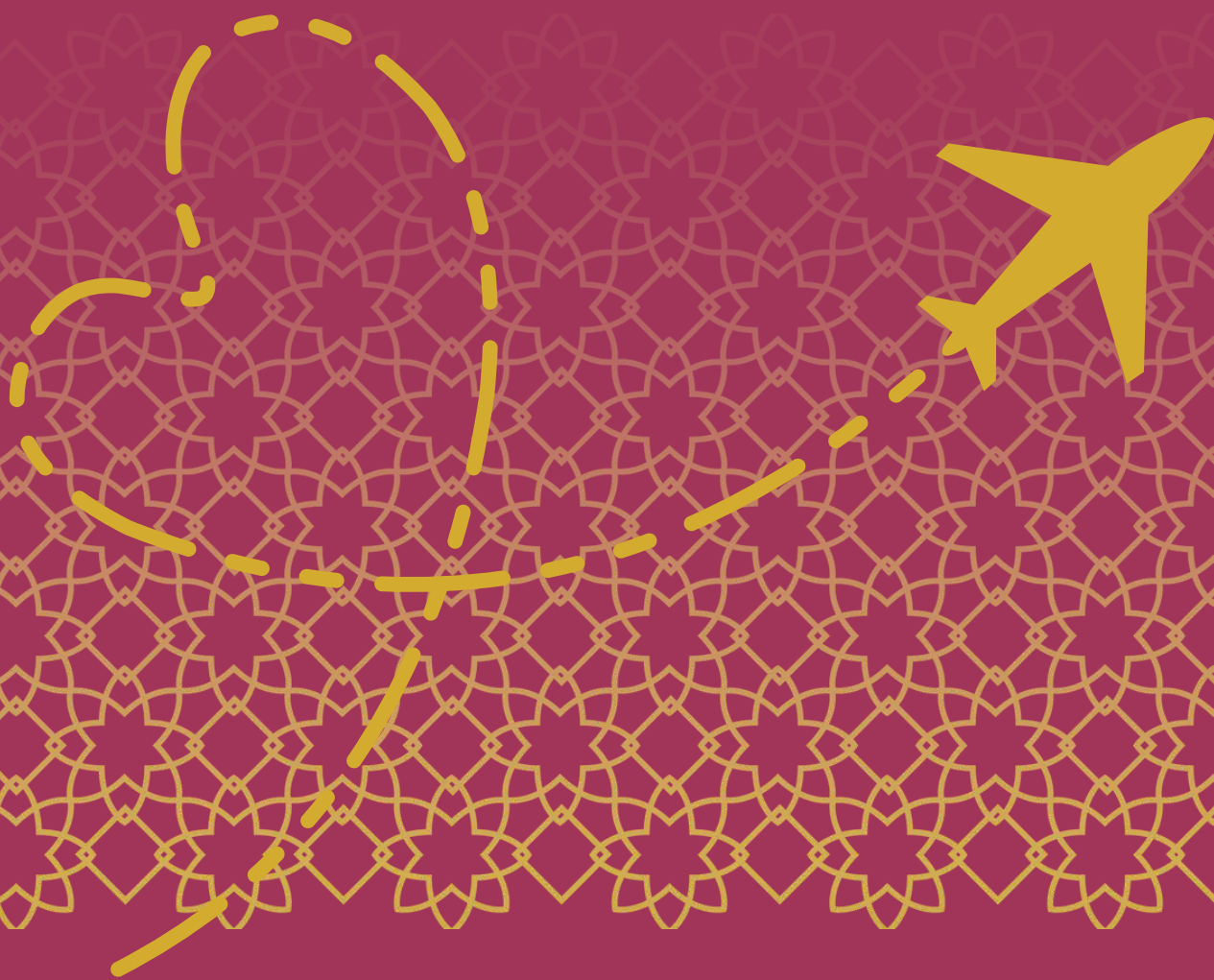
AL SIRAAT  
COLLEGE

# THE MURABBI

NURTURING THROUGH PROPHETIC PARENTING

Volume 1 Edition 2 • December 2025

## SPECIAL HOLIDAY EDITION



### Sunnah Homes

- Storytime with Prompts
- Prof Mohamad Abdalla's Islamic Parenting seminar highlights
- Etiquette of Travelling
- Treating Our Children Equally

### Shared Stories:

- Tawheed @ Home
- Lessons We Teach Without Speaking
- Understanding Ar-Raheem: A Child's Perspective
- A Father's Job in the Home Never Ends, but Neither Does His Hope

### Family Activities

- Holiday Bingo
- Colouring Page
- Family Quizzes
- Family Challenge - prizes await!



**Feedback Form:**  
We'd love to hear your  
thoughts!



[Link to Anonymous  
Feedback Form](#)

**Contact us:**  
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## Our Mission

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

## Who is a Murabbi?

A Murabbi guides and nurtures a child's moral and spiritual growth through intentional role-modelling, inspired by the teachings of the Qur'an and the example of the Prophet Muhammad ﷺ.

## Editorial Team:

Mr Mahdi Marican  
Mr Fazeel Arain  
Ms Rahat Arain  
Mr Suffian Amin  
Ms Inas Mahboub  
Ms Sumayya Mohamed

## What is Tarbiyyah?

Tarbiyyah is a holistic, lifelong process that forms a human being physically, intellectually, emotionally, morally, and spiritually. It requires daily practice, disciplined routines, gentle correction, and the modelling of values we want our children to live by.



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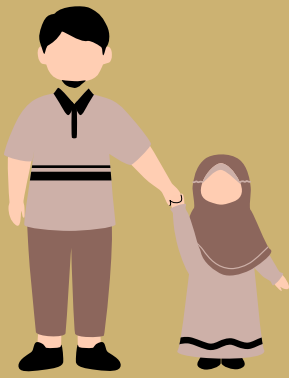
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# Editorial: Tarbiyyah in the Holidays

The holidays are a special part of childhood. As adults, many details of our early years fade. What we remember most clearly are the small moments - chatting in the car with our siblings, the silly jokes that only made sense to our family, and the quiet warmth of being together.

During our Islamic parenting seminar on 18 November 2025, Professor Mohamad Abdalla shared a comprehensive definition of Tarbiyyah that speaks deeply to this holiday season. He described it as a holistic and lifelong process of raising, nurturing, caring for, protecting, and developing a human being in body, mind, heart, and soul. It grows through what children observe in us each day, through our words and tone, our routines, and the way we relate to one another.

One area where this guidance feels especially relevant during the holidays is in monitoring our children's screen time. We were reminded by Prof Abdalla that setting screen time boundaries is not harshness but mercy. It is a way of

protecting their hearts and minds. With Australia implementing a new social media ban for under-16s from 10 December 2025, this reminder by Professor Abdalla feels even more timely.

This special December edition was put together with these values in mind. Our Sunnah Storytime with guided conversation prompts, along with holiday bingo, quizzes, and the family challenge, offers simple ways for families to connect and build memories without screens. This edition also brings reflections on practical ways to teach tawheed in the home, prophetic guidance on treating children fairly, and heartfelt insights on fatherhood. In addition, we share key lessons from Professor Mohamad Abdalla's insightful seminar.

May Allah place barakah in these school holidays and draw our families closer to Him. Ameen.

**Mahdi Marican**

Editor, *The Murabbi*



# Principal's Message: Renewing Our Intentions

**By Mr Fazeel Arain**

Principal, Al Siraat College

Once a man gave azaan at the masjid. After giving the azaan, the imam called him and asked him, “Why did you give azaan?” The man naturally replied that he was giving the azaan because it was the time for azaan and he was the appointed muazzin. The imam taught him a valuable lesson and told him that whenever you do an action, check your intention. Why are you giving azaan? Which people are you making intention for?

When Prophet Ibrahim (peace be upon him) completed the structure of the Kaaba, Allah commanded him to call the people to Haj. Ibrahim (peace be upon him) pleaded, “O Allah! How shall my voice reach all of those people?” Allah told him that his duty was only to give the call, and it was up to Allah to make it reach the people. Ibrahim (peace be upon him) then climbed Mount Arafat and called out in his loudest voice, “O People! Verily Allah has prescribed upon you Haj, so perform Haj.” To this very day, millions upon millions of Muslims continue to answer the call of Prophet Ibrahim (peace be upon him), and go for Haj and walk in his footsteps.

Indeed, our thoughts and intentions are very powerful, and often we do things without making an intention. Ibrahim (peace be upon him) was told to make an intention for all of mankind, and Allah is making his message reach the people. That is the amazing thing about our intentions – they can be as big as our imagination, and are not bound by our physical limitations. One person can only be in one location at one time, however, through the power of thought and intention this person ends up with a multi-national business across thousands of locations.

“

*That is the amazing thing about our intentions – they can be as big as our imagination, and are not bound by our physical limitations.*



***“At the early stage of ‘The Murabbi’ journey, I invite myself and all of you to check and renew our intentions.”***

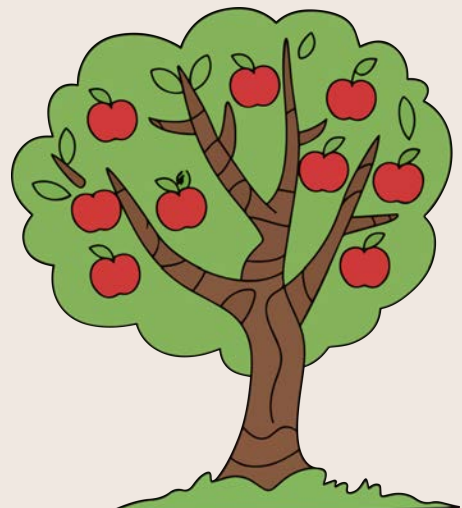
Have I made an intention to be a murabbi? Allah may have made me a father, but have I made an intention to be a murabbi? If I make an intention to be a murabbi, how might my attitudes and actions be different? The same can be applied for the different roles we may have, such as that of the mother, teacher, friend and so on.

At the early stage of ‘The Murabbi’ journey, I invite myself and all of you to check and renew our intentions. Our intentions are the basis for our action and can have far-reaching effects. With that, I present to you a powerful story from the Qur’an — the story in Surah Al-Qalam — which shows the impact of our intentions.

There was a wealthy and pious man who had a massive orchard. He had a habit of allowing people to pick up the fruit that had fallen before the harvest. In other words, if there was fruit that had fallen from the trees before harvest, he would allow people to pick up what was on the ground without charge, and he would harvest that which was on the trees. So, when he passed away, he advised his sons to allow this to continue. The sons got together and said, “This is a lot of fruit that falls by itself. If we let the poor come and take it all, this is a huge loss. If we were to

sell this food, we would make so much more profit.” They said, “How do we contend with this when people have made it a habit at every harvest?”

They reached the consensus that they would leave in the middle of the night and get there to collect all the fruit so that when the people came, they would find that there was nothing to pick up and they would leave and understand that it was no longer going to be a practice. These three brothers left in the middle of the night to salvage whatever they could and collect whatever they could before the poor and needy came. When they started walking, they felt as if they were going in circles, and they were not able to find their own farm.



***“This is an example of someone who had set out with the wrong intentions, and Allah (SWT) showed the effects of that wrong intention.”***

They tried and tried and said, “It looks like we are lost.” “How could we be lost? This is our own farm.” After some confusion and walking around in the dark for some time, they realised that they were, in fact, at their farm, but they did not recognise it anymore because there was not much of a farm left to look at.

What had happened was that Allah sent a punishment upon the orchard, and the entire garden was annihilated—leaving nothing but barren, scorched remains. When the brothers arrived, they did not recognise it and said, “We must be lost,” but then realised the truth: they had been deprived of their harvest. As the Qur’an describes, *“Then there passed over the garden something while they were asleep, and it became as though it had already been harvested.”* (Surah Al-Qalam 68:19–20). The middle brother said, “Did I not tell you?” but by then it was too late.

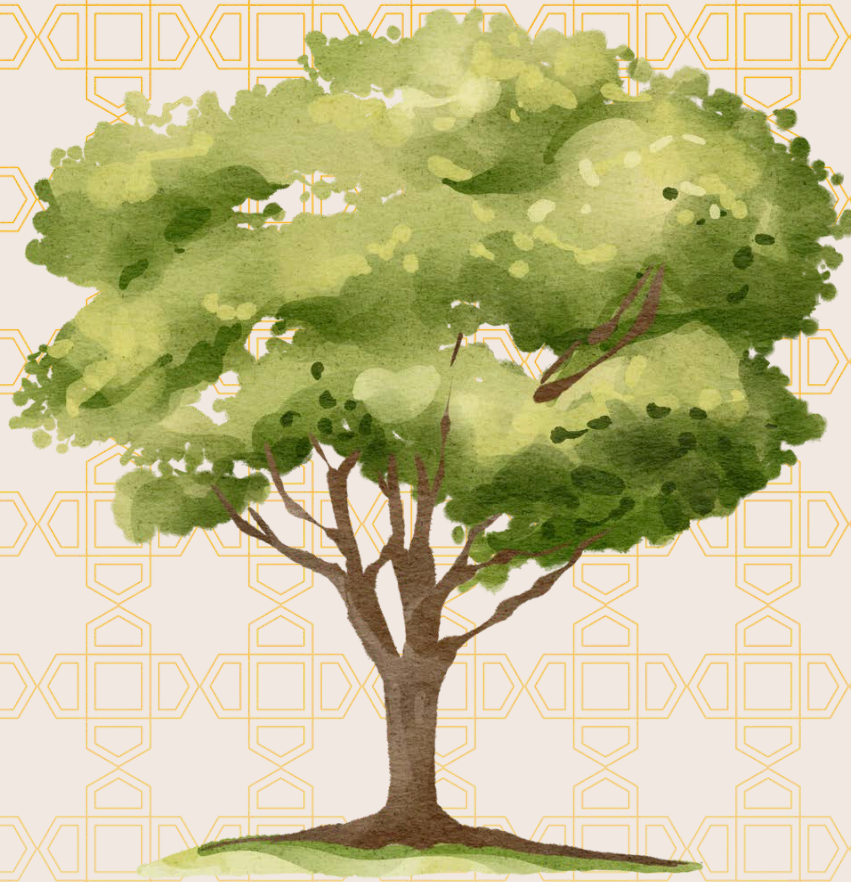
This is an example of someone who had set out with the wrong intentions, and Allah (SWT) showed the effects of that wrong intention.

Look at the khair (good) that is coming through the good intentions of the father, and the loss that happened due to the bad intentions of the sons (even though they made good business sense). Another key lesson that this story emphasises is that success is inside our body, not outside.

So let’s all renew our intentions as we walk the path of ‘The Murabbi’. As always: It Starts With Me.

May Allah guide us all and make us a true murabbi.





# **Tawheed @ Home:** **Foundations of Faith**

**by Ms Rahat Arain**

Deputy Principal, Al Siraat College

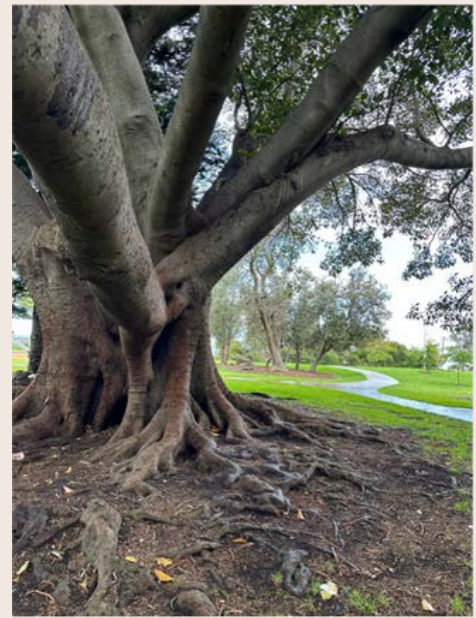


It's no secret – well at least not for those close to me – that I love the outdoors. So last weekend presented as a perfectly valid excuse of running an errand on the other side of town, to steal some time under a tree.

The weather was well...the usual refreshing Melbourne mix of rain, hail and shine – but I managed to squeeze a gap between it all to sit on a half dry bench near a most beautiful tree.

It was not the usual majestic River Redgum tree that we find around Al Siraat College, but an even more awe inspiring one that had a grand stretch of thick smooth branches matched by an equally impressive network of trunks. Observing this Moreton Bay fig tree (see photo) got me thinking of a Quranic example.

***Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded. And the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability.” (To the meaning of Surah Ibraheem: 24-26)***



Taking into consideration these valuable words, the visible part of these spreading roots reminded me of the importance of a strong foundation. We see it around us all the time. From the humble single-storey dwelling to the multi-storey city office block – the foundations are set according to the height they are to support.

In the same way, the importance of setting the right faith foundations underpins the heights that we stretch ourselves to, in pleasing Allah ﷻ.

***“...the visible part of these spreading roots reminded me of the importance of a strong foundation.”***

If we get busy to only tending to the branches and the leaves of this tree whilst neglecting the roots, the whole tree would suffer. For those avid gardeners out there, I know you might be reflecting on that fruit tree you prune every winter in preparation for a productive spring. That's okay – we can still use this analogy to prune some of our unhelpful thinking in order to harvest more fruit – after all, we still apply nutrients to the soil so that the roots are enriched.

With commonly heard statements such as “why can't people be who they want to be?”, “why can't people love whoever they want to love?”, “why can't I decide for myself what is moral or not?”, etc. – these are manifestations of the branches of misunderstanding getting a bit out of control because we haven't properly addressed the more important foundational elements.

Let's explore some of these tawheedi foundations, that can be shared with our families, to further strengthen our faith. I suggest we take these on one at a time and then dedicate to working towards bringing it into our and our children's lives. Keep in mind that as shepherds of our family, we have a duty to be the role models.



## **Number 1 – Allah ﷻ is the Creator and Owner of everything (Al-Khaliq and Maalik-al-Mulk)**

He alone takes credit for making everything and that too, without the help of anyone. We cannot make anything without His help. If He made everything, then He alone is the owner of everything. This means that everything is on loan from Allah ﷻ, including our very selves. We, in fact, acknowledge this immediately on the news of someone's passing or if afflicted with a calamity. Sadly, we sometimes forget this foundation in the busy-ness of our lives.

**“Indeed we belong to Allah, and to Him we are returning.” (Surah Al-Baqarah:156)**



***“Nothing is random, pointless, or flawed. Not even a leaf can fall off a tree without His permission.”***

Allah ﷻ has told us how we are to use our body and possessions – from our eyes and ears, to our hands and tongue, and to even the money we earn. Everything is on loan to us as temporary custodians, to use as a trust. And so it is our duty to learn how we are to make good use of these so that the real Owner is not upset with any misuse.

I also love how the ancestral Aboriginal people of Australia connected themselves as the ‘custodians’ of the land. That’s why they treated it with respect and looked after it as a trust. They took only as needed – so mindful to preserve their surroundings. This is in perfect harmony with our Islamic traditions of ‘walking the earth softly’.

***“And the servants of the Most Merciful are those who walk upon the earth with humility (softly/gently)....” (Surah Al-Furqan:63)***

This is a nice reminder for us when we next turn on the tap to make wudhu and how much water we use, or when we have rubbish to dispose of but the bins are nowhere to be found.

## **Number 2 – Allah controls everything (Al-Muhaimin, Al Muqtadir)**

Nothing is random, pointless, or flawed. Not even a leaf can fall off a tree without His permission. Allah ﷻ did not just create things and then let them be, He continues to manage, control, and guide everything and everyone, from the tiniest of electrons, to the trillions of massive galaxies. The different cycle lengths of day and night are managed by the wisdom of Allah ﷻ, the tides rise and fall in perfection by the will of Allah ﷻ, the raindrops land precisely as directed by Allah ﷻ, the sweetness in mangoes is due to the favours of Allah ﷻ, and on and on it goes.





***“So why should we complain about our fate, why should we find it hard to accept if something does not go in our favour?”***

So why should we complain about our fate, why should we find it hard to accept if something does not go in our favour, why should we curse the weather, or why should we chase praise for ourselves? I guess this is ultimately a strength test of our faith. It's definitely not an easy one, but we find inspiration in the example of our beloved Prophet ﷺ when he painfully persevered through the reckless persecution of the people of Taif and blamed only himself (worth searching up this heart rendering story if you are not familiar) or how he responded with mercy towards his torturers upon the eventual and long-awaited peaceful victory in Mecca.

***“O young man, I will teach you some words: Be mindful of Allah and He will protect you... Know that if the entire nation were to gather to benefit you, they would not benefit you except what Allah has already written for you; and if they gather to harm you, they would not harm you except what Allah has already written against you...”***

**(Prophet Muhammad's ﷺ advice to Ibn Abbas (RA) when he was young)**

### **Number 3 – Allah knows best (Al-Hakeem)**

When we read the beautiful stories from the lives of the Sahabah (may Allah be pleased with them), we usually see them responding to the Prophet ﷺ with “Allah and His Rasul know best”, even when they had credible answers. They would accept, without question, his directives because they knew it was via divine intervention and not of his own accord. No matter whether or not they understood the ‘why’ or how difficult it may seem.

Surely we are tempted to be driven by our own desires – all the more reason to remind ourselves of our own shortcomings. In sha Allah, this can serve as a remedy for our egos – may Allah ﷻ protect us all – ameen.







***“...if we love Allah ﷻ, then it is a must that we love whom He loves the most – the Prophet Muhammad ﷺ.”***

***“...But it may be that you dislike something while it is good for you, and you love something while it is bad for you. Allah knows, and you do not know.” (part of Surah Al-Baqarah:216)***

This conviction and humility helped the Sahabah (may Allah be pleased with them) in immediately accepting any of the commands of Allah ﷻ.

After patiently enduring 13 long and difficult years of persecution in Mecca, Allah ﷻ accepted their sacrifices and made it easier for them to embrace the order of salah (which they saw as a gift), to accept the veils of hijab (and not even dream otherwise), to uphold the fasts of Ramadan (even during the most intolerable heat of Arabia), to willingly part with their wealth through both required and optional charities, and to restrain themselves from any free and careless mixing between genders.

## **Number 4 – Our success is linked with Sunnah**

If we truly understand that Allah ﷻ loves us and would not guide us to any harm, then we would also understand that following the sunnah of His most beloved creation (Prophet Muhammad ﷺ) is there for our true benefit and success. In fact, the sunnah is the gold standard in everything that we do to.

How blessed we are that though we may be tending to our own needs, if done with sunnah in mind, counts as an act of worship. Whether this be in the sunnah of sleeping, eating, drinking, dealing with others, leaving or entering our home, literally our 24/7 daily life can be adding weight to our account of good deeds. This is a very productive way of viewing sunnah – if we love Allah ﷻ, then it is a must that we love whom He loves the most – the Prophet Muhammad ﷺ. If he was not to have made him, he would not have made any of us.



***“He ﷺ showed us practically that our success is not tied to material possessions – but it is in following the orders of Allah ﷻ by the ways specifically shown to him ﷺ and not of any other way.”***

Remember also the countless personal sacrifices that Prophet Muhammad ﷺ made in choosing to live like a servant when he was given the choice to live like a king if he so wished. He showed us practically that our success is not tied to material possessions – but it is in following the orders of Allah ﷻ by the ways specifically shown to him and not of any other way.

How many stories we hear of celebrities or influencers, who on the face of it appear to have it all, but who also suffer personal setbacks and challenges as everyone else. These can serve as powerful reminders that no fame or fortune can bring about true success.

Ultimately the success will be measured by Allah ﷻ through our intentions and the nature of our actions. If we have Allah ﷻ, we have everything, and if we lose Allah ﷻ, then we lose everything – because Allah ﷻ is everything.

I pray that the next time we think of the sunnah rakahs of salah, we do not falsely dismiss it as ‘optional’, but we learn to equate it with our true love for Allah ﷻ.

***“Say (O Muhammad): If you love Allah, then follow me; Allah will love you and forgive your sins...” (part of surah Al-Imran:31)***

**Number 5 – (to be continued in sha Allah!)**

At the risk of losing you all to reading fatigue (having well exceeded all word limits), we better stop here. I hope to continue our sharing on this topic in the new year in sha Allah.

May Allah ﷻ grant us a safe and enjoyable holiday surrounded by our loved ones, and may He bless these school holidays with barakah as we find simple, everyday ways to nurture tawheed in our children - ameen.



# **The Lessons We Teach Without Speaking**

*How Our Actions Shape Our Children's Hearts*

**by Mr Suffian Amin**

Assistant Head of Secondary

Al Siraat College



## *“Our children are learning from us even when we aren’t speaking.”*

There’s a moment in every parent’s life when we realise something significant. Our children are learning from us even when we aren’t speaking. Their hearts absorb the way we move through the world – how we react in rush hour traffic, how we respond when we’re under pressure, how we handle disappointment, and how we treat someone who cannot offer us anything in return.

These everyday moments become the silent lessons that shape them far more deeply than our instructions ever will.

When I look back on my own upbringing, this becomes even clearer. I was blessed to grow up around role models who never tried to impress anything upon us, yet somehow their actions shaped so much of who I became. They weren’t trying to teach; they were simply living, and I absorbed it without realising.

I still remember simple moments from my childhood that left a mark on me. My father would arrive home weary, shoulders heavy from the day, but he still paused to smile at us and check in before he even put his things down.

My mother would gently cover us with a blanket if we fell asleep on the couch, never saying a word but always noticing. And both my parents would stop whatever they were doing to welcome a visitor with a smile, no matter how tired they were.

None of this was ever explained as a lesson, but looking back, it was a gentle, consistent teaching of Adab — taught not through words, but through the everyday examples of how they carried themselves.





***“Our tone becomes their tone.  
Our habits become their  
habits.”***

What shaped me even more were the moments that did not look like lessons at all. Seeing them give charity discreetly. Hearing “Alhamdulillah” even on days that were clearly difficult. Watching them show patience with each other. Feeling a sense of calm in the home even when life outside felt heavy. Noticing how they treated elders with dignity and softness, never rushing them, never speaking over them, always making them feel valued. All these quiet moments settled into me without my parents ever realising the impact they were having.

I didn’t realise it back then, but it shaped me in ways I still uncover today. Now, as a parent myself, I realise how closely children watch everything we do. They pick up the things we think they’ve missed, the things we thought we hid well, the things we did casually. Our tone becomes their tone. Our habits become their habits. Our patience becomes their patience, or our impatience becomes theirs.

When we apologise first, they learn humility.

When we put our phone down, they learn presence.

When we handle anger with composure, they learn emotional control.

When we thank Allah for the little things, they learn what gratitude looks like.

When we choose honesty even when no one would know, they learn integrity in its purest form.

Before anything else, I should say that I am nowhere near an expert in Islamic parenting.

What I am sharing here are simply experiences and reflections from my own life, things I witnessed growing up and things I am still learning as a parent myself.

I fall short often, and I have many areas I need to improve. But these small lessons from my childhood remind me of what truly shapes a child's heart, and they continue to guide me as I navigate my own parenting journey.

These are the hidden lessons, the real curriculum of the home. They are not spoken, but they are felt deeply. Our children may forget our instructions, but they will not forget our example. Every day, without planning it, we're writing on their hearts through the way we live.

May Allah help us become the kind of people whose actions teach goodness long before our words ever do. Ameen.

### 3 Small Steps to Teach Without Words



#### 1. Model Resilience, Not Perfection

*Our children learn most when they see us try again after setbacks.*



#### 2. Let Them Keep Us Accountable

*When little eyes are watching, it reminds us to speak kindly, drive calmly, and respond with mercy.*



#### 3. Reflect and Continue the Good

*Think of what shaped us growing up, and choose to keep the positives and improve the rest.*

# الرحيم

## **A Child's Perspective on the Meaning of Allah's Name: Ar-Raheem (الرحيم)**

**by Ms Inas Mahboub**

Head of Primary  
Al Siraat College



*“Classical scholars explain that Ar-Rahman (الرحمن) means universal mercy encompassing all creation, while Ar-Raheem (الرحيم) signifies specific mercy, particularly for believers in the Hereafter.”*

**Definition:** Ar-Raheem is one of the Beautiful Names of Allah (Asma ul-Husna), meaning “the Most Merciful” or “the Most Compassionate.”

**Quranic Usage:** Ar-Raheem appears in the Basmala (بسم الله الرحمن الرحيم) - “In the Name of Allah, the Most Compassionate, Most Merciful” - which begins most chapters of the Quran.

**Distinction from Ar-Rahman:** While both names derive from the same root, classical scholars explain that Ar-Rahman (الرحمن) means universal mercy encompassing all creation, while Ar-Raheem (الرحيم) signifies specific mercy, particularly for believers in the Hereafter.

“All of the above information is relevant and important, and you should recite it day and night,” you say to Ahmad, a young boy who loves to play soccer.

Ahmad looks at you and says, “I want to tell you what I understand about Allah’s name, Ar-Raheem, and what it means to me. Please listen...”

“The other day, I was playing soccer with my friends in the park next to my house. I was so excited that I kicked the ball as hard as I could, but instead of scoring, I accidentally broke the window of Mr. Adnan, the old man who lives next door. The glass exploded everywhere, and my stomach dropped in panic. My heart was pounding fast as I saw Mr. Adnan stomping out of his house towards me, looking furious.







“

*I also want  
to apologise  
to you for  
reacting in  
anger – I was  
wrong.*

“What’s wrong with you, boy? Can’t you be more careful?!” he shouted. I felt really small and ashamed. I ran home, trying to stop the tears in my eyes.

Once I was inside, I rushed to my mother. “Ma! I broke Mr. Adnan’s window!” I shouted, trembling. She snapped at me, “Ahmad, you need to be more careful! You always mess things up! Go to your room!”

I felt even worse as I angrily stomped to my room, wishing I could hide from the world. I knew I had made a mistake, but I also felt misunderstood and completely alone.

I started imagining how things could have been different. What if Mr. Adnan had reacted differently? Instead of yelling, he could have approached me calmly. “I understand accidents happen, Ahmad. Let’s talk about how we can fix this,” he might have said. That would have shown me that mistakes can be handled without anger or frustration, with mercy and compassion.

Later that evening, Ma noticed I was upset and sat down with me. “What happened?” she asked gently. I explained everything, including Mr. Adnan’s and her reactions and how I felt ashamed and angry and alone. She listened carefully, then said “Ahmad,” wrapping her arms around me, “it was an accident. We all make mistakes. It’s important to learn from them. Let’s go talk to Mr. Adnan together and see how we can make this right. I also want to apologise to you for reacting in anger – I was wrong.”





***“By me taking responsibility, and Ma and Mr. Adnan talking calmly to me, I learned that mistakes could lead to growth, through compassion and mercy.”***

Ma and I chatted some more, and together we decided that I would apologise to Mr. Adnan and offer to help pay for the window repair. I also suggested that I would help him with tasks around his yard to show goodwill and take responsibility for my mistake.

When Ma guided me with patience instead of anger, it reminded me of how Allah teaches us to show mercy to others. I know Allah’s Mercy is perfect and nothing like the mercy of people, but He wants us to practise kindness and forgiveness. That helped me remember the name Ar-Raheem by trying to show mercy when mistakes happen.

The next day, Ma and I went to see Mr. Adnan. I took a deep breath and said, “I’m really sorry for breaking your window. I didn’t mean to. I want to help fix it.” Mr. Adnan looked surprised but softened. “Thank you for saying that. I appreciate it. Let’s figure out how to fix it together,” he replied.

I felt a wave of relief wash over me. By me taking responsibility, and Ma and Mr. Adnan talking calmly to me, I learned that mistakes could lead to growth, through compassion and mercy, through what I think is one of Allah’s most important names to me in my life: Ar-Raheem. You know what - Mr. Adnan even offered to teach me how to fix the window!



# **A Father's Job in the Home Never Ends, but Neither Does His Hope**

**by Mr Haroon Patel**  
Head of Humanities  
Al Siraat College



***“I know with absolute certainty that having Allah present in the heart is the ultimate victory.”***

Among the greatest blessings Allah has granted me is the honour of being a father to a beautiful boy. Alhamdulillah.

My hope is not to raise a child who is looked at by teachers, family and friends as just a “good” boy, but a young man whose heart beats in devotion with the remembrance of Allah the Almighty.

What does it mean for a child to remember Allah?

It means they pause before speaking.

It means they feel remorse when they make a mistake.

It means they show mercy to others.

It means they find comfort in salah.

It means they know they are never alone.

I know with absolute certainty that having Allah present in the heart is the ultimate victory – for when the sweetness of His remembrance enters the heart, nothing else can truly satisfy us.

I know this in my mind.

I know this in my soul.

I know this in every breath.

I know this in every heartbeat.

Yet I’m not always consistent.

No parent will ever want anything less than the ultimate vision of success for their child. This is our natural disposition and the way we were created by His perfect design. I think to myself that it would be okay to see him grow into someone who does not have the best material life, as long as Allah is happy with him when he becomes accountable in His court. I think this way about myself too. But is this what my child sees when he looks at me?

I often feel guilty about the way I am raising him. There is a dark emptiness when night falls and the quiet sets in and I think. I remember him asking for something. What was it? I remember saying “no,” but I cannot recall his request. Just yesterday I told him that I would be with him in just a sec. I did not go back to him.







***“He will remember whether his father’s face lit up when he entered the room – or whether my eyes were glued to a screen.”***

He may not remember the small details, but he will remember the rhythm of our days. He will remember what I prioritised. He will remember whether his father’s face lit up when he walked into the room or whether my eyes were glued to a screen. And that thought alone forces me to pause.

I do not want to be a father who raises his child on reminders alone. I want to be a father who raises him through presence – through the warmth of attention, the gentleness of my tone and the power of example.

Presence is tarbiyah in its purest form.

When I choose to listen to him, truly listen, I am teaching him that his voice matters.

When I sit beside him while he colours, I teach him that small things count.

When I lower myself to his level to explain something patiently, I teach him that mercy begins at home.

When he sees me smile at his mother, he learns love.

When he sees me apologise when I am wrong, he learns humility.

When he sees me pray with devotion, he learns consistency.

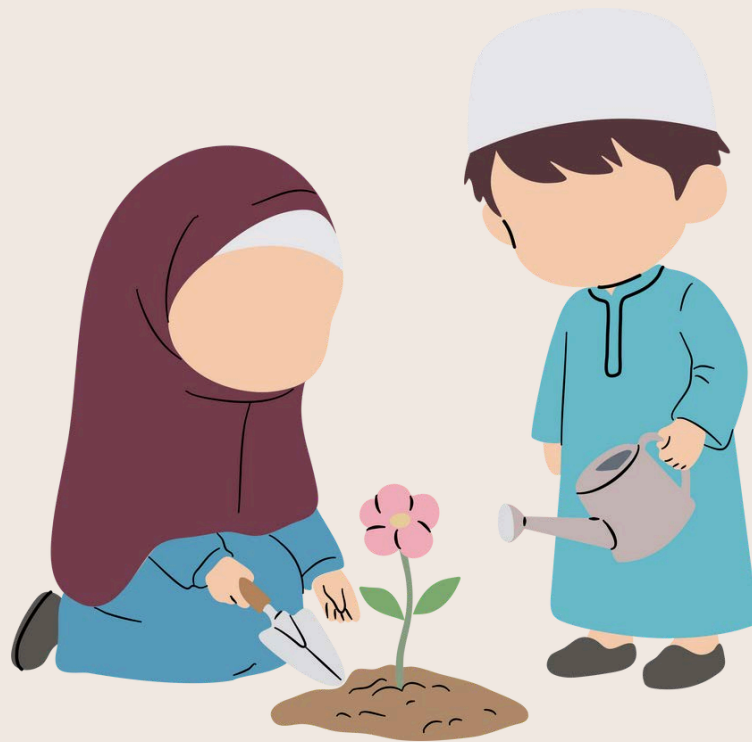
When he sees me turn to Allah in duaa, he learns reliance.

And so I ask myself honestly: Is this what he sees?

The honest answer is no. But I try, and I strive for consistency.

My hope is to become a better example for the little heart that watches me more closely than I realise. And as long as Allah gives me breath, I will keep trying, because one day my son will not only hear my advice, but walk in my footsteps. A father’s job in the home never ends, but neither does his hope.





# Prophetic Parenting Series

**Theme: Treating Our Children Equally**



***“The Prophet ﷺ taught that fairness is foundational to nurturing trust, love, and emotional security in our children.”***

The Prophet ﷺ emphasised justice, fairness, and balanced affection among all children, reminding parents that emotional wellbeing begins at home. One narration speaks directly to the importance of treating every child with equal care.

It was narrated from An-Nu'man that his father brought him to the Prophet ﷺ to bear witness to a present that he gave to him.

**The Prophet ﷺ said: "Have you given all your children a present like that which you have given to him?"**

**He said: "No."**

**The Prophet ﷺ said: "I will not bear witness to anything. Will it not please you if they were all to treat you with equal respect?"**

**He said: "Of course."**

**The Prophet ﷺ said: "Then no (I will not do it)."  
(Sunan An-Nasa'i)**

In this story, the Prophet ﷺ taught that fairness is foundational to nurturing trust, love, and emotional security in our children.

Unequal treatment, even unintentionally, can lead to jealousy, hurt, or distance between siblings. But when we practise fairness, we bring harmony into the home and help our children grow into confident young adults who feel valued and at peace with themselves and others.



# 5 Recommendations to Treat Our Children Equally



## 1. Practise Fairness to Build Emotional Security

*Fairness strengthens trust and prevents resentment between siblings.*



## 2. Avoid Small Habits That Create Favouritism

*Little things matter: gifting, choosing who sits next to you, or hugging one child but not the other.*



## 3. Explain Gifts and Rewards with Kindness

*If gifts or treats differ because of age or need, offer a gentle explanation. Clear communication protects little hearts from feeling overlooked.*



## 4. Be Conscious of Different Needs

*Sometimes one child needs more support, time, or guidance. When this happens, explain it clearly to maintain trust with siblings.*



## 5. Make Du'a for Allah's Help

*Fairness is challenging, and we will make mistakes. We turn to Allah, Al-'Adl (The Absolutely Just), asking Him to correct our shortcomings, and help us raise our children with justice and mercy.*



## 10 Key Insights from the Islamic Parenting Seminar

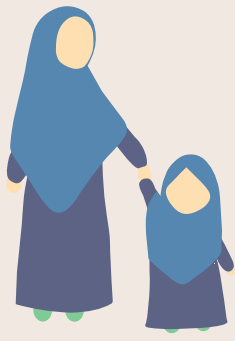
*“Raising Our Children with Tarbiyyah:  
Parents as the First Murabbi”*

*18 Nov 2025 - Al Siraat College Auditorium*

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**By Professor Mohamad Abdalla**  
Director, Centre for Islamic Thought and Education (CITE)  
University of South Australia





## *“Tarbiyyah is far more than academic grades or moral upbringing.”*

On 18 November 2025, Al Siraat College had the honour of welcoming Professor Mohamad Abdalla for an Islamic Parenting Seminar entitled “Raising Our Children With Tarbiyyah - Parents as the First Murabbi”. Here are 10 key insights from this seminar:

### 1. What Tarbiyyah Really Means

Professor Abdalla opened with an essential clarification that Tarbiyyah is far more than academic grades or moral upbringing. It refers to a holistic, lifelong process of raising, nurturing, caring for, protecting, and developing a human being.

He explained that the common English words—“education,” “nurturing,” “upbringing”—do not capture the full depth of the Arabic concept. Derived from the root Rabb, Tarbiyyah means to cultivate, raise, and develop consistently and comprehensively. It shapes the whole human being across three inseparable components:

- **Ruh** (soul): the source of meaning and connection to Allah
- **Aql** (intellect): the centre of responsibility and discernment

- **Jasad** (body): the vessel needed to fulfil worship and service

Neglecting any one of these dimensions results in imbalance and emotional, moral, or spiritual instability.

### 2. The Ultimate Purpose of Islamic Education

Professor Abdalla emphasised that modern schooling in a capitalist society often focuses narrowly on academic skills, treating them as ends in themselves.

In contrast, Islam regards these as **instrumental aims**—valuable tools that support a child’s growth, but not the ultimate goal of education. The **higher, purposeful aim** is for all learning—whether numeracy or literacy—to deepen a child’s ability to know Allah, understand His Book, and reflect on His signs throughout the universe.

### 3. Parents as the First Murabbi

Professor Abdalla highlighted that parents are the primary murabbi, and



*Parents should avoid arguing in front of their children, as witnessing conflict can be emotionally traumatic for them.*

teachers are supportive partners. Parents carry the heaviest responsibility. Professor Abdalla reminded attendees of the hadith warning that those entrusted with others yet fail in their duty “will not smell the fragrance of Jannah.”

This trust requires conscious planning, preparation, and intentionality. Raising children cannot be left to instinct; just as one would never build a house or drive a car without training, one should not raise children without seeking knowledge and guidance on Tarbiyyah.

#### 4. Role Modelling: The Heart of Tarbiyyah

Professor Abdalla explained that children absorb what they see more than what they hear—they are “sponges.” This means parents must model prophetic character—patience, fairness, emotional regulation, and respectful interactions between spouses. Professor Abdalla also emphasised that parents should never argue in front of their children, as witnessing conflict is emotionally

traumatic and deeply damaging to a child’s sense of safety and wellbeing. Domestic aggression, disrespect, or disciplining in anger also undermine Tarbiyyah and cause long-term harm.

#### 5. The Prophet ﷺ as the Complete Model

The seminar included powerful examples from the Seerah to illustrate Prophetic Tarbiyyah:

- His ﷺ **prolonged sujood** when his grandchildren climbed onto his back
- His ﷺ **empathetic dialogue** with the young man seeking permission for zina, transforming him through reasoning, touch, and du‘ā
- His ﷺ **compassion**, gentleness, and refusal to hit a woman, child, or servant

These examples show Tarbiyyah in action—rooted in mercy, patience, and deep emotional intelligence.

#### 6. Challenges Facing Young Muslims Today

Professor Abdalla described a “tsunami” of challenges confronting Muslim youth today, especially in Australia:

- The overwhelming influence of devices and social media
- Loneliness and identity struggles
- Conflicting cultural messages
- Emotional distance or harshness at home

If parents are inattentive, harsh, or inconsistent, children may turn elsewhere for attachment and validation.

## **7. Monitoring Devices and Guarding the Fitrah**

A major concern raised in the seminar was the unmonitored use of devices. Digital content, especially A.I., shapes a child's beliefs, desires, routines, and Islamic identity—often in ways parents do not see.

Professor Abdalla advised that the minimum age for giving a child an iPhone should be 16. He then highlighted that government policy is now moving in the same direction, with proposed restrictions on social media use for those under 16.

Professor Abdalla stressed that active monitoring is not harshness but mercy. It is part of protecting their fitrah and guiding them through an environment filled with harmful distractions and online content.

## **8. Discipline with Dignity**

Islamic discipline is purposeful: it seeks to guide, teach, and nurture—not punish or break. Punishment belongs to

legal contexts, not everyday child mistakes. Parents must avoid disciplining in anger, as this often serves the nafs (desires) rather than the child's growth.

## **9. School-Home Partnership: A Unified Village**

Professor Abdalla noted that neither Islamic schools nor parents can deliver complete Tarbiyyah alone. Conflicting messages between home and school weaken the child's development—for example, when salah is emphasised at school but neglected at home. Tarbiyyah thrives when the school, parents, and community work in alignment.

## **10. A Call to Reflect and Renew**

In closing, Professor Abdalla invited parents to ask themselves:

- Do I know how to raise a child Islamically?
- Am I seeking guidance and knowledge on Tarbiyyah?
- Am I modelling prophetic character consistently?
- Is my aim for my children to know, love, and worship Allah?

Tarbiyyah, he reminded us, is a journey of self-transformation before it is a journey of raising children.



# **Revive a Sunnah Together Series**

**HOLIDAY EDITION**

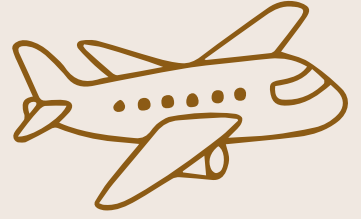




# Etiquette of Travelling

## 1. Dua When Starting a Journey

Ibn Umar reported: When the Messenger of Allah (peace be upon him) would mount his camel for travel, he would exalt Allah ﷻ three times and say the following du'a:



اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ  
وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ، اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَىٰ ، وَمِنْ  
الْعَمَلِ مَا تَرْضَىٰ ، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ ، اللَّهُمَّ أَنْتَ  
الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ  
السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ

Translation: Allah is the greatest, Allah is the greatest, Allah is the greatest, How perfect He is, The One Who has placed this (transport) at our service, and we ourselves would not have been capable of that, and to our Lord is our final destiny.



O Allah, we ask You for Birr (righteousness) and Taqwa (piety) in this journey of ours, and we ask You for deeds which please You. O Allah, facilitate our journey and let us cover its distance quickly. O Allah, You are The Companion on the journey and The Successor over the family, O Allah, I take refuge with You from the difficulties of travel, from having a change of hearts and being in a bad predicament, and I take refuge in You from an ill fated outcome with wealth and family.



(Sahih Muslim)



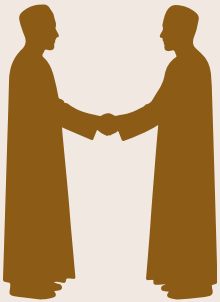


## 2. The Du‘a of the Traveller Is Accepted

When a person is travelling, they experience vulnerability and dependence on Allah. The Prophet ﷺ taught that the du‘a of the traveller is among those that are especially accepted, making it a valuable time to call upon Allah sincerely.

*“Three supplications are not rejected: the du‘ā of a parent for their child, the du‘ā of a traveller, and the du‘ā of the oppressed.”*

(Tirmidhi)



## 3. Appointing an Amir (Leader) When Travelling

When a group travels, appointing a leader helps maintain unity, clarity, and smooth decision-making.

*The Prophet ﷺ said: “When three people set out on a journey, they should appoint one of them as their leader.”*

(Abu Dawud)



## 4. Du‘ā When Returning From a Journey

When returning from travel, the Prophet ﷺ would recite:

آيْبُوْنَ، تَائِبُوْنَ، عَابِدُوْنَ، لِرَبَّنَا حَامِدُوْنَ

Transliteration:

A'iboona, ta'iboona, 'abidoona, lirabbina hamidoon.

Translation:

“Returning, repenting, worshipping, and praising our Lord.”

(Sahih Muslim)

End your journey with gratitude and renewed intention — returning not only home, but back to Allah ﷻ with a humble heart.



# Eating Together As A Family



The Messenger of Allah (ﷺ) said: **‘Eat together and do not eat separately, for the blessing is in being together.’** (Sunan Ibn Majah)

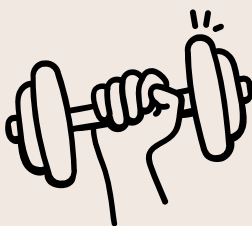
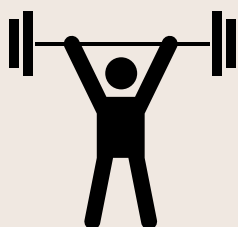
The Messenger of Allah (ﷺ) said, **“The food of one person is enough for two, the food of two is enough for four, and the food of four is enough for eight.”** (Ṣaḥīḥ Muslim)



# Sunnah Storytime

With Guided Conversation Prompts

**Theme: Controlling Anger**



The Prophet Muhammad ﷺ taught that real strength is not about muscles or fighting. He ﷺ said:

***“The strong man is not the one who can wrestle others, but the one who controls himself when he is angry.”***

(Sahih Bukhari & Muslim)

This teaching surprised people at the time, because many believed that the strongest person was the one who could overpower others physically. The Prophet ﷺ reminded them that the strongest hearts are those that stay calm and choose mercy.

We also see this lesson in a real moment from his life. Anas ibn Malik (RA) said:

***“I was walking with the Prophet ﷺ, and he was wearing a thick cloak from Najran.***

***A Bedouin came and pulled the cloak so violently that I saw the marks it left on the Prophet’s neck.***

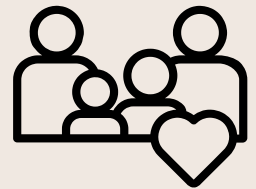
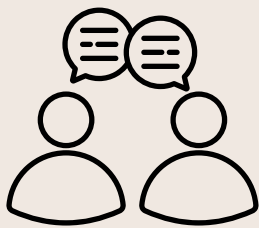
***The man said, ‘O Muhammad! Order that I be given something from Allah’s wealth that you have!’***

***The Prophet ﷺ turned to him, smiled, and ordered that he be given something.”***

(Sahih al-Bukhari, Sahih Muslim)

Even though he was hurt and spoken to rudely, the Prophet ﷺ did not shout or push the man away. His calmness and generosity changed the situation completely. Through his words and actions, he showed that controlling anger is a form of true strength.

# Simple guided questions to help children practise patience and kindness in real-life situations



## Ages 3–5

- If someone takes your toy or bumps you, how does that make you feel?
- When you feel angry, what can you do instead of shouting or hitting?
- What did the Prophet ﷺ do when the man pulled his cloak roughly?

## Ages 10–12

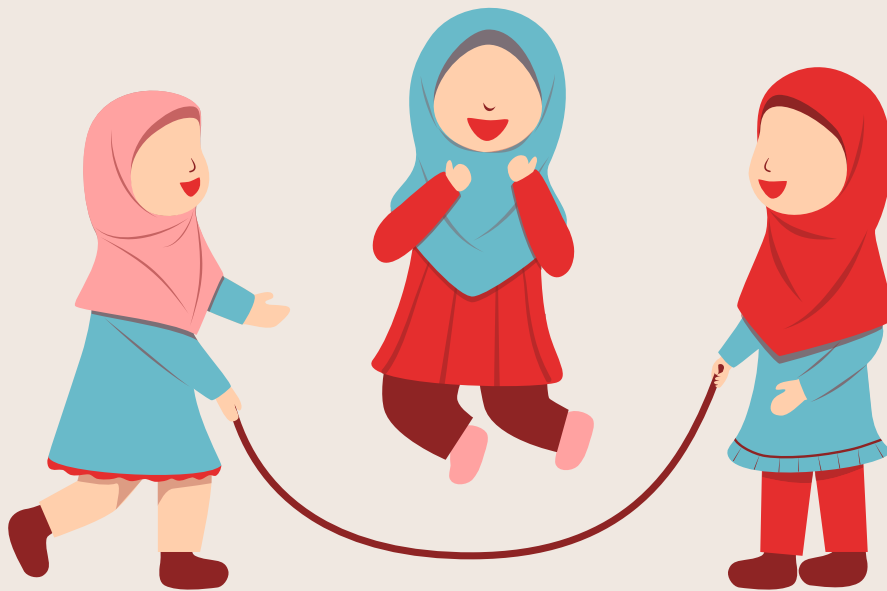
- If someone embarrasses you in front of others or says something rude online, how can you respond calmly?
- How did the Prophet ﷺ change the situation by staying calm when the man pulled his cloak?
- What does this story teach about real strength in everyday life?

## Ages 6–9

- If your sibling breaks your Lego or someone pushes you in the playground, what could you do?
- Why do you think the Prophet ﷺ smiled instead of getting angry when he was hurt?
- What is one kind thing you can do next time you feel upset?

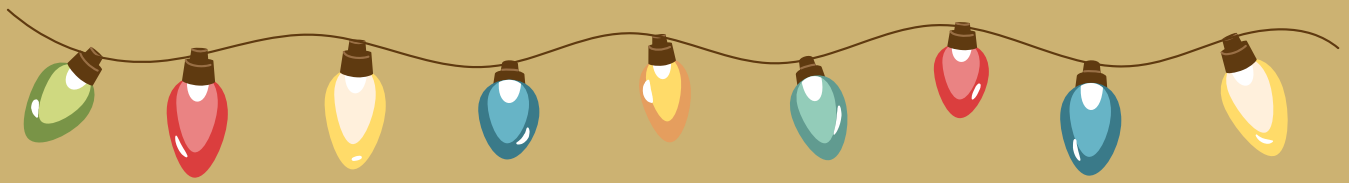
## Teens (13+)

- When a friend annoys you, ignores your message, or argues with you, what is a mature way to respond?
- How does reacting with anger affect friendships and family relationships?
- What habit could help you stay in control, for example pausing, walking away, or taking a breath?



# **FAMILY ACTIVITY CORNER**

*Learn, play and grow together!*



# ***Murabbi Holiday Family Bingo***



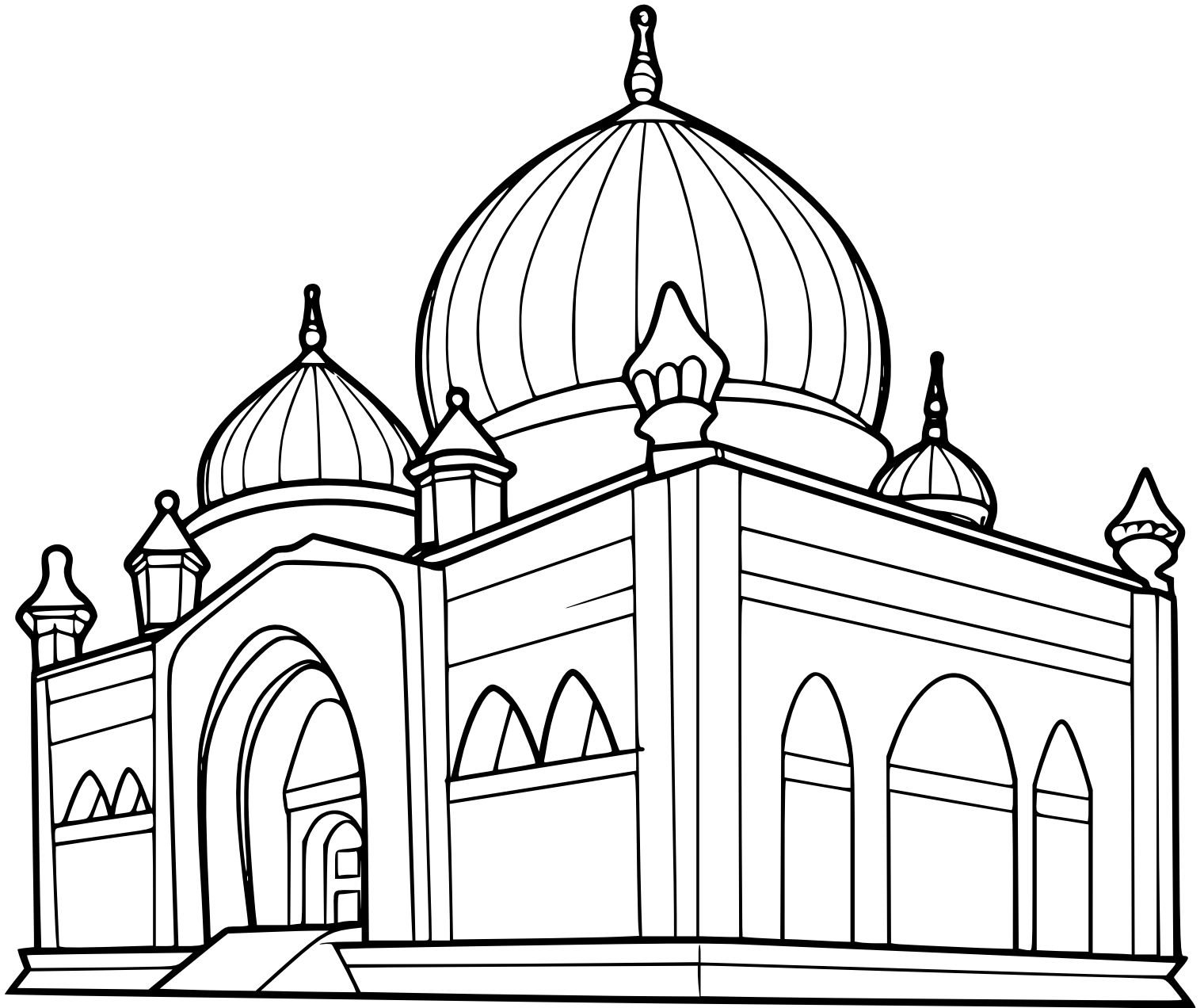
***Can you complete them all?***

Start one morning with Fajr at the masjid, followed by breakfast together	Have a device-free family gathering (all phones in a box!)	Visit a relative you haven't seen in a while	Cook or bake a meal together and eat it as a family
Write a thank-you card for someone who helped you this year	Go for a family sunrise walk together after Fajr	Read one short Hadith or Ayah together and ask, "What can we learn from this?"	Donate toys, books, or clothes together and let the children choose
Visit the local masjid and volunteer to help tidy or clean an area	Prepare a surprise treat or gift for a neighbour	Call a family member overseas and let the kids share their updates	Have a family board game night or storytelling night
Plan a simple outdoor outing: park, picnic, or bike ride	Do a family charity jar: everyone contributes and decides together where to give	Create a family gratitude list for 2025 and display it at home	Let each child choose a family activity for one day (within reason!)



# Colouring Page

*Gather Your Children and Colour Together!*





# 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. Which surah is the longest in the Qur'aan?**

- (a) Surah Al-Baqarah
- (b) Surah An-Nisa'
- (c) Surah Al-A'raf

**2. Which action did the Prophet (Peace Be Upon Him) say is considered a charity?**

- (a) Smiling at another person
- (b) Sleeping early
- (c) Drinking water with the right hand

**3. Which Prophet (Peace Be Upon Him) was known as the Friend of Allah (Khalīlullāh)?**

- (a) Prophet Ibraheem AS
- (b) Prophet Yusuf AS
- (c) Prophet Sulaiman AS



## **Family Quiz (November Edition) – Answers**

**1. How many times is the city of Madinah mentioned in the Qur'aan?**

**Answer:** Three

**2. The Prophet (Peace Be Upon Him) said that every nation was subjected to a trial. What trial did he mention for his followers?**

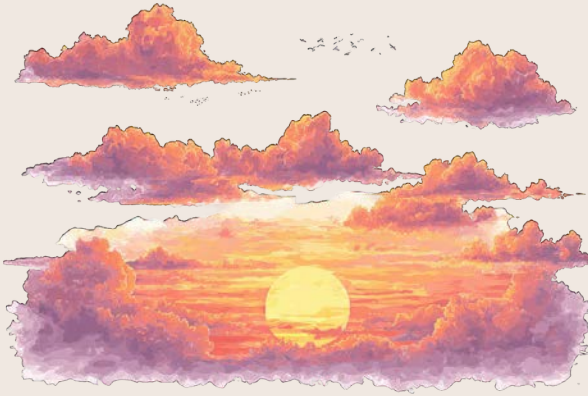
**Answer:** Wealth

**3. Manna and salwa were special foods from Allah given to the people of which Prophet (AS)?**

**Answer:** Prophet Musa (AS)

# ***The Murabbi Family Challenge – Prizes Await!***

## **The Sunnah Journey & Gratitude Snapshot**



These holidays, we invite you and your family to recite the travel dua together before heading out — whether it's a long flight or a simple road trip.

When you arrive, take a snapshot of Allah's creation that fills you with gratitude: a sunrise, a sunset, the ocean, a forest path, or any natural scene that reminds you of His blessings.

Send in your photo with a short caption, such as:

*"We recited the travel dua before leaving and were grateful for the beautiful sunset Allah blessed us with."*

**Email your entry to [themurabbi@alsiraat.vic.edu.au](mailto:themurabbi@alsiraat.vic.edu.au).**

The winner will receive a family gift pack!

**Deadline for Submission: 10 January 2025**



AL SIRAAT  
COLLEGE

# 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)