

THE MURABBI

NURTURING THROUGH PROPHETIC PARENTING



Ramadan: The Month of the Quran

Inside this Issue:

- Q & A: Raising a Hafizah
- Prof Abdalla on the Meaning & Scope of Tarbiyyah
- Raising Neurodiverse Children
- Outdoor Tarbiyyah

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 tarbiyyah journey. It offers simple and practical ideas to strengthen children's Islamic identity amid contemporary challenges.

Who is a Murabbi?

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

Share Your Voice



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Email:

themurabbi@alsiraat.vic.edu.au

Editorial Team

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



Editorial

by Mahdi Marican

Editor, *The Murabbi*



This month's edition of *The Murabbi* centres on a simple but profound question: *How do we raise children who love the Qur'an?* Not merely children who can recite it, but children who turn to it for comfort, guidance, and meaning — children whose lives are shaped by its values.

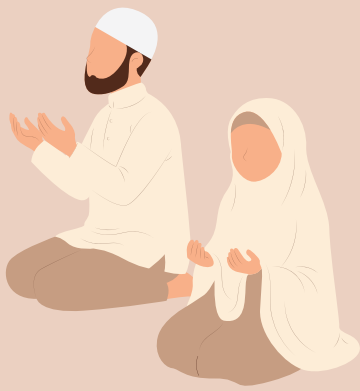
In this issue's Q & A, *Raising a Hafizah*, we glimpse a beautiful reminder that love for the Qur'an does not emerge overnight. It is nurtured through patience, routine, du'ā, and, most importantly, by parents who themselves live with the Qur'an. Behind every young hafiz or hafizah is a home in which the Qur'an is heard, honoured, and loved. Ramadan offers families a powerful opportunity to renew this relationship with the Book of Allah together.

Professor Mohammad Abdalla's explanation on the *Meaning & Scope of Tarbiyyah* reminds us that Islamic education has always been more than the transfer of information. He unpacks tarbiyyah through four interconnected dimensions: ta'līm (imparting knowledge), tadrīs (teaching and pedagogy), ta'dīb (cultivating adab and character), and tazkiyah (spiritual purification and growth). Each dimension supports and completes the others; when one is neglected, tarbiyyah itself becomes incomplete.

This holistic understanding of tarbiyyah is especially important when we consider the diverse needs of our children. In *When Tarbiyyah Looks Different: Raising Neurodiverse Children with Mercy and Dignity*, we are reminded that every child's path to Allah is unique. Tarbiyyah is not a one-size-fits-all process. It requires mercy, flexibility, and deep attentiveness to the individual child before us. Success is not found in comparison, but in nurturing each child according to their capacity while preserving their dignity and sense of belonging.

Across all these pieces runs a shared thread: tarbiyyah begins with tawhīd — grounding our children in the oneness of Allah and nurturing love for Him, love for His Book, and love for His Messenger ﷺ. From this foundation, we learn to love our children for the sake of Allah, and to raise them in ways that seek His pleasure.

As we enter this blessed month, may our homes be filled with the sound of Qur'an, our hearts softened by its reminders. May Allah purify our sins, accept our fasting and worship, and allow us to emerge from Ramadan with our sins forgiven and our hearts drawn closer to His Book. Ameen.



Principal's Message: The Power of Du'a

By Mr Fazeel Arain

Principal, Al Siraat College

We often hear the verses from Surah Baqarah relating to fasting at the start of Ramadan. In these verses, the key themes of fasting, becoming people of taqwa, our relationship with the Qur'an and du'a' are mentioned. Among these themes is the importance and power of du'a'.

As Ramadan drew near, Rasulullah ﷺ once addressed the companions and said: "The month of Ramadan has come, a blessed month in which Allah Almighty has obligated you to fast. In it the gates of the heavens are opened, the gates of Hellfire are closed, the devils are chained, and in it is a night that is better than a thousand months. Thus, whoever is deprived of its good is truly deprived." (Ahmad)

Ramadan is not only a month of fasting. It is a month in which Allah turns towards us. A month in which sins are forgiven. A month in which du'a' is accepted. Our du'a' is actually a reflection of our relationship with Allah.

We generally only ask those whom we believe can help us. And even then, we are careful. If we repeatedly ask people for things, they become uncomfortable.

With people, the less we ask, the more at ease they feel. However, with Allah, it is the opposite. And Allah says: "Call upon Me; I will respond to you." (Surah Ghāfir 40:60)

Rasulullah ﷺ said: "Whoever does not ask Allah, He becomes displeased with him." (Tirmidhī 3373)

“

***And Allah says:
“Call upon Me; I
will respond to
you.”***

***(Surah Ghāfir
40:60)***

“Our du‘ā’ shows what we value. As parents, what are we repeatedly asking Allah for regarding our children?”

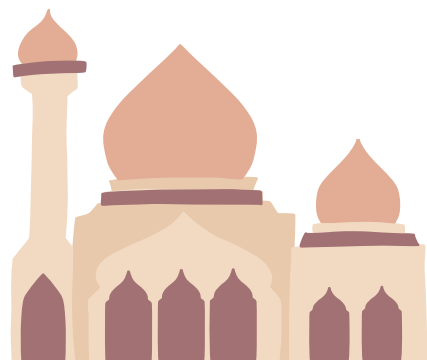
When we ask Allah, He is pleased. He is the only One who can truly grant us what we seek. He has all power and all authority. In reality, we are beggars before Allah. Allah says: “O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy.” (Surah Fāṭir 35:15)

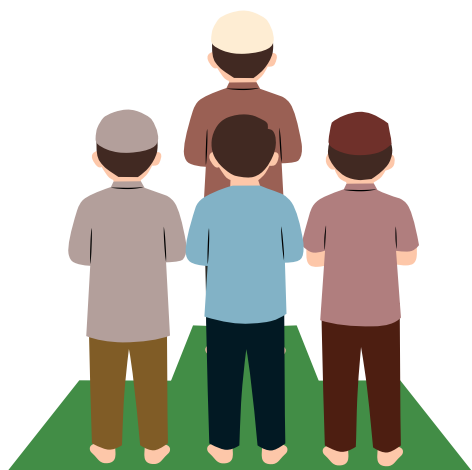
Du‘ā’ is not simply requesting something. It is admitting need. It is recognising who Allah is and who we are.

As we enter Ramadan, let us pause and reflect on the quality of our du‘ā’. What is it that I really want? If I were told that one du‘ā’ of mine would certainly be accepted, what would that du‘ā’ be? This situation once came before the Ansār of Madinah. They were facing difficulty in drawing and transporting water. They came to Rasulullah ﷺ. He welcomed them warmly and told them that whatever they asked of him that day — and whatever he asked Allah for them — would be granted. They had an open opportunity. They could have asked for ease in their hardship. They could have asked for material relief. Instead, they said to one another, make the most of this moment. Ask him to make du‘ā’ for our forgiveness.

Rasulullah ﷺ then made du‘ā’: “O Allah, forgive the Ansār, the children of the Ansār, the grandchildren of the Ansār...” (Sahih Muslim) In other narrations, he included their spouses, their neighbours and their friends.

When acceptance was guaranteed, they chose forgiveness. That choice tells us something. Our du‘ā’ shows what we value. As parents, what are we repeatedly asking Allah for regarding our children? Only comfort and worldly progress? Or protection of their īmān and forgiveness for their shortcomings? As students, do we ask only for results? Or do we ask for sincerity and guidance? As educators in our busy roles, do we ask for ease? Or do we ask that Allah keeps our intentions clean and make us a true Murabbi?





“Before we begin making long lists this Ramadan, let us ask ourselves: What does my du‘ā’ say about my relationship with Allah?”

Here is a powerful du‘ā’ from the Qur’an:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

“Our Lord, grant us from our spouses and our offspring the comfort of our eyes and make us leaders for the righteous.”

(Surah Al-Furqān 25:74)

In this du‘ā’, we do not only ask Allah for pious spouses and pious children that bring us comfort and happiness. We ask Allah to make us leaders of the righteous. It is one thing to have pious children and pious students. It is another to become someone who leads the pious. What a beautiful du‘ā’ for all of us in our effort to become true Murabbis.

Before we begin making long lists this Ramadan, let us ask ourselves: What does my du‘ā’ say about my relationship with Allah?

May Allah make us from those who ask Him often and make us a true Murabbi. And may He make this Ramadan a month of sincere turning back to Him. Āmeen.



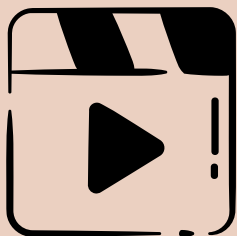
The Murabbi Video Series
Episode 2

Meaning & Scope of Tarbiyyah:

A Whole-Person Vision for Our Children

In Collaboration with
Professor Mohamad Abdalla AM

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



Episode 2: Meaning & Scope of Tarbiyyah



Watch the video [here](#) or
scan QR code.

Introduction

In the second episode of the Murabbi Video Series, Professor Mohamad Abdalla invites us to revisit a foundational question that lies beneath curriculum documents, assessment schedules, and academic benchmarks: ***What kind of human being are we trying to form through education?***

This question shifts our focus from schooling as a technical enterprise to education as a deeply moral, spiritual, and human project. In Islam, the concept that answers this question is Tarbiyyah.

Education Begins with Purpose

Professor Abdalla reminds us that Islamic education is anchored in a clear purpose. Allah tells us: “I did not create jinn and humankind except to worship Me.” (Al Quran 51:56)

Worship here is not limited to ritual practice alone, but also means to know Allah and to live in conscious relationship with Him. This means education is not neutral. It is not value-free. It is directed toward forming servants of Allah who recognise Him, love Him, and live responsibly in His world. Tarbiyah, therefore, becomes the framework through which Islamic education understands human formation.

What Is Tarbiyah?

The Arabic word Tarbiyah comes from the root letters ر ب ب (r-b-b), carrying meanings such as: to nurture, to cause to grow, to cultivate and to raise gradually until completion.

It is no coincidence that Allah describes Himself as Rabb al-‘Alamin — the Lord and Nurturer of all worlds. Allah’s relationship with creation is one of continual nurturing, sustaining, guiding, and perfecting. Tarbiyah reflects this divine mode. Professor Abdalla emphasises that Tarbiyah is intentional, gradual, caring and purposeful.

It is not simply the transmission of information. While information is important, Tarbiyah is about shaping the human being.

Forming the Whole Human Being

Many modern understandings of education reduce schooling to delivering content, achieving high marks, entering university or securing employment.

Islam does not reject these aims, but it insists they are insufficient on their own. Tarbiyah is concerned with forming the whole human being, including intellectual development, spiritual growth, moral refinement, emotional maturity and social responsibility.



“Tarbiyah integrates all of these (Ta’lim, Tadrīs, Ta’dīb & Tazkiyah) within a single, coherent vision of human formation. No single concept on its own is sufficient.”

All of this occurs in harmony with the *fitrah* — the natural disposition Allah has placed within every person. Education, in this sense, is not only about what a student knows, but about who the student becomes.

The Breadth of Tarbiyah: A Whole-Person Vision

Professor Abdalla describes Tarbiyah as a comprehensive, lifelong process that engages the mind through understanding, shapes the heart through faith and values, trains conduct through disciplined practice and cultivates character and responsibility

This reflects the prophetic statement: “I have been sent only to perfect noble character.” Moral formation is not an “extra” in Islamic education. It is inseparable from learning itself. Tarbiyah does not occur only in classrooms. It unfolds in the home, in the school and in the community. It shapes how knowledge is lived, not merely memorised.

Key Educational Concepts in the Islamic Tradition

Professor Abdalla explains several important terms that help us appreciate Tarbiyah more deeply:

1. Ta’lim (Teaching & Learning)

Ta’lim refers to the imparting of knowledge — what is taught and learned. Knowledge is essential, but knowledge alone does not guarantee wisdom, guidance, or maturity.

2. Tadrīs (Instructional Practice)

Tadrīs focuses on how teaching occurs: methods, strategies, and delivery. The Prophet ﷺ modelled clarity, patience, mercy, and repetition to ensure understanding.

3. Ta’dīb (Moral & Ethical Formation)

Ta’dīb concerns discipline, manners, and ethical refinement. It is not merely behaviour management; it is character cultivation. A well-known statement attributed to the Prophet ﷺ expresses this meaning: “I was sent only to perfect noble character.” (Ahmad)

4. Tazkiyah (Purification)

Tazkiyah refers to the purification and growth of the soul.

Tarbiyah **integrates all of these** within a single, coherent vision of human formation. No single concept on its own is sufficient. True Islamic education requires their integration through Tarbiyah.



Parents do not outsource Tarbiyah to schools. They remain the primary Murabbis in their child's life. Allah says: "Protect yourselves and your families from the Fire." (Al Quran 66:6)

Knowledge That Transforms

Allah teaches the Prophet ﷺ to supplicate: "My Lord, increase me in knowledge." (Al Quran 20:114)

But Professor Abdalla stresses that this increase in knowledge is meant to transform the learner, not merely inform them. There is a difference between knowledge that fills the mind and knowledge that reshapes the heart and life. Tarbiyah seeks the second.

Three Implications for Islamic Schools

1. Teachers as Murabbis

Teachers are not only instructors. They are Murabbis — nurturers of human beings through their presence, integrity, speech, conduct and relationships. Teachers shape students, whether they intend to or not. The Prophet ﷺ said: "Each of you is a shepherd, and each of you is responsible for those under your care." (Ṣaḥīḥ al-Bukhārī 7138, Ṣaḥīḥ Muslim 1829) Teaching is therefore a moral trust.

2. Parents as First Murabbis

Parents do not outsource Tarbiyyah to schools. They remain the primary Murabbis in their child's life. Allah says: "Protect yourselves and your families from the Fire." (Al Quran 66:6)

Schooling supports Tarbiyyah, but it does not replace it.

3. Students as Active Moral Agents

Students are not passive recipients of information. They are active participants in their own formation. Allah reminds us: "Allah does not change the condition of a people until they change what is within themselves." (Al Quran 13:11)

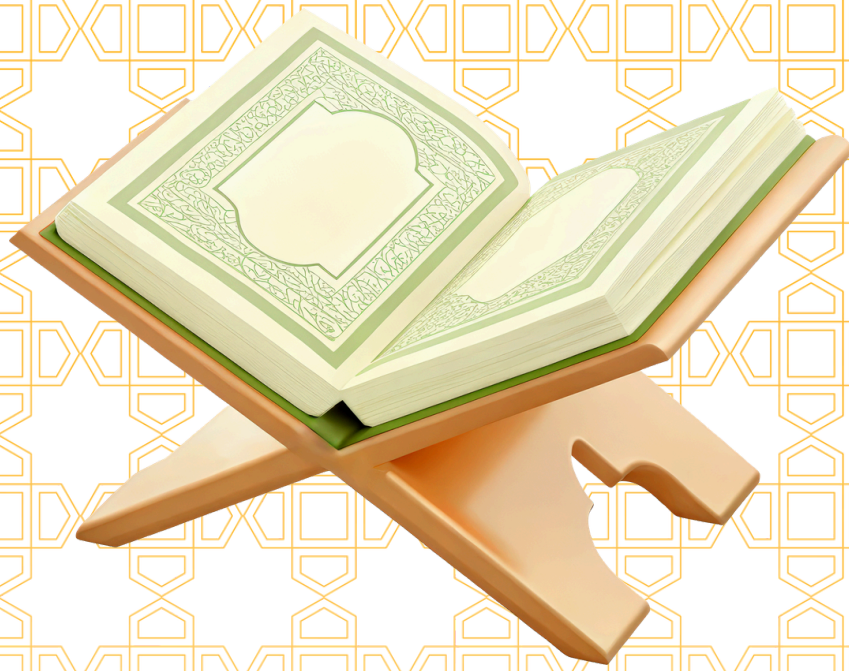
Tarbiyyah requires student agency, effort, and self-responsibility.

Closing Reflection

Episode 2 by Prof Abdalla reminds us that Tarbiyyah is a lifelong journey of nurturing human beings toward knowing Allah, worshipping Him, and living responsibly.

When Tarbiyyah becomes the heart of education, schools become more than places of instruction. They become spaces of transformation.

And when teachers, parents, and students embrace their shared roles in Tarbiyyah, we begin to move closer to the kind of education that truly changes lives.



Q & A: Raising a Hafizah

A Family Legacy of the Quran

With

Ustazah Hafsa Hanif

Ilm & Hifz Administration Officer and
Ilm Religious Teacher

Introduction



At Al Siraat College, we are blessed to witness many beautiful milestones, but few are as moving as seeing a child grow with deep love for the Qur'an.

In 2024, while she was in Grade 4, we celebrated Iraj Mohammed becoming the youngest hafizah at Al Siraat College. In 2026, she reached another remarkable milestone by completing her first full Qur'an recitation in one sitting.



Behind every young hafiz or hafizah is a story of du'ā, patience, sacrifice, and parents who long for their child to know Allah, love Him, worship Him, and live by His words.

This Q&A features Ustazah Hafsa Hanif — Ilm & Hifz Administration Officer and Ilm Religious Teacher, and mother of Iraj — who shares reflections on her family's Hifz journey with her daughter. These reflections are shared as sincere words from one parent to another, offering reassurance, practical guidance, and hope for families who aspire to raise children who live with the Qur'an, walk with the Qur'an, and embody the Qur'an in their character.



“The Qur’an has not only been a book of words for me but a companion through every stage of life...”

1. What inspired you as a parent to begin the Hifz journey with your child?

By the Will of Allah, as a parent, I wanted to give my daughter the beautiful gift I was honoured with from my parents, the gift that would remain with her for life and benefit her in both this world and the Hereafter. The Qur’an is the greatest source of guidance, and memorising it is a tremendous honour. On the Day of Judgement, I will in sha Allah have the great honour of crowning my parents in gratitude for their endless love, support, and sacrifices. Being crowned by my daughter in sha Allah would make this moment even more special, as it represents the blessings of family and the beautiful journey we share together. More than anything, I hope my daughter Iraj would grow up with a deep love for Allah and a strong connection to His words.

Throughout my life, different Surahs of the Qur’an have held deep personal significance for me, guiding me through various emotions and stages of my journey. For example, Surah Yusuf was a source of comfort and hope during times of struggle and hardship. The story of patience, trust in Allah, and ultimate triumph reminded me to remain steadfast even when life felt challenging.

During moments of joy and gratitude, Surah Ar-Rahman always lifted my heart.

Its beautiful reminders of Allah’s blessings, mercy, and the wonders of creation made me pause and appreciate the countless gifts in my life. Reciting it brought a sense of peace, happiness, and awe for the Creator.

At times when I felt fearful or anxious, Surah Al-Inshirah (Ash-Sharh) gave me reassurance, reminding me that with every hardship comes ease. Its verses provided strength to move forward and trust that difficulties are temporary. When I needed guidance and clarity in making decisions, Surah Al-Kahf became my companion. The lessons of patience, integrity, and reliance on Allah helped me navigate uncertainty with confidence and faith.

Even the shorter Surahs, like Surah Al-Ikhlās, brought moments of spiritual intimacy and reflection. Its pure declaration of Allah’s oneness reminded me of the simplicity and beauty of turning to Him in every situation.

Each Surah has its own personality, its own emotional resonance. Some console, some inspire, some energise, and some remind me to be grateful. The Qur’an has not only been a book of words for me but a companion through every stage of life, connecting me with Allah in ways words alone cannot describe & this is what I wanted to give my daughters. I want them to live by the Qur’an — with the Qur’an, and always with the Qur’an.

“Listening to Qur’anic recitation regularly at home and during car journeys greatly strengthened memorisation...”



2. What practical routines or habits did you find most effective in helping your child develop both love and consistency in Qur’an memorisation?

Consistency was the key to Iraj’s memorisation journey. Establishing a fixed daily routine for both revision and new memorisation created structure, stability, and discipline. During both school terms and holiday periods, we maintained consistent timings for lessons and revision. We found that completing the new memorisation in the morning was most effective, as the mind was fresh and focused, while revision was done in the evening to reinforce what had been learned. We also created a small halaqah style environment at home, which helped make the memorisation process feel structured, supportive, and spiritually uplifting.

We made a conscious effort to ensure that the Qur’an was not treated as a separate task but rather as an integral part of our daily family life. Listening to Qur’anic recitation regularly at home and during car journeys greatly strengthened memorisation and helped build familiarity with the verses. This constant exposure created a natural connection with the Qur’an and helped improve fluency and confidence.

Encouragement and positive reinforcement played a vital role throughout the journey. We made it a point to celebrate small achievements and milestones, which helped maintain motivation and confidence. We focused on praising effort rather than just results, helping Iraj develop resilience and perseverance.

Most importantly, we worked towards creating a peaceful, nurturing, and positive environment where the child associated the Qur’an with comfort, love, and joy rather than pressure or stress. We remained patient. We cried. At times, we gave up during difficult days, but we kept pushing ourselves with the hope that a new day would bring an easier page. Memorisation is a long-term journey that requires patience upon patience. We also emphasised the importance of making du‘ā regularly, asking Allah to place love for the Qur’an in our child’s heart and to grant ease and sincerity in their memorisation journey. This spiritual connection became an essential part of maintaining consistency and motivation.

3. How did you handle challenges whether emotional, motivational, or physical – during the memorisation process?

Challenges were inevitable throughout the memorisation journey, and patience became essential for both of us. During moments of low motivation or fatigue, we allowed short breaks to refresh and reset. These breaks often included short walks, playing tennis which is Iraj’s favourite sport or enjoying a small coffee and hot chocolate treat together. Or even doing new lesson memorisation at a park or local Library helped us in our journey. These moments helped restore energy and strengthened our emotional bond during the journey.



“Recognising and respecting the child’s individual pace, emotional wellbeing, and learning capacity helped sustain long-term consistency and success.”

Emotional support played a very important role. We constantly reminded our child of her progress, encouraged her efforts, made du‘ā together, and reassured her that difficulties are part of the reward and growth in this blessed journey. We also maintained regular communication with her teachers to ensure that she received balanced, supportive, and realistic guidance. Recognising and respecting the child’s individual pace, emotional wellbeing, and learning capacity helped sustain long-term consistency and success.

There were also very emotional moments along the journey. There were times when we felt overwhelmed, when we cried, and when we felt like giving up. We hugged each other, and at times I asked Iraj whether she wanted to continue or pause. However, through sincere du‘ā and the tawfīq (guidance and strength) granted by Allah, we always found our way back to the journey with renewed strength and intention.

At certain stages, we paused new memorisation and focused solely on revision, especially during periods of fatigue or emotional strain. This helped strengthen existing memorisation while reducing pressure. We also intentionally scheduled some evenings as completely

revision-free, dedicating that time purely to relaxation and family bonding. These moments of balance reminded us that the journey of Hifz is not only about discipline and effort but also about nurturing happiness, emotional stability, and love for the Qur’an.

For us, the journey became a balance between dedication and joy combining learning with meaningful family time, encouragement, and spiritual growth.

4. In your experience, how can parents balance academic life, physical wellbeing, and Qur’anic commitment in young learners?

Balancing Hifz with academic life and a child’s overall wellbeing requires careful planning, patience, and realistic expectations. As parents I quickly learned that this journey is not about rushing towards completion but about nurturing a healthy and lasting relationship with the Qur’an while protecting the child’s emotional and physical wellbeing, understanding that she is still a child and wants to spend time playing with her sister.

We focused on setting achievable and manageable memorisation goals rather than overwhelming targets. Every child has their own pace & accepting that pace helped



“We constantly reminded Iraj that her effort was more valuable than speed and that every small step was a success.”

reduce pressure and anxiety. At the same time, we ensured that sufficient time was allocated for schoolwork, rest, and physical activity. We came to understand that burnout can happen easily if balance is not maintained, and once a child feels overwhelmed, it can affect both their love for learning and their confidence.

Sleep, nutrition, and recreation became essential parts of our routine. We prioritised healthy sleep habits so that our child could approach memorisation with a fresh and focused mind. Providing nutritious meals supported energy and concentration, while allowing occasional treats and favourite foods created comfort and joy. We realised that small moments of happiness, including enjoying favourite snacks or family treats, made the journey feel warm and rewarding rather than restrictive.

Physical activity also played a major role in maintaining balance. Encouraging sports, outdoor play, and relaxation helped relieve stress and refresh the mind. I noticed that when Iraj was physically active and emotionally relaxed, her memorisation improved significantly. These activities were not distractions from Hifz; rather, they strengthened her ability to remain consistent and motivated.

Strong time management became a cornerstone of our routine. We carefully planned daily and weekly schedules to ensure that memorisation, revision, school commitments, and family time were all accommodated. However, we also remained flexible when needed. There were days when tiredness or emotional strain required us to slow down, and we learned that adjusting the routine when necessary, helped sustain long-term success rather than forcing strict schedules. At times, we had listening-to-the-Qur'an days, in which we only listened and did not read or memorise.

From a parent's perspective, I also realised that balance is deeply connected to emotional reassurance. We constantly reminded Iraj that her effort was more valuable than speed and that every small step was a success. I wanted her to feel that the Qur'an was a source of peace and comfort, not pressure. I tried to create an environment where she felt safe to express her struggles, knowing that she would always receive understanding, encouragement, and love.

Spiritually, I relied heavily on du'ā, asking Allah to grant ease, barakah, and sincerity in her journey. I reminded myself that this path is a blessing and an amanah (trust) from Allah. My beloved mother strived and worked behind my Hifz, now its my turn to



“Children imitate what they see, so when they observe parents engaging with the Qur’an sincerely, it naturally inspires them.”

do something for my daughter. This perspective helped us remain patient during difficult times and grateful during moments of progress.

Ultimately, we learned that true success in the Hifz journey is not only measured by memorisation but by raising a child who loves the Qur’an, finds comfort in it, and carries its values in their character. Achieving this balance required continuous effort, reflection, and trust in Allah, but it also brought immense blessings and growth for our entire family.

5. What other advice would you give to parents who hope to nurture a child’s connection with the Qur’an from an early age?

For parents who hope to nurture a child’s connection with the Qur’an from an early age, my advice would be to focus on love, consistency, and example. Start by creating an environment where the Qur’an is always present — read it aloud at home, listen to recitation together, and let your child see your own connection and respect for it. Children imitate what they see, so when they observe parents engaging with the Qur’an sincerely, it naturally inspires them.

Begin with small, enjoyable steps rather than overwhelming expectations.

Encourage memorisation in a way that feels joyful rather than forced. Celebrate progress, however small, and offer gentle guidance when challenges arise. Create a sense of achievement and pride in every milestone, which builds motivation and confidence.

Integrate Qur’an into daily life. Make it part of routines, discussions, and even fun activities. Recitation of the Quran in the backyard, parks, or even in the library, listening to audio in the car, or reflecting on a verse together strengthens both understanding and love for the words of Allah.

Patience is crucial. There will be moments of fatigue, distraction, or frustration both for the child and the parent. Recognise these moments, allow short breaks, and return to the journey with positivity. Avoid comparisons with other children and instead focus on your child’s individual pace and spiritual growth.

Finally, rely on du‘ā and tawfīq from Allah. Ask Him to place love for His Qur’an in your child’s heart and to guide you as a parent to support them in the best way possible. Nurturing a connection with the Qur’an is a lifelong gift - a spiritual treasure that grows when it is approached with love, consistency and faith.



تربية

Tarbiyyah in the Arabic Language

By

Ms Rim Abbouchy

Head of Arabic

Al Siraat College



“Linguistically, tarbiyyah denotes growth, increase, development, and improvement.”

In Islam, the concept of tarbiyyah is deeply rooted in the Arabic language and reflects a comprehensive vision of human development.

Linguistically, tarbiyyah denotes growth, increase, development, and improvement. This meaning is derived from the Arabic verb (rabā – yarbū) (رَبَا – يَرْبُو), which signifies increase and growth, indicating a gradual, intentional, and purposeful process.

This linguistic meaning aligns with the Islamic understanding of development as a continuous and balanced progression.

The term tarbiyyah is also closely connected to the divine name Al-Rabb الرَّبِّ which appears repeatedly in the Qur'an. Allah describes Himself as the ultimate nurturer and sustainer in His saying:

“الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“All praise is due to Allah, Lord (Rabb) of the worlds.” (Qur'an 1:2)

This verse highlights that tarbiyyah is fundamentally an act of nurturing, sustaining, and guiding creation toward perfection, a role that Allah fulfills in the most complete sense.

In addition, 'Tarbiyyah' conveys the meaning of upbringing and careful cultivation, as reflected in the Arabic usage (rabiya). This nurturing process is not limited to physical growth but includes moral, intellectual, and spiritual formation.

The Qur'an emphasizes this holistic guidance in the words of Allah:

“Furthermore, tarbiyyah signifies reform and rectification through continuous care until soundness and completeness are achieved.”

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى
“[Allah] said: ‘Our Lord is He who gave each thing its form and then guided it.’” (Qur’an 20:50)

This verse affirms that guidance and education are integral to creation itself.

Furthermore, tarbiyyah signifies reform and rectification through continuous care until soundness and completeness are achieved.

In Arabic usage, the phrase رَبَّ الرَّجُلِ قَوْمَهُ (rabba al-rajulu qawmahu) refers to a man who leads, governs, nurtures, and guides his people responsibly.

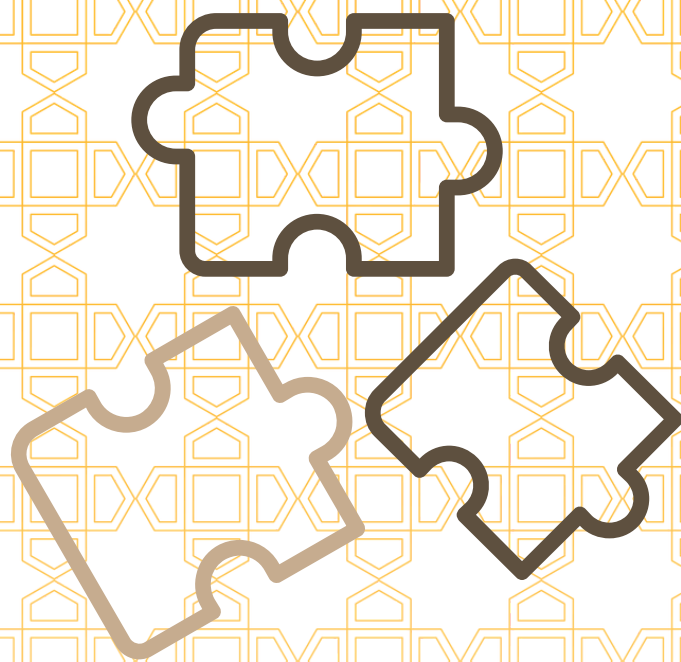
This meaning is reflected in the Prophetic tradition, where the Prophet Muhammad ﷺ emphasized responsibility in education and leadership, saying:

“Each of you is a shepherd, and each of you is responsible for his flock.” (Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim)

In conclusion, Islamic tarbiyyah represents a holistic and balanced approach to education, modelled on the divine attribute of Allah as Ar-Rabb.

It aims to nurture the human being intellectually, spiritually, and morally, guiding individuals toward righteousness, balance, and closeness to Allah while preparing them to contribute positively to society.





When Tarbiyyah looks different: Raising Neurodiverse Children with Mercy and Dignity

by

Ms Zozan Ibrahim

Targeted Instruction Specialist (F-2)

Primary School Teacher

Master of Learning Intervention (University of Melbourne)



“Neurodiversity is simply a term that describes these natural differences in how our brains are wired.”

As a mother and a teacher, I have sat on both sides of the table.

From the time my son started school, the labels began.

“He doesn’t listen.”

“He calls out.”

“He can’t sit still.”

“He is really struggling.”

“He is still not at benchmark level.”

“He should really repeat.”

Each phrase landed quietly, but heavily. Over time, I noticed how labels begin to shape not only how a child is seen, but how he begins to see himself. One moment in particular stayed with me. He was eight when someone asked, “How much Qur’an does he know? Has he memorised the 30th juz yet? If not, he’s lost then. It’s too late.”

Too late.

For an eight-year-old?

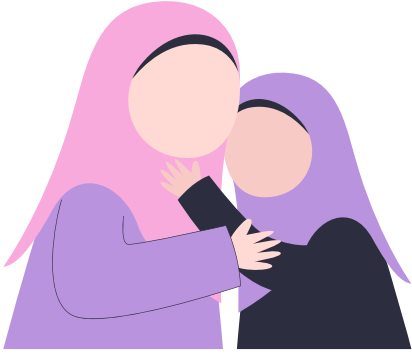
It made me pause and ask: When did tarbiyyah become a race?

Allah, in His infinite wisdom, created no two minds the same. Just as we see diversity in faces, languages, and temperaments, we also see diversity in how children process, regulate, and learn.

Neurodiversity is simply a term that describes these natural differences in how our brains are wired. Some children absorb information quickly. Some need repetition. Some regulate emotions with ease. Others feel everything intensely. Some can focus in stillness. Others need movement in order to think clearly.

These differences are not flaws in design. They are variations within it. The Prophet ﷺ did not nurture people through comparison. He met individuals where they were. He corrected with mercy. He understood capacity. He protected dignity.

As a mother, I have learned that what is often called “defiance” is sometimes overwhelm. What is labelled “lazy” may be exhaustion



“Our children are not projects to complete. They are Amanah, and every amanah comes with its own path.”

from trying twice as hard. What appears as “inattention” may be a nervous system searching for safety.

As a teacher, I have seen how quickly children internalise our language. Tarbiyyah that looks different is not tarbiyyah lowered. It is tarbiyyah that adapts.

It may mean breaking salah into smaller steps.

It may mean celebrating one ayah memorised with sincerity rather than comparing pace.

It may mean teaching adab through movement, visuals, repetition, and patience.

It means protecting our children’s honour, especially when they struggle.

Our children are not projects to complete. They are Amanah, and every amanah comes with its own path. Some will memorise quickly. Some will understand deeply.

Some will persevere quietly in ways only Allah sees. Jannah is not entered through benchmark levels. It is entered through sincerity, effort, and the mercy of Allah.

If tarbiyyah is about guiding a child towards Allah, then our role is not to force identical outcomes, but to nurture hearts in the way they were created.

May Allah grant us wisdom to see our children clearly, patience to guide them gently, and the ability to protect their dignity in every season of their growth. Ameen.



There is No “Skip-Ad” Button

*Outdoor Tarbiyyah: Nurturing Faith Through Nature
and Presence*

By

Mr Nader Abouzeina

Secondary Pedagogical Lead

Al Siraat College



“It’s also emotional regulation, because movement helps children settle, release tension, and return calmer.”

These days, family life has a competitor that never sleeps: the screen. It’s always there, always entertaining, and it steals time in small, almost invisible amounts until a whole evening disappears.

That’s why I’ve found that getting outdoors with my kids isn’t just a nice weekend idea, it’s a form of tarbiyyah. It shapes the heart, the body, and the family bond in ways that a “busy” life often doesn’t leave room for. When we step outside together, whether it’s a simple walk, a hike, a picnic, or a camping trip—something shifts. The noise in the house drops, everyone breathes differently, and the conversation becomes real again.

One of the most beautiful parts of being outside is that it naturally brings us back to noticing Allah’s creation. Allah calls us to reflect on the signs around us, reminding us that there are lessons in the heavens and the earth and in the alternation of night and day for people who think deeply (Qur’an 3:190–191).

When you’re walking with your children and they stop to stare at an ant trail, or they ask why certain leaves feel waxy, or they notice how the clouds move faster on a windy day, you realise these aren’t random distractions, they’re openings.

They’re moments where a child’s curiosity can be guided into gratitude, humility, and wonder. Those are not small outcomes. In a world that rushes children from one thing to the next, pausing to say “SubhanAllah, look at that” is a powerful habit to plant.

Outdoor time also trains the body in a way that feels natural, not forced. Uneven ground, climbing over logs, balancing on rocks, walking up slopes, these simple things build strength, coordination, balance and body awareness.

Children develop motor and kinesthetic skills because their bodies are solving real problems in real space: how to step, where to place a foot, how to keep balance, how to climb without slipping. That’s not just “burning energy.” That’s physical competence.

It’s also emotional regulation, because movement helps children settle, release tension, and return calmer. A child who has had a decent dose of outdoor play usually argues less over small things afterwards, not because they suddenly became saints, but because their body isn’t trapped and demanding movement.



“There’s also a hidden academic advantage to outdoor time that many parents don’t realise: it builds real-world thinking.”

Our deen doesn’t treat strength as irrelevant, either. The Prophet ﷺ encouraged strength and practical skill, and he specifically highlighted archery as a form of strength: “Beware, strength consists in archery.” (Sahih Muslim 1917). And there’s something important in that: Islam doesn’t want us raising fragile families who collapse under difficulty. Strength is part of a believer’s toolkit, and outdoor time—done sensibly—builds that strength in a quiet, steady way.

What I’ve personally found most valuable, though, is the bonding that happens when you’re outside together. Indoors, everyone can scatter into separate rooms and separate worlds.

Outdoors, you’re sharing one path, one destination, one little challenge after another. Sometimes that challenge is a steep hill. Sometimes it’s setting up a tent when the wind has decided to get involved. Sometimes it’s simply keeping the kids moving when they’re convinced their legs have stopped working. But in those shared moments—especially the slightly uncomfortable ones, families connect.

You talk, you laugh, you problem-solve, and you get to know each other again. Even in worship, we’re reminded that physical movement with intention is rewarded. The Prophet ﷺ taught that each step toward the masjid raises a person and wipes away sins. (Sahih Muslim 666). That hadith always hits me because it reframes walking itself as something meaningful. It’s not just transport. It’s a chance for reward, reflection, and discipline.

There’s also a hidden academic advantage to outdoor time that many parents don’t realise: it builds real-world thinking. When children observe nature and talk about it, they practice attention to detail and reasoning without even noticing they’re “learning.” When we ask them what they see, what they think is happening, why something might be that way, or what they would do if the weather changes, we are developing problem-solving muscles. They’re learning to make predictions, evaluate risk, plan ahead, and explain ideas clearly. That kind of conversation is powerful because it’s grounded in reality. It’s not abstract. It’s not a worksheet. It’s the world.



“Small, repeated outdoor moments are better than one big outing every six months.”

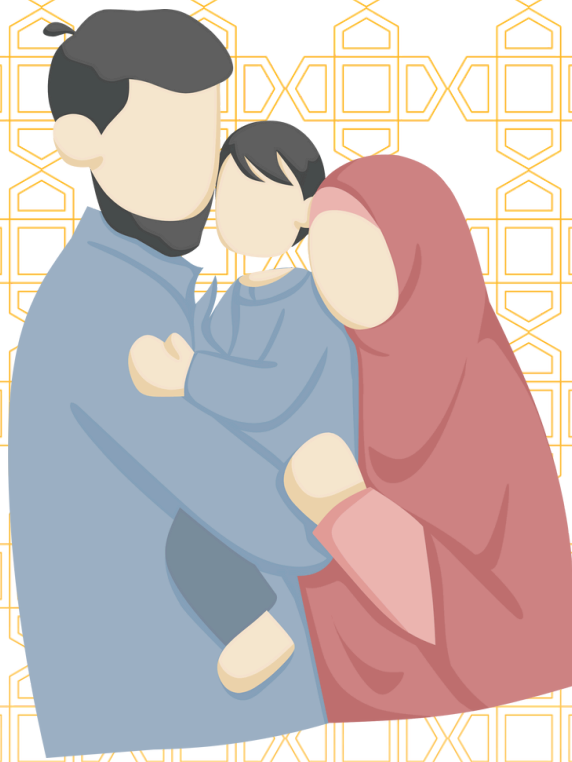
Starting doesn't have to be dramatic or expensive.

It can be as simple as a short walk after dinner with no phones, a weekend hike at a local trail, a picnic where everyone shares one “SubhanAllah moment” they noticed, or a very basic camping trip where expectations are realistic and the goal is togetherness, not perfection.

The key is consistency and intention.

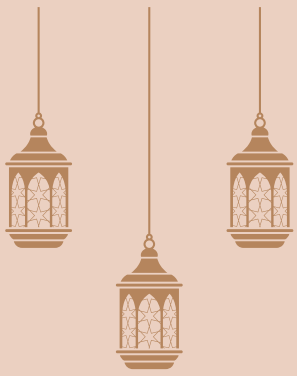
Small, repeated outdoor moments are better than one big outing every six months. Over time, those moments become part of a family identity: “We’re the kind of family that goes outside. We move. We talk. We notice Allah’s signs. We spend time together without needing a screen to glue us together.”

May Allah put barakah in our family time, make our children strong in body and heart, and help us build homes where tarbiyyah is lived, not just spoken about.



Alumni Voices: **Our Parents' Legacy**

Reflections from Al Siraat College (ASC)
graduates on honouring their parents.



Honouring Our Parents

by Mr Adam Ayoubi
ASC Class of 2018

Secondary Health & Physical Education Teacher

“My parents instilled in me the value of commitment — showing up every day, even when it was difficult.”

I wouldn't know where to begin when it comes to honouring my parents. Growing up, I think many of us can relate to moments when our parents pushed us beyond what we thought we were capable of. At the time, it often felt challenging, even frustrating.

There were days I questioned why I had to train so hard, commit to daily sports, help around the house, or meet the expectations they set. But now, as I reflect, I simply say Alhamdulillah for it all.

What I once saw as pressure, I now recognise as discipline and consistency. My parents instilled in me the value of commitment - showing up every day, even when it was difficult.

Whether it was attending training sessions, playing matches, or contributing at home, I learned that responsibility is not optional; it is part of building character.

Through their guidance, I came to understand that being a good son means standing beside your parents in all circumstances and doing your best to lighten their load, just as they carried mine from the very beginning.





“To my parents, I hope you always know how deeply grateful I am.”

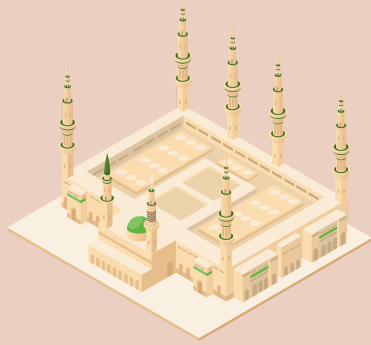
They gave me the space to grow into accountability not only for my actions, but for the person I wanted to become. Watching my family quietly support others in our community left a lasting impact on me.

We may not have always been the loudest family in the room, but people knew they could rely on my parents. Seeing that reliability firsthand shaped my understanding of service, humility, and integrity. It also set a standard for me to continue that chain of support and to be someone others can depend on.

Of course, there were disagreements. There were moments of complaint on my part, and I’m sure I caused my fair share of headaches.

Yet with maturity comes perspective. I now realise that every sacrifice, every rule, and every difficult conversation was rooted in love. Without their patience, consistency, and unwavering support, I would not be in the position I am today.

To my parents, I hope you always know how deeply grateful I am. Thank you for teaching me not only how to be a strong Muslim, but how to be a good son, a supportive sibling, a good husband and a person of character. May I continue to honour you through my actions and carry forward the values you worked so hard to instil in me.



The Greatest Gift

by Ms Sumeya Dahir
ASC Class of 2019

Secondary English Teacher

I started learning the Quran when I was 2 years old.

It wasn't a deliberate effort on anyone's part, but a natural start to a lifetime of learning that arose from childlike curiosity. I often used to watch my father and our relatives pray together in the living room and try and mimic what they were reading, and it wasn't until his cousin, who was a Quran teacher who took it upon himself to start teaching me the basics of Quran, that my parents saw firsthand how open a child's mind was to learning.

We moved to Australia the year after, and my dad made it his job to make sure he set aside time to teach me and my sister. He would work night shifts at the hospital, and my mum would spend afternoons after school and on weekends revising with us so we'd be ready to read our memorised lessons to him in the evening.

When we went back to Kenya for two years, my parents hired a Quran teacher to visit us everyday after

school to do our lessons with us. There was a huge culture in most Somali households around finishing the Quran, and most kids were hafidhs, so we accelerated in our learning. I completed majority of the Quran in this time.

It would be in Madinah under an Egyptian-Australian neighbour who coincidentally asked my mum if she could teach us Quran, that I completed my memorisation. My sister and I would memorise two and a half pages everyday, and my parents pushed us to persevere. After our neighbour moved back to Australia, my parents weren't done with us yet. They enrolled us in Quran classes in Masjid Al Nabawi, where we'd also study hadiths on etiquette and prophetic practices.

“I often used to watch my father and our relatives pray together in the living room and try and mimic what they were reading...”



“I pray that Allah blesses you both eternally for your hard work, and that He honours you by giving you crowns of light and the garments of Jannah as your reward.”

When we moved back here, my parents instructed us to engage in regular revision to ensure nothing we learned was forgotten. To them, the ayahs we had memorised were more precious than any other form of learning we could possibly excel in.

I was unsure at my young age if completing the Quran would have any major impact on my daily life. It wasn't until years later that I realised how easy Allah had made it for me to learn, and how He had blessed me through the tireless efforts of my parents, who still ask me to reference ayahs for them in the middle of conversations.

It isn't until now, years later, when my parents still remind us on how we should emulate virtues from the Quran and not simply stop at

memorising, that I realise how blessed I am to have been moulded from such a young age, and to have that constant push to be better not just in my memorisation, but in my Muslim identity.

Thank you Hooyo and Aabo, for encouraging us when things got hard, for reminding us of the many reasons why the Quran is the only guide we'll ever need, and for putting in so much time and effort into enriching us in our Islamic knowledge from such a young age.

Thank you for being my first and most important role models. I pray that Allah blesses you both eternally for your hard work, and that He honours you by giving you crowns of light and the garments of Jannah as your reward.



Prophetic Parenting Series

Love Before Rules: A Prophetic Framework for Parenting



Teaching Through Love, Not Fear

Sometimes, without meaning to, we teach our children to obey us before they understand why. Rules are enforced, consequences are given, and behaviour is managed — yet the heart is left untouched.

The Prophet ﷺ taught differently — offering a model of parenting rooted in mercy, love, and emotional safety. His approach to tarbiyah did not rely on intimidation or harshness, but on compassion that nurtured both faith and character.

The Prophet ﷺ and Mercy as the Foundation of Teaching

Anas ibn Mālik RA, who served the Prophet ﷺ for ten years, said: “I served the Messenger of Allah ﷺ for ten years. He never once said to me ‘uff’, and he never said to me concerning something I had done, ‘Why did you do that?’ nor concerning something I had not done, ‘Why did you not do that?’” (Sahih Muslim)

This narration is remarkable. A child in the care of the Prophet ﷺ made mistakes, learned, and grew — yet was

never shamed, yelled at, or made to feel small. Correction, when needed, came with patience and dignity.

This was not permissiveness. It was intentional mercy.

Fear-Based Discipline vs Prophetic Guidance

Fear-based parenting often aims for immediate compliance:

- “Do this or else.”
- “If you don’t behave, you’ll be punished.”
- “Good children don’t act like that.”

While fear may produce short-term obedience, it often comes at a cost:

- anxiety
- resentment
- secrecy
- a weakened relationship between parent and child

The Prophet ﷺ, however, taught through connection before correction. His presence was comforting, not threatening. Children approached him freely, spoke honestly, and felt safe in his company.



**Prophet ﷺ said: “Allah is Gentle and loves gentleness in all matters.”
(Sahih Muslim)**

He ﷺ said: “Allah is Gentle and loves gentleness in all matters.”
(Sahih Muslim)

Gentleness was not an occasional choice — it was a consistent method.

Love as the Pathway to Obedience

When children feel loved, respected, and emotionally secure, they are far more open to guidance.

The Prophet ﷺ cultivated this security deliberately. He showed affection openly, played with children, listened attentively, and corrected without humiliation. His love made his guidance believable and his teachings lasting.

Children raised in an environment of mercy are more likely to:

- internalise values
- develop sincere faith

- associate Islam with safety and love
- grow into emotionally healthy adults

Fear may control behaviour — but love shapes hearts.

Faith That Grows From Mercy

A child who obeys out of fear may follow rules when watched, but rebel when unseen. A child nurtured through love learns that Allah is Merciful, guidance is compassionate, and faith is a source of peace — not pressure.

The Prophet ﷺ was sent as a mercy, and his parenting model reflects that mercy in its purest form.

“And We have not sent you except as a mercy to the worlds.” (Qur’an 21:107)

That mercy begins at home.

5 Actionable Steps:

Teaching Through Love, Not Fear



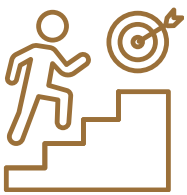
1. Lead with Connection Before Correction

Pause before disciplining. Make eye contact. Lower yourself to their level. Let your child feel seen before they are corrected.



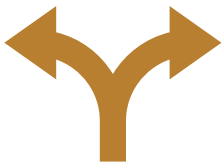
2. Use Gentle Words, Even During Mistakes

Avoid shouting, threats, or labels. Speak calmly and clearly. Children learn how to respond by watching how we respond.



3. Explain the 'Why', Not Just the Rule

Rules without understanding breed resentment. Gentle explanations help children develop internal moral guidance.



4. Separate the Child from the Behaviour

Correct actions, not worth. Let your child know: “I love you, even when I need to correct you.”



5. Turn to Allah for Help in Parenting

Parenting is heavy, and perfection is impossible. Make du'a regularly, asking Allah to place mercy in your heart and wisdom on your tongue.

Closing Reflection

Teaching through love does not mean the absence of boundaries — it means boundaries wrapped in mercy. When we replace fear with compassion, we mirror the Prophetic way and nurture hearts that love Islam, not fear it. Let us revive this Sunnah in our homes — teaching our children that obedience is not enforced through fear, but inspired through love.



Etiquette of Eid al-Fitr

1. Paying Zakāt al-Fiṭr Before the Eid Prayer

Ibn ‘Umar (رضي الله عنهما) reported that the Messenger of Allah ﷺ made Zakāt al-Fiṭr obligatory before the Eid prayer. (Sahih al-Bukhari & Sahih Muslim)

Zakāt al-Fiṭr purifies our fast from any shortcomings and ensures that those in need can also celebrate Eid with dignity and joy.



2. Eating Before Leaving for Eid Prayer

Anas (رضي الله عنه) reported: “The Messenger of Allah ﷺ would not go out on the morning of Eid al-Fiṭr until he had eaten some dates.” (Sahih al-Bukhari)

He would eat an odd number of dates. Eating before the prayer marks the completion of Ramadan and symbolises our return to what Allah has made permissible.



3. Performing Ghusl and Wearing One’s Best (Modest) Clothing

The Companions (رضي الله عنهم) would perform ghusl and wear their best clothes on Eid. (Al-Bayhaqi)

Eid is a day of honour and celebration. Presenting ourselves neatly and modestly reflects thankfulness to Allah for allowing us to complete the month of Ramadan.



4. Reciting the Takbīr

Allah says: “...that you complete the number and glorify Allah for that which He has guided you.” (Qur’an 2:185)

From the sunset of the night before Eid until the Eid prayer, Muslims recite the takbīr:

Allāhu Akbar, Allāhu Akbar, lā ilāha illa Allāh,
Allāhu Akbar, Allāhu Akbar, wa lillāhil-ḥamd.

The takbīr fills homes, streets, and hearts with remembrance. Eid joy is rooted in praising Allah. Encourage children to say the takbīr so that excitement is connected to worship, not just celebration.



5. Attending the Eid Prayer in Congregation

The Prophet ﷺ encouraged us to attend the Eid prayer. (Sahih al-Bukhari & Sahih Muslim)

Eid prayer strengthens unity and reminds us that faith and joy are shared together as a community.



6. Taking a Different Route Home

Jābir (رضي الله عنه) reported: “The Prophet ﷺ would take a different route on the day of Eid.” (Sahih al-Bukhari)

Scholars mention that this allowed more people to witness the remembrance of Allah and increased opportunities for greetings and connection.





Family Quiz Corner



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

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

- Rabbighfir lī wa tub ‘alayya
- Allāhumma innaka ‘afuwun tuḥibbul-‘afwa fa‘fu ‘annī
- Rabbanā lā tuzigh qulūbanā

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

- Dates and water
- Bread and meat
- Milk and honey

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

- Allāhumma bārik lanā fīmā razaqtanā
- Dhahaba al-ḡama’ wa’btallat al-‘urūq wa thabata al-ajr in shā’ Allāh
- SubḥānAllāh wa biḥamdih



Family Quiz (January 2026 Edition) – Answers

1. Which month was the Qur’aan first revealed?

Answer: Ramadhan

2. What is the special night in Ramadhan that is better than a thousand months?

Answer: Laylatul Qadr

3. What do Muslims say when they see the new moon of Ramadhan?

Answer: Allahumma ahillahu ‘alaynā bil-amni wal-īmān (O Allah, bring it upon us with safety and faith)

The Murabbi Family Challenge – Prizes Await!

Memorizing Surah Al-Mulk Together



This month, we invite you and your family to come together and memorise Surah Al-Mulk (Chapter 67), which contains 30 verses, as a family. Surah Al-Mulk is a powerful surah that the Prophet ﷺ encouraged us to recite regularly, especially at night.

The Prophet ﷺ said: *“There is a surah of the Qur’an which contains thirty verses that will intercede for a person until he is forgiven. It is: Tabāraka alladhī bi-yadihi al-mulk.”*

(Sunan al-Tirmidhī)

Once your family has completed the challenge, simply email us a short message, such as: “Our family completed the Surah Al-Mulk Memorisation Challenge together.”

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

The winner will receive a family gift pack!

Deadline for Submission: 20 March 2026

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)