

# THE MURABBI

NURTURING THROUGH PROPHETIC PARENTING



## The Legacy of Ibrahim (AS)

Inside this Issue:

- Lessons of Sacrifice
- Prof Abdalla: Tarbiyah in the Quran
- Ustaz Al-Kayani: Parenting Lessons from Hajj
  - Celebrating Fatherhood
  - The Prophetic Morning Routine



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### Our Mission

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

### Who is a Murabbi?

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

### Share Your Voice



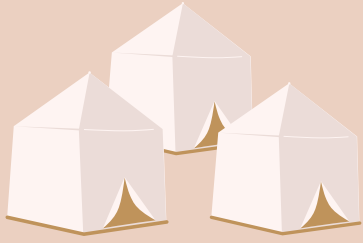
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# Principal's Message: We Love What We Sacrifice For

By Mr Fazeel Arain

Principal, Al Siraat College

Life is all about sacrifice. As human beings, we are all sacrificing for something.

Let us think about what is the most valuable thing in our life. Family. Career. House. Cars. Status and position. Wealth. It will be different for different people. Generally, we will find that the most valuable thing in our life is the thing we make the most sacrifices for. Whatever we make sacrifices for, then that becomes valuable. I was recently invited to attend a university graduation — a celebration of years of sacrifice. The degree becomes valuable because of the effort, patience and sacrifice made to achieve it. A huge amount of effort is then put into celebrating that sacrifice and milestone.

When we make a sacrifice for Allah, it is never wasted. Allah gives it back in return in many ways.

Allah inspired the mother of Musa (as), when she feared for his life, to take her child, place him into a box and put him into the river. Of course, this would appear to make no sense, and what a huge sacrifice this would have been for a mother. Yet Allah returned the child to her — this time with safety and protection — and promised to make him from amongst the prophets.

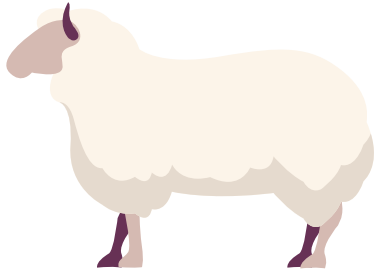
Likewise, Ibrahim (as) saw in a dream that he was sacrificing his son. The dream of a Prophet is not an ordinary thing — he understood that this was an instruction from Allah. So he set out on the long journey from Sham, where he lived, to Makkah, where his wife and son were living, in order to fulfil the command of Allah. This is explained in Surah Saffat, verses 102 to 113.

Ibrahim (as) tells his son his dream:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئِي إِيَّيْ أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ  
فَانظُرْ مَاذَا تَرَى ۗ قَالَ يَتَأَبَّتُ أَفْعَلُ مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِن شَاءَ اللَّهُ

“Then when he reached the age where he could work with him, he said: ‘O my beloved son, indeed I have seen in a dream that I am sacrificing you, so consider what you think.’ He replied: ‘O my dear father, do as you have been commanded. You will find me, if Allah wills, from amongst the patient.’”

***“When we make a sacrifice for Allah, it is never wasted. Allah gives it back in return in many ways.”***



**“But he knew that when it comes to the instruction of Allah, my child comes second, and the order of Allah comes first.”**

فَانظُرْ مَاذَا تَرَىٰ ۗ قَالَ يَتَّبِعُ اٰفْعَلُ مَا تُؤْمُرُ سَتَجِدُنِيْ اِنْ شَاءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ ﴿١٠٢﴾

So look at what the son says. Do as Allah has commanded you.

Remember, Ibrahim (as) had made dua: Ya Allah, grant me children that submit to you just like I do. So look at this child. Immediately he surrendered. It did not take him a split second to think. He said “O my father, do as you have been ordered – you will find me from amongst the patient.”

فَلَمَّا اَسْلَمَا وَتَلَّهُ لِلْجَبِيْنَ ﴿١٠٣﴾

Allah says the two of them surrendered to the instruction.

Ibrahim took his son and a knife that he had sharpened very well. Ibrahim (as) surrendered to the order of Allah, even though it did not make sense to him.

He never asked: why did you say this. Whatever he was told to do by Allah, he did it – and his son was also ready by his side.

And it is reported that Shaytan came to Ibrahim on three occasions – trying to divert him. Trying to shake his heart and make him think: what are you doing here? This was the ultimate test – maybe the greatest test given to any human being to sacrifice the one and only child he had at the age of 86 or so.

But he knew that when it comes to the instruction of Allah, my child comes second, and the order of Allah comes first.

So when Shaytan approached, Ibrahim (as) pelted him with stones. People of Haj are re-enacting this action. In fact, there are many rites of Haj that honour the family of Ibrahim (as).

It is said that Ibrahim (as) put his child down and put him in a way that he would not see the child, and that they would not be able to see into each other’s eyes. Then Ibrahim (as) tried to complete the sacrifice. So he made the sacrifice, but look what happened.

Allah mentions:

وَنَدَيْنَاهُ اَنْ يَّتَابِرْ هَيْمُ ﴿١٠٤﴾

And we called out to him: Ya Ibrahim.

قَدْ صَدَقْتَ الرَّؤْيَا ۗ اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿١٠٥﴾

You have fulfilled the dream (i.e. you are indeed truthful to us). Indeed, this is how we reward the Muhsineen (the doers of good).

اِنَّ هٰذَا لَهٗوَ الْبَلٰوَةُ الْمُبِيْنَةُ ﴿١٠٦﴾

This was a big test and trial (we have tested you and you have passed the test).

وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٧﴾

‘We ransomed him with a great sacrifice (i.e. we replaced him with a ram from Jannah)

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾

And We left for him a favourable mention among later generations.

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾

Salaam on Ibrahim (as).

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾

This is how we reward the Muhsineen (those who do good).

إِنَّهُ مِنَّ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١١﴾

Indeed, he was one of our believing slaves.

It was as though Allah was saying: now ask what you want from us.

وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ ﴿١١٢﴾

And Allah gave him the good news of another child - Ishaq (as), a Prophet from amongst the righteous.

So what are some lessons for us as parents and Murabbis?

Children learn what is important in life by watching what we sacrifice for. If a child sees parents sacrificing salah for business / career, then business / career becomes valuable.

if they see parents sacrificing family for status, then status becomes valuable. If they see parents sacrificing deen for dunya, then dunya becomes valuable. But if they see parents sacrificing their sleep for Fajr and going to the masjid, time for Qur’an, money for sadaqah, comfort for the service of deen, convenience for halal, and desires for the sake of Allah — then Allah becomes valuable in the heart of the child. This is why Tahajjud salaah brings a person closer to Allah – it requires more sacrifice.

This is tarbiyah. Not just through lectures and words. Through sacrifice. Through what our children see us giving importance to. Notice something very powerful in this story. When the test came, the son already knew how to respond. Ismail (as) did not need convincing at that moment. He had already been raised upon submission long before the sacrifice came. That says everything about tarbiyah.

What we sacrifice for today may become what our children value tomorrow.

And alongside sacrifice, Ibrahim (as) constantly made dua for his children and future generations. I invite you to find all of the duas in the Quran that he has made, and reflect on how he would remember his children at that time.

This is the way of a Murabbi. Sacrifice, dua and example. So as we enter these blessed days of Dhul Hijjah, let us reflect: what are we sacrificing for? And what are our children learning from our sacrifices?



# Eidul Adha

By Ms Rahat Arain

Deputy Principal, Al Siraat College



I wrote this simple Eid song for my children more than 20 years ago, to help them remember the story and spirit of Eid ul Adha.

## Eidul Adha

The time is close  
The day draws near  
It's the day I've been waiting  
For all year

-----  
(CHORUS - repeat twice)

Eid ul adha  
Eid ul adha  
The pilgrimage  
To the house of Allah

-----  
My heart goes out  
To that little boy  
The one that brought  
To his father joy

Ismaeel...  
Ibrahim...  
May Allah shower them  
Both with peace

(Chorus)

This is the day  
My best clothes I wear  
It's the time with my loved ones  
I get to share

Giving charity  
Feeding the poor  
Just giving to others  
Cause Allah gives more

(Chorus)

And now I dream  
Of going for haj  
Zam zam, qurbani,  
And the black stone to touch

I wanna walk  
With bibi Haajirah  
And be under the stars  
In Muzdalifah

Eid ul adha  
Eid ul adha  
The pilgrimage  
To the house of Allah

Eid ul adha  
Eid ul adha  
Sacrifice  
For the love of Allah

Eid ul adha  
Eid ul adha  
Celebration  
Of a Muslim's takwa

Eid ul adha  
Eid ul adha  
Millions of Muslims  
All in salah

Eid ul adha  
Eid ul adha  
The pilgrimage  
To the house of Allah



The Murabbi Video Series  
Episode 5

# Tarbiyah in the Quran



with

**Professor Mohamad Abdalla AM**

**Honorary Advisor, Murabbi Institute**

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



## Episode 5: Tarbiyah in the Quran



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



### “One of the most striking examples of tarbiyah appears in Surah ‘Abasa.”

In Episode 5 of the Murabbi Video Series, Prof Mohamad Abdalla explores the concept of tarbiyah through the lens of the Qur’an, reflecting on the powerful lessons found in Surah ‘Abasa and what they teach parents, educators, and murabbis about guidance, correction, and compassion.

#### **The Qur’an as a Book of Tarbiyah**

The Qur’an is not merely a book of laws, stories, or rituals. As some scholars have observed, it can also be read as a book of tarbiyah — a revelation that nurtures, refines, corrects, consoles, and transforms human beings.

Throughout the Qur’an, Allah ﷻ nurtures the prophets and messengers through revelation, teaching them patience, wisdom, compassion, and moral clarity.

The Prophet Muhammad ﷺ is repeatedly addressed in the Qur’an not only as a messenger conveying revelation, but as one being formed through it — reassured, corrected, consoled, and instructed by divine speech.

#### **The Incident of Ibn Umm Maktum (RA)**

One of the most striking examples of tarbiyah appears in Surah ‘Abasa.

The Prophet Muhammad ﷺ was once engaged in a very important conversation with influential leaders of Quraysh, hoping they might accept Islam. In the middle of this intense moment, the blind companion Ibn Umm Maktum رضي الله عنه approached the Prophet ﷺ seeking guidance.

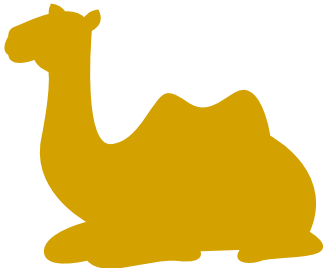
Concerned with speaking to the leaders, the Prophet ﷺ momentarily frowned and turned away. Allah ﷻ then revealed the opening verses of Surah ‘Abasa: “*He frowned and turned away when the blind man came to him...*”

The scholars describe this as a gentle divine reproach — an ‘itab latif — and this itself is a profound form of tarbiyah. Allah ﷻ redirected attention toward the sincere seeker of guidance rather than those who merely possessed social status or influence.

The Qur’an reminds us that receptivity to guidance and sincerity of heart are more valuable than worldly importance.

#### **Correction That Leads to Transformation**

What is especially beautiful is how this revelation immediately transformed the Prophet’s conduct. After these verses were revealed, whenever the Prophet ﷺ saw Ibn Umm Maktum رضي الله عنه, he would warmly welcome him, saying:



***“The story of Surah ‘Abasa teaches us that Allah (swt) looks not at status or influence, but at sincerity, humility, and willingness to seek guidance.”***

“Welcome to the one for whom my Lord reproached me.”

This is tarbiyah in action — correction that leads to compassion, humility, and lasting transformation.

The story also carries an important lesson for parents and educators today. In many spaces, success is measured only through academic performance, popularity, or outward achievement.

Yet the Qur’anic model of tarbiyah teaches us to look deeper: at sincerity, humility, willingness to learn, love for salah, good character, and openness to guidance.

### **Tarbiyah Is Not About Breaking People**

True tarbiyah does not seek to break people through harshness or humiliation. Rather, it seeks to recalibrate them with wisdom and compassion.

The purpose of correction is not shame, but growth. It is to help a person recognise their shortcomings while preserving their dignity and encouraging moral transformation. This is especially important for parents, teachers, and murabbis working with young people.

A child or student may struggle academically, yet possess sincerity, good character, and a genuine desire to grow closer to Allah ﷻ. The Qur’anic model reminds us not to overlook such hearts.

### **The Prophet ﷺ as the Ultimate Murabbi**

Allah ﷻ describes the Prophet ﷺ as:

“Indeed, in the Messenger of Allah you have the best example.” (Surah al-Ahzab 33:21). The Prophet ﷺ was not only conveying revelation — he himself was being nurtured through it. In this way, prophetic tarbiyah becomes both personal and pedagogical. Every parent, teacher, and murabbi must also allow themselves to be shaped and refined in the way they speak, guide, correct, and care for others.

### **Building Communities Through Guidance**

Ultimately, tarbiyah is far more than enforcement or discipline. It is a holistic and relational process rooted in revelation, character, compassion, and attentiveness to every human being — especially those who may be overlooked by society.

The story of Surah ‘Abasa teaches us that Allah ﷻ looks not at status or influence, but at sincerity, humility, and willingness to seek guidance. It is through this divine nurture that ethically and spiritually grounded individuals and communities are formed.



# What Hajj Taught Me About Being a Parent

by

**Ustaz Mohammad Al-Kayani**

Roots Academy (UK)



***“From the very beginning, the prophetic aspiration was not simply to have children - it was to raise people connected to Allah.”***

There is a family whose story is retold every single year by over a billion people. Not in books or classrooms.. but with their bodies. In the sa'ī between Safā and Marwa, in the sacrifice of Eid, in the circling of the Ka'bah, in the standing at 'Arafāt. Every ritual of Hajj traces back to one family: Ibrāhīm, Hājar, and Ismā'il (peace be upon them all).

What always moves me about this is what Allah chose to immortalise. Not conquest. Not miracles. Not grand political victories. He chose the intimate, painful, tender moments of a family, a father walking away from his infant son, a mother running between two hills in desperation, a young man being asked the impossible by the person he trusted most in the world.

Allah made these parenting moments into the pillars of one of Islam's greatest acts of worship. I think He is trying to tell us something.

### **Children Are a Gift First**

Before we even get to Ibrāhīm's story, the Qur'an sets a tone worth pausing on. When Allah speaks about children, Allah uses the word hibah - gift. Ibrāhīm himself prays:

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ "My Lord, grant me [a child] from among the righteous."  
(37:100)

He doesn't just ask for a child. He asks for a righteous child. From the very beginning, the prophetic aspiration was not simply to have children - it was to raise people connected to Allah. That reframing changes everything.

When you see your child as a gift entrusted to you by Allah, discipline becomes care, sacrifice becomes worship, and the weight of parenting becomes something you carry with gratitude rather than resentment.

### **Connection Before Correction**

When Ibrāhīm (AS) approached his son with the most difficult conversation any father has ever had to have, he did not begin with a command. He began with two words:

يَا بُنَيَّ

"O my dear son."

This is the diminutive; the tender form. It is the equivalent of "my little one" even when your child has grown.

And from that softness, he proceeded to say the hardest thing imaginable.

What strikes me every time I reflect on this is the order: intimacy first, then instruction. Connection before correction.



**“His greatest concern for his family, even in a moment of desperate vulnerability, was their connection to Allah.”**

We live in a time when parents are anxious to correct, to fix the screen time, to address the attitude, to enforce the prayer. And these things matter. But a child who does not feel your warmth cannot truly receive your guidance. The correction lands differently when the child knows, in their bones, that they are loved. Ibrāhīm knew this. The prophets always knew this.

### **The Question Every Parent Carries**

Ya'qūb (AS) was on his deathbed when he gathered his sons and asked them one final question. Not about inheritance. Not about who would lead the family. He asked:

مَا تَعْبُدُونَ مِن بَعْدِي

"What will you worship after me?" (2:133)

I find this question haunting in the most beautiful way. It is the question underneath all parenting. We dress it up in different forms, will they be okay? Will they make good choices? Will they be happy? But what the prophets were really asking was: Will they remain connected to Allah when I am no longer here to guide them? And the sons answered: "We will worship your God and the God of your fathers, One God. And to Him we submit."

That answer did not come from nowhere. It came from a lifetime of watching their father be what he was asking them to become. The most powerful parenting is not what you say. It is what you are.

### **When You Have to Let Go**

Perhaps the most emotionally layered part of Ibrāhīm's (AS) story is the moment he left Hājar (AS) and infant Ismā'il (AS) in the barren valley of Makkah. A man who had already been abandoned by his own father, cast out by his community, separated from everything familiar, and now he was walking away from his own child.

As he reached the mountain pass where they could no longer see him, he turned toward the Sacred House and raised his hands:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرَاتِ

"Our Lord, I have made some of my descendants dwell in a valley without cultivation, by Your Sacred House, so that they may establish prayer. Fill hearts among people with love toward them, and provide them with fruits." (14:37)

Notice what he asked for first: not safety, not wealth, not comfort. That they may establish prayer. His greatest concern for his family, even in a moment of desperate vulnerability, was their connection to Allah. And Hājar, when she finally stopped him and asked, "Has Allah commanded you to do this?" and he said yes, she simply said: "Then He will not neglect us." That response only comes from a woman who had her own relationship with Allah. Not borrowed faith. Her own.

There is something here for parents who carry childhood wounds, those who grew up in broken homes, with absent fathers, with instability. The fear is understandable: I will hold on tighter so my child never feels what I felt. But Ibrāhīm's model is not tighter holding. It is deeper trust. Placing your children, genuinely, prayerfully, in Allah's hands.

### Start with Yourself

Ibrāhīm's du'ā in Sūrah Ibrāhīm is the one I return to most often as a parent:

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي

"My Lord, make me an establisher of prayer, and from my descendants." (14:40)

He starts with himself. Not his children. Himself. The greatest father in the Qur'ān, in his most sincere du'ā for his family, begins by asking Allah to fix him first.

مُقِيمَ الصَّلَاةِ

an establisher of prayer, is not just someone who prays. It is someone who builds prayer into the fabric of their life, visibly, consistently. Because children do not do what we say. They do what we are. Your salāh, prayed where they can see you. Your Qur'ān, recited where they can hear you. Your du'ā, made where they know you are making it. This is the curriculum no school can replicate.

### Building Side by Side

When Ibrāhīm returned to Makkah years later and found his son grown, the two of them built the Ka'bah together. The Prophet ﷺ described it in a narration in Sahīh al-Bukhārī: Ismā'il carried the stones, Ibrāhīm placed them, and as the walls rose too high for Ibrāhīm to reach, his son brought a stone for his father to stand upon.

And the whole time, both of them were saying:

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ "Our Lord, accept from us, indeed You are the All-Hearing, the All-Knowing." (2:127)

Two things stand out for me here. The first is that they built together, side by side, not father directing from a distance. The greatest act of worship in Islamic history was a shared project between a parent and a child. There is something in that worth sitting with.

The second is the du'ā itself. They were building the Ka'bah, the most sacred structure on earth, and still they prayed: accept from us. Not confidence. Not certainty. Humility. Even our best deeds, even our most sincere parenting, are not guaranteed acceptance. We do our best and place it in Allah's hands.

### The Goal Is Not Obedience to You

And then comes the moment everything builds toward. Ibrāhīm tells his son about the dream. Ismā'il (AS) the young man who grew up with intermittent visits from his father, who was raised in a barren valley, who by any modern measure might have had reason to feel abandoned, looks at his father and says:

يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

**"O my father, do as you are commanded. You will find me, if Allah wills, among the patient." (37:102)**



***“If you did not have the parent you needed, if your own story includes wounds, gaps, or grief, know that this is not the end of the story. The broken cycle is not yours to carry forever.”***

He is not obeying his father. He is submitting to Allah. That is the difference that changes everything. Ibrāhīm (AS) did not raise a son who did what his father said, he raised a son who did what Allah commanded. The goal of Islamic parenting was never compliance to us. It was tasleem, surrender to Allah. Our job, as parents, is simply to point our children toward Him and then get out of the way.

#### **A Note on What Allah Restored**

One more thing, and then I'll leave you with it.

Ibrāhīm (AS) was hurt by his own father. Rejected, threatened, cast out. He knew the wound of a father who did not love him the way a father should. And yet Allah gave him Ismā'il (AS), a son who called him "ya abati" (O my dear father) with the same tenderness Ibrāhīm (AS) had shown him. A son whose trust in his father was so complete it could survive a command like that.

Allah replenished through Ismā'il (AS) what Āzar had taken from Ibrāhīm.

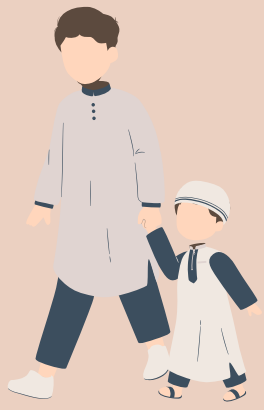
If you did not have the parent you needed, if your own story includes wounds, gaps, or grief, know that this is not the end of the story.

The broken cycle is not yours to carry forever. Allah can give you, through your children, a taste of the love you were denied. And He can make you, through His grace alone, the parent you never had.

May Allah make us parents who connect before we correct, who lead before we instruct, who pray before we worry, and who place our children, with open hands and full hearts, in His keeping.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ  
وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

**"Our Lord, grant us from among our wives and offspring comfort to our eyes, and make us a leader for the righteous." (25:74)**



# Prophetic Parenting Series

## Parenting with Consistency and Compassion

### The Prophet ﷺ and Consistency in Parenting

The Prophet ﷺ nurtured with consistency — a steady, reliable approach that made those around him feel secure, respected, and guided with clarity.

His ﷺ character did not change from one moment to the next. He was gentle in ease and gentle in difficulty, patient in teaching, and consistent in his response. This steadiness created an environment where children knew what to expect — not fear or unpredictability, but calm guidance and mercy.

In contrast, inconsistency in parenting can leave children unsure and unsettled. Rules may change depending on mood, consequences may not be followed through, and reactions can vary from calm to harsh without warning. Over time, this can create confusion, anxiety, and even a tendency for children to test limits more frequently.

The Prophetic way reminds us that consistency builds trust — and trust is the foundation of effective tarbiyah.

### The Prophet ﷺ and Steady Character

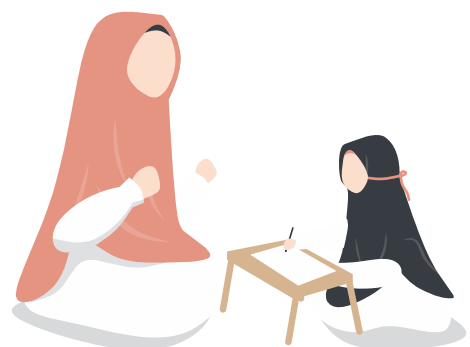
One of the most powerful aspects of the Prophet's ﷺ example was the consistency of his character.

Aishah RA described him by saying: “His character was the Qur’an.” (Sahih Muslim)

This meant that his behaviour, responses, and interactions were grounded in stable principles — not fluctuating emotions.

Anas ibn Malik RA. also said: “The Messenger of Allah ﷺ was the best of people in character.” (Sahih al-Bukhari)

Children around him experienced the same gentleness, patience, and respect consistently. They were not left guessing how he might react — they felt safe in his predictability.



# ***“Consistency does not mean rigidity. It means being reliable, fair, and steady in how we guide and respond.”***

## **Why Consistency Matters for Children**

Children thrive in environments where expectations are clear and responses are steady.

Consistency helps children to:

- understand boundaries
- feel emotionally secure
- develop trust in their parents
- regulate their own behaviour

When responses are unpredictable — sometimes strict, sometimes lenient, sometimes harsh — children may feel unsettled or begin to push limits to test what will happen.

Consistency does not mean rigidity. It means being reliable, fair, and steady in how we guide and respond.

## **Consistency with Mercy, Not Harshness**

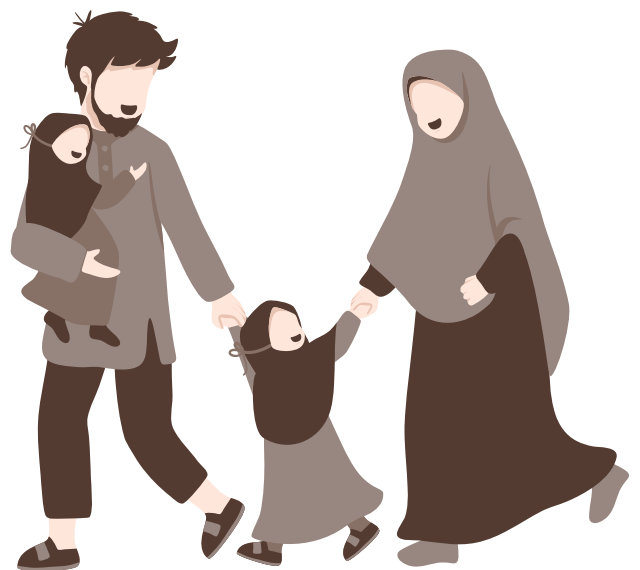
The Prophet ﷺ balanced consistency with compassion.

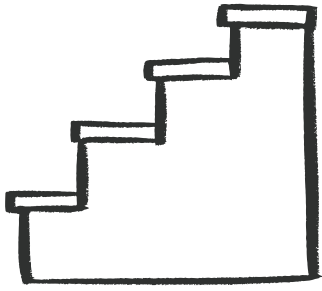
He ﷺ did not enforce rules harshly or rigidly. Instead, his consistency was rooted in mercy — applying the same principles with gentleness and wisdom.

This teaches us that:

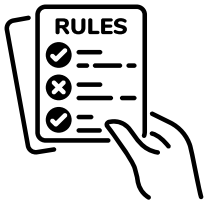
- consistency should not become harshness
- boundaries should not remove compassion
- firmness should always be paired with kindness

Children benefit most when they know that expectations are clear, but they are still treated with understanding and care.





# 5 Actionable Steps: Building Consistency in Your Parenting



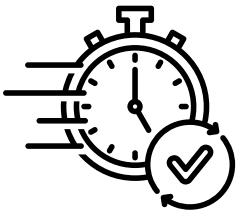
## 1. Keep Rules Clear and Simple

Avoid too many rules. Focus on a few important ones and apply them consistently.



## 2. Follow Through Calmly

If you set a boundary, follow through without anger. Calm consistency is more effective than emotional reactions.



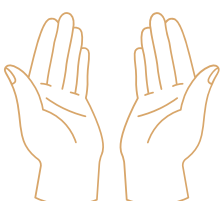
## 3. Respond, Don't React

Pause before responding. Aim for steady, thoughtful guidance rather than changing responses based on mood.



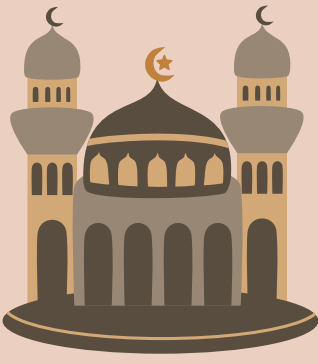
## 4. Be Consistent in Your Tone and Approach

Just as with words, your tone and body language should remain calm and predictable.



## 5. Make Doa for Steadfastness

Ask Allah to grant you consistency, patience, and wisdom in raising your children.



# Revive a Sunnah Series

## The Prophetic Morning Routine

### 1) Begin the Morning with Du'a

Among the beautiful Sunnahs of the Prophet ﷺ was to begin the morning with the remembrance of Allah immediately upon waking. The Prophet ﷺ would say:

الحمد لله الذي أحيانا بعدما أماتنا وإليه النشور

“All praise is for Allah who gave us life after causing us to die, and to Him is the resurrection.”

(Sahih al-Bukhari)



### 2) Wake Up Early for Tahajjud

The Prophet ﷺ regularly prayed during the last part of the night, seeking closeness to Allah before Fajr.

Allah says in the Qur'an:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ

“And during the night, pray Tahajjud as an extra act of worship for you...” (Surah Al-Isra, 17:79)



### 3) Pray Fajr on Time — Especially in the Masjid

The Prophet ﷺ greatly emphasised the importance of the Fajr prayer. For men, praying in the masjid carries immense reward and strengthens discipline and brotherhood within the community.

The Prophet ﷺ said: “Whoever prays Fajr in congregation is under the protection of Allah.” (Sahih Muslim)



#### 4) Spend Time with the Qur'an After Fajr

The early morning is one of the best times to recite and reflect upon the Qur'an.

Allah says:

إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

“Indeed, the recitation of dawn is ever witnessed.”

(Surah Al-Isra, 17:78)



#### 5) Seek Barakah Through Productivity in the Morning

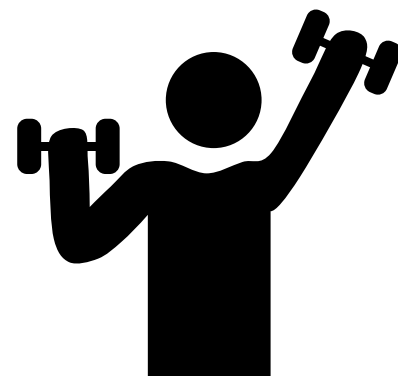
The Prophet ﷺ made du'a for barakah in the early hours of the day.

He ﷺ said:

اللهم بارك لأمتي في بكورها

“O Allah, bless my Ummah in their early mornings.”

(Sunan al-Tirmidhi)



Many of the Sahabah would trade, study, travel, and complete important tasks early in the day. The morning is a valuable time for focused work, study, worship and keeping fit.

#### 6) Pray the Duha Prayer

Among the beautiful Sunnahs of the Prophet ﷺ was praying Salat al-Duha in the morning after sunrise.

The Prophet ﷺ said:

“In the morning, charity is due from every joint of your body... and two raka'at of Duha suffice for all of this.”

(Sahih Muslim)





# **A Father's Presence:**

**Q & A**

**with**

**Mr Daniel Saleh**

Head of Physical Education (Primary)

Al Siraat College



# “Children learn by watching.”

**Q:** What are some small everyday moments with children that really matter?

**A:** Once the children come home from school, it’s important to have one-to-one time with them. Depending on how many children you have, it might be easier with a smaller family, but even just sitting down and having a proper conversation matters. Instead of only asking, “How was school today?” and getting a one-word answer, ask questions like, “What was the best part of your day?” or “What was your highlight today?”

Let them express themselves and explain why they enjoyed something. It’s about genuinely showing interest in how they are developing, how school is going, and how their friendships are.

Trying to get down to their level is important. Children need to feel that emotional care from their parents.

**Q:** What does it mean for fathers to be emotionally present and available?

**A:** It means sacrificing time for your children and letting them understand that they come first. Sometimes it means stopping what you’re doing to focus on them and what they want to show you.

For younger children, maybe they’ve drawn something, painted something, or made something for you. Showing genuine interest is important. Saying things like, “That’s really beautiful,” or “Look how clever you are,” helps children feel valued and loved.

Sometimes parents become so busy that they forget to appreciate these small moments. But when children feel that their parents genuinely care about what they create or share, they feel more loved and connected. If they constantly feel ignored, eventually they may stop trying to share those things altogether.

**Q:** How can fathers be role models in character, salah and adab?

**A:** Sometimes it can be very simple things. For example, making wudu and letting your children follow in your footsteps and learn the correct way. Asking them to bring the prayer mat, turn the TV off, and get ready for salah together creates love for worship in the home. Good mannerisms are also important.

Using beautiful language and words like MashaAllah, Alhamdulillah and Bismillah helps these become part of the children’s vocabulary and daily life. Children learn by watching.

When fathers practise good adab and make Islam part of everyday life, the children naturally grow up with those values around them.

**Q:** How can fathers balance work, responsibilities and family time?

**A:** It comes down to prioritising family. Family should come first. Sometimes we need to put other things aside and spend quality time with the family, while other responsibilities can wait until later.



***“It is also important for fathers to respect their wives and the mothers of their children because children feel that energy and love in the home.”***

When the children are awake, that should be family time. Sometimes the best time for personal work is after the children have gone to sleep. Doing things together as a family is very important — going to the park, visiting family and friends, going to the masjid together, praying salah together, and having meals together at the table.

Families should try to avoid everyone isolating themselves in separate rooms or constantly being on screens. Children can also be given responsibilities around the home, like helping with dishes, folding clothes, hanging washing, or even helping neighbours by putting bins out or mowing the lawn.

These small responsibilities help children learn teamwork, care and responsibility, while also strengthening the family bond.

**Q:** What advice or reminders would you give fathers in today’s busy world?

**A:** The days we live in now feel very fast. From waking up in the morning, getting ready for work, coming home late, and before we know it, it’s already time for bed.

Because of that, fathers need to make the most of the time they have with their families and try not to overload themselves with too many things in one day. Sometimes it’s important to switch off from work at the end of the day instead of always checking emails or doing overtime. It can be difficult because parents may think that if they stop, there will be even more work waiting the next morning.

But we need to ask ourselves: what is more important — work or family life? If parents can truly spend meaningful time with their family and friends, that time becomes much more valuable.

It is also important for fathers to respect their wives and the mothers of their children because children feel that energy and love in the home. When fathers show respect to their wives, children understand how important mothers are in family life. At the same time, every family situation is different.

Some families may not have mothers present, and in those situations fathers may need to take on both roles — being both a father and a mother figure for their children. That can be very challenging, but it also highlights how important emotional connection is between fathers and children.

Fathers should try to have balance in the way they raise their children. Sometimes we need to be fun, sometimes strict, sometimes kind, caring, soft or emotional.

We cannot only show one side of ourselves all the time. Children need emotional safety — they need to feel they can speak openly to their parents without always fearing punishment.

Today, fathers are often seen as the more firm parent, while children may naturally speak more openly to their mothers. But when fathers show sympathy, empathy and understanding, it helps children feel closer to them and strengthens the relationship.



# Serving My Family Through Cooking

by

**Mr Hafiz Salleh**

Science Teacher  
Al Siraat College



***“The sound of pots clinking, the aroma of food filling the house, and Dad moving confidently around the kitchen became a familiar rhythm in our home.”***

Growing up, my dad spent most of his week working long hours as the sole breadwinner, carrying the responsibility of keeping our family secure. But no matter how busy life got, the weekends were different. That was when the kitchen became his domain.

There was something we all looked forward to about those days. The sound of pots clinking, the aroma of food filling the house, and Dad moving confidently around the kitchen became a familiar rhythm in our home.

Whether he was recreating one of our favourite meals or simply taking over the daily cooking, his presence transformed an ordinary routine into something special.

Looking back, I realise that was his way of showing love. It wasn't just about the food, it was about presence and carving out time for us despite a busy life.

When I got married and had my own family, I began to see serving my family in a different light. It was no longer just about helping out here and there, but about embracing it as an act of worship.

The idea of fathers taking on roles within the home, especially through simple acts like cooking, is something I've come to appreciate more deeply. It reflects the example of the Prophet ﷺ, who would serve his family and take part in household duties.

What started as small efforts in the kitchen gradually became something more intentional. I began to see these moments as opportunities to earn reward, to lead through action, and to normalise the idea that duties within the home is part of our responsibility.

There is a unique contentment that comes from serving your family directly, knowing that even the simplest acts can carry barakah when done with the right intention.

***“I’ve come to learn that serving your family is not separate from worship, it can be a part of it. And sometimes, the simplest acts, like cooking a meal, can leave the deepest impact.”***



***Some of Mr Hafiz’s home-cooked meals, prepared with love and service for his family.***

Now, it’s something we do together. The kids love joining in, especially when we’re making easy meals like pancakes, scrambled eggs, or pasta. Of course it takes longer, it gets messy and sometimes it gets frustrating. But these moments Alhamdulillah becomes opportunities for tarbiyah. They learn patience, responsibility, and the value of service. More importantly, they feel included and it becomes a way for us to share and connect.

When we finally sit down to eat, it becomes more than just a meal. It’s conversation, laughter, and connection, something that’s increasingly rare in a world full of distractions.

I’ve come to learn that serving your family is not separate from worship, it can be a part of it. And sometimes, the simplest acts, like cooking a meal, can leave the deepest impact.



# Newborn Diaries

by

**Mr Ammar Salim**

Teacher Assistant (Secondary)

Al Siraat College



***“The Prophet ﷺ taught that when a person dies, all of their deeds come to an end except for three: ṣadaqah jāriyah (ongoing charity), beneficial knowledge, and a righteous child who prays for them.”***

### **Becoming a Father: First Reflections**

Before Allah blessed us with parenthood, my wife and I once shared a deeply honest conversation. We spoke about the possibility that we might never be granted a child, and whether we would be content with such a decree.

At that time, we came to terms with the reality that not everything we desire is written for us. We reminded one another that if we were not blessed with children, then perhaps it was simply not part of our rizq. With trust in Allah ﷻ, we accepted that possibility with calm hearts.

It was during a family holiday in Singapore—surrounded by beloved relatives and friends—that we received the news that would forever change our lives: we were going to be parents. Tears of joy flowed, accompanied by an overwhelming sense of gratitude. In that moment, I felt deeply that my purpose was expanding. I was about to be entrusted with a great amānah—the responsibility of caring for, nurturing, and guiding another human being.

Islam teaches us that the legacy of a believer does not necessarily end with their passing. The Prophet ﷺ taught that when a person dies, all of their deeds come to an end except for three: ṣadaqah jāriyah (ongoing charity), beneficial knowledge, and a righteous child who prays for them.

This teaching gave me profound clarity. Parenthood is not merely a worldly experience; it is an opportunity for ongoing reward, and a serious responsibility for every Muslim parent to raise their child upon faith, character, and righteousness.

As migrants to this country, the journey into parenthood was not without uncertainty.

We faced many questions, anxieties, and moments of doubt. Yet throughout the pregnancy, we consistently placed our trust in Allah ﷻ. By His mercy, the nine months passed smoothly, and we were reminded time and again that when reliance is placed upon Allah, He brings ease where we least expect it.



***“The sleepless nights, the quiet moments of early morning, the gentle cuddles, and the cheerful laughter all come together to form an experience unlike any other.”***

One particular moment after her birth left a lasting impression on me. It was a Friday, and I was preparing to attend Ṣalāh al-Jumu‘ah.

For the first time, I left our daughter, Salma, at home alone with her grandmother. In the days prior, Salma had been slightly unsettled around her, often becoming fussy.

Nevertheless, I made my intention sincerely—to fulfil my obligation to Allah—and entrusted her care to family. When I returned home, I was told that Salma had been calm, content, and joyful throughout my absence. From that day onward, her bond with her grandmother blossomed.

It was a gentle reminder that when intentions are sincere and trust is placed in Allah, He places tranquillity in the hearts of those we love.

I also make it a personal effort to read to Salma daily. It is said that reading helps infants become familiar with tone and rhythm, and I try to read at least a few pages each day.

Currently, I am reading the book “Golden Seerah for the Young Generation”. While it is meant for children, it has been just as beneficial for me. Revisiting the life of our beloved Prophet ﷺ—his childhood, family, companions, and the lessons drawn from his experiences—serves as a constant reminder of the values I hope to embody and pass on.

Fatherhood is an ongoing journey, one that I am learning to embrace fully. The sleepless nights, the quiet moments of early morning, the gentle cuddles, and the cheerful laughter all come together to form an experience unlike any other.

Each day, when I return home from work and see Salma’s smile, my heart softens in gratitude. These moments remind me that children are truly among the greatest blessings Allah ﷻ can bestow.

May Allah grant us the wisdom to fulfil this amānah with sincerity, patience, and steadfast faith, and may He make our children a means of goodness in this world and the next. Āmīn.



# 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 name of the Islamic calendar?**

- Gregorian Calendar
- Hijri Calendar
- Lunar Roman Calendar

**2. What is the first month of the Islamic calendar?**

- Ramadan
- Muharram
- Safar

**3. During which Islamic month is Hajj performed?**

- Ramadan
- Dhul Qa'dah
- Dhul Hijjah



**Family Quiz (April 2026 Edition) – Answers**

**1. When is the Day of Arafah?**

Answer: 9th of Dhul Hijjah

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

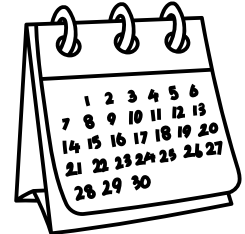
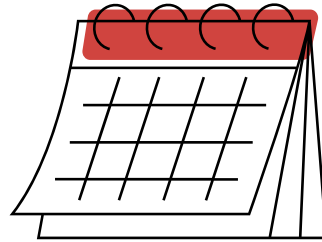
Answer: Fasting the Day of Arafah

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

Answer: Prophet Ibrahim (AS)

# The Murabbi Family Challenge – Prizes Await!

## The Hijri Calendar Poster Challenge



This month, we invite you and your family to explore the Islamic calendar together by creating a colourful and creative Hijri calendar poster! The Islamic calendar reminds us of important moments in our faith — from Ramadan and Hajj to Muharram and the Hijrah of the Prophet ﷺ.

### **How to Take Part**

As a family, create a poster about the 12 months of the Hijri calendar.

Your poster may include:

- The names of the Islamic months
- Important events connected to each month
- Special acts of worship
- Qur'an verses or hadith

You may create your poster by hand or digitally.

Be creative and make it meaningful for your family!

### **How to Submit**

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

### **Prize**

One family will receive a special family gift pack!

### **Deadline for Submission:**

End of Dhul Hijjah 1447H

# THE MURABBI

NURTURING THROUGH PROPHETIC PARENTING

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

- Prophet Muhammad ﷺ

(Sunan al-Tirmidhī 3895)