

IABA

Madrasa Monthly.

ISSUE NO.2

Feb 2024
1445 - (Rajab - Sha'ban)



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FEBRUARY 2024

1445 - (RAJAB - SHA'BAN)

S M T W T F S

Wiladat of Sayyida Fatima (SA)					01	02	03
Wiladat of Imam Baqir (AS)	04	05	06	07	08	09	10
Shahadat of Imam Ali-Naqi (AS)	11	12	13	14	15	16	17
Wiladat of Imam Ali Al Naqi (AS)	18	19	20	21	22	23	24
Wiladat of Ali Asghar (AS)	25	26	27	28	29		
Wiladat of Imam Jawad (AS)							
Wiladat of Imam Ali (AS)							
Wiladat of Imam Ali (AS)							



TEACHER SPOTLIGHT



SR. AMANDA

I've been teaching for a total of 8 years now. My journey started in Seattle, then Miami, and for the past 2 years, I've been teaching here at IABA.

When it comes to learning the Quran and its recitation, it's definitely possible regardless of whether you're a native Arabic speaker or not. Personally, I began my Arabic learning journey through self-study using Youtube videos. Later, during college, I pursued a minor in Arabic studies. After embracing Islam, I enrolled in a Quran recitation class and continued from there. Currently, I'm more than halfway through memorizing the Quran.

There's a lighthearted joke in our community that someone who memorizes the entire Quran is called a "hafeth," so naturally, someone who memorizes half of it is humorously referred to as a "half."

Teaching Quran and recitation wasn't originally my career path. I actually went to graduate school to become a speech-language pathologist, focusing on linguistics and neuroscience. My interest in teaching Quran stemmed from my studies and my desire to help those, particularly native English speakers, in learning to recite the Quran.

Over my years of teaching, I've seen significant progress among my students. I've learned that it's crucial to not only teach the words and meanings but also to show how they apply to real-life situations.

Engaging students varies based on age. With younger children, I adopt a playful approach, incorporating toys and silliness to connect with them. Teens, on the other hand, tend to respond well to genuine connections and active engagement.

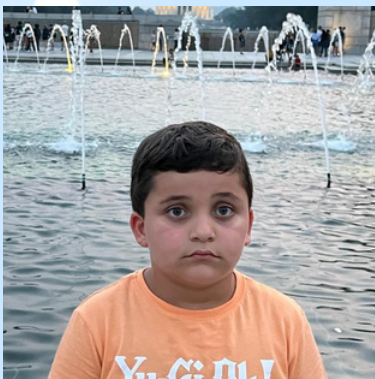
As for the curriculum, there's room for improvement. While many parents focus on their children memorizing Surahs for prayers and celebrations, I believe it's essential to emphasize deeper understanding and regular recitation as part of daily life.

Regarding class duration, it should be proportional to the importance given to Islamic Studies. If Islamic Studies classes run for 1.5 hours, Quran classes should receive at least an hour. Both are equally crucial aspects of our faith.

While fluency in Arabic isn't necessary, having a basic understanding of the language is important for grasping the depth and nuances of Quranic verses. It's about understanding the essence of words like "Rahman" to truly comprehend the Quran's message.

-STUDENTS OF THE MONTH-

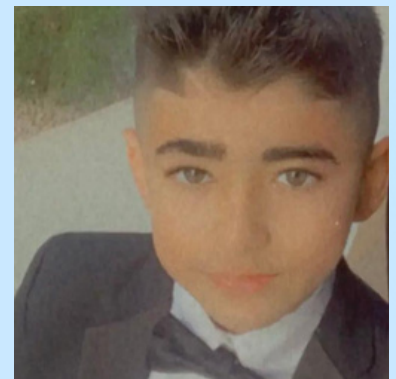
QUR'AN ISLAMIC STUDIES ARABIC



MOHAMMED AL ASADI LV.1B



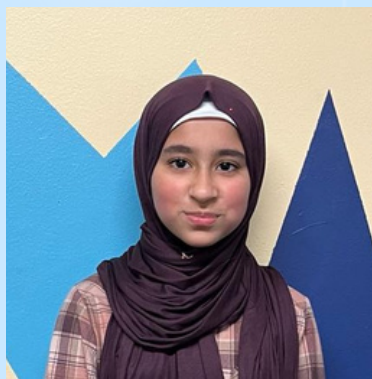
ENAYAH BAND C 7



HUSSAIN AL BAHADARI LV. 2



RUQAYA AL BAHADIL LV. 5B



SAKINA ABBAS D 11



YOUSEF DAHIR LV. 5

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J	K	C	A	A	Q	Q	R	A	F	A	J	T	T
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Q	I	A	J	Z	E	U	Q	K	M	I	S	Z	A
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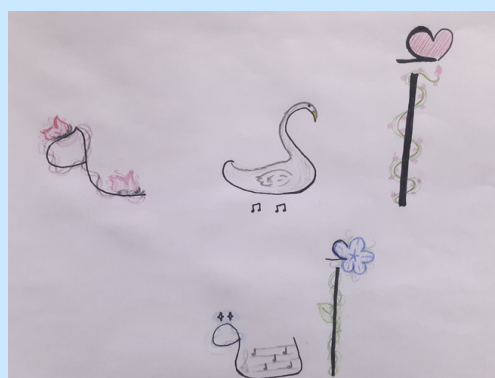
KEY:

**NAQI, CHAI, JAFAR, KULTHUM, SADIQ,
ALIASGHAR, HAIDAR, TAQI, BAQIR, DATE,
JAWAD, FATIMA, HADI, WALI, ZAHRA**

Answer key in next issue

FEB
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Student Art Corner



Fun Facts



Br Reza

At IABA madrasa, we offer classes in Qur'an and Islamic Studies, featuring a team of around 15 dedicated Tarbiyah-trained teachers (along with many other volunteers). Our Islamic Studies curriculum, "Tarbiyah," is a collaborative project of MCE/NASIMCO/WF-KSIMC. Rooted in the Qur'an, the Tarbiyah Curriculum seamlessly integrates elements of fiqh, ethics, history, and more into each lesson, providing a comprehensive learning experience. With pre-created lesson plans and teacher guides, our curriculum is designed to facilitate effective teaching. To ensure the highest standards, our teachers undergo mandatory Tarbiyah Training. For those interested in joining the upcoming training, please reach out to the Madrasa Admin. Join us at IABA madrasa for an enriching educational journey grounded in the teachings of the Qur'an and Islamic Studies.

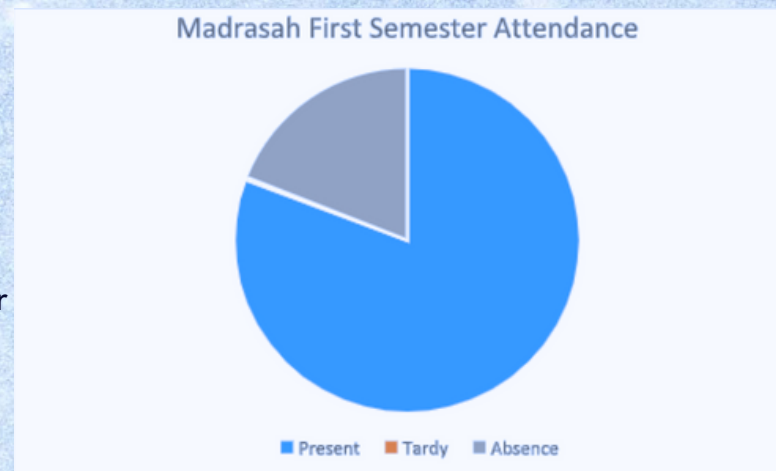
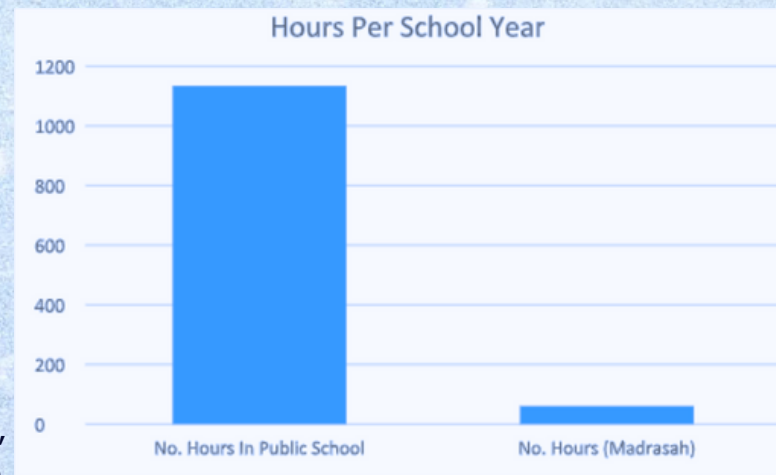
Principal's Corner

Attendance in colleges and public/private schools is a crucial issue. For example, public schools are required to have a minimum of 1,260 school hours in order to receive funding which is also a factor in the quality of education at such schools.

Madrasah (weekend/Sunday school) has always existed all over the world. Muslims and other immigrants to the US have made establishing a church/mosque along with a Sunday school/madrasah complimentary needs in order to keep their identity. For example, when Germans migrated to the U.S., they made sure to start a Christian German Church and a Christian German Sunday School. Similarly, Muslims established the Mosque and the Madrasah. There are now rare German Sunday schools but Madrasah has existed all over the US for many years with the focus of teaching religious teachings and the Quran as an important part of their lives in the west. In some Muslim Shiah communities, there is only one Madrasah which is the case for IABA community.

However, the number of hours allocated for Madrasah is minimum compared to the minimum number of hours in public schools. As shown on the diagram on the right, the number of hours allocated for Madrasah is only 5% of the number of hours in a public school. To avoid comparing apples to oranges, if there were 8 subjects in a public school, it means that each subject is 12.5% of the public school time per subject as compared to 2.5% of time for the Quran and the Islamic Studies at Madrasah.

While there are no plans to increase the number of hours or days for Madrasah, since it is all volunteering efforts, the amount of absence this year has been very high as you can see on the right diagram. The effect of absence is disrupting the education process, wasting teacher and admin time and most importantly rendering the overall educational outcome very weak. While we can understand absence because of sickness or any other reason, but being absent of one day for Madrasah is more significant than missing three weeks in a public school. Madrasah has not been strict about attendance as it is trying to be more inclusive. However, we are currently discussing consequences for excessive absenteeism.



SHOUTOUT TO CONTRIBUTORS & VOLUNTEERS



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Eman



**Narjes &
Layan**



Yahia Aswad

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