

EIGHTH EDITION VOL. 2

THE EDUCATOR MAGAZINE (ISLAMIYYA)



A PUBLICATION OF HAKAKATU FALAHIL ISLAM, PRE-BASIC, BASIC & POST-BASIC SCHOOLS

TARBIYYA GROUP OF SCHOOLS BARNAWA LOW-COST, KADUNA.

NOVEMBER, 2024

ISLAMIYYA GRADUATION CEREMONY 2024



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PROFILE

As an off-shoot of Harakatu Falahil Islam (HFI), Tarbiyya Group of Schools (TGS) is located at No 2 Botswana Crescent, Barnawa Low-Cost in Kaduna South Local Government of Kaduna State, Nigeria. For all intent and purposes, the Organization was registered as a corporate body with the Corporate Affairs Commission (CAC) Abuja to manage the Friday Mosque and Tarbiyya Group of Schools.

Tarbiyya Group of Schools of Harakatu Falahil Islam is a community faith based school that offer both conventional and Islamic Education. It was established in 1978 in line with the provisions of the laws of the Kaduna State.

In September 1987, the Certificate of Consent approving the Tarbiyya Nursery and Primary schools was issued by the Kaduna State Ministry of Education. Similarly, BECE and BAICE centres were approved for the Institution by Educational Resource Centre (ERC), Kaduna in 2007. With the establishment of Kaduna State Private Schools Board (KDSPSB), Tarbiyya Group of Schools was duly revalidated. Recently, under the effective coordination of the management, Tarbiyya Group of Schools was offered full recognition by National Board for Arabic and Islamic Studies (NBAIS), in 2008, at the Institute of Education Ahmadu Bello University Zaria, while in 2013 and 2014 the Senior Secondary Certificate Examination Centre was approved for the school by both West African Examination Council (WAEC) and National Examination Council (NECO) respectively.

In view of the above, TGS offer both conventional and Islamic education at the following levels:

WESTERN/CONVENTIONAL EDUCATION

1. Crèche (childcare facility for working mothers)
2. Nursery School, 3 years programme.
3. Basic Education School, 9 years programme.
4. Senior Secondary School, 3 years programme.

ISLAMIC EDUCATION

1. Qur'anic Memorization (Tahfeez), 9 years programme.
2. Pre-Basic Arabic and Islamic, 3 years programme.
3. Basic Arabic and Islamic Education, 9 years programme.
4. Senior Arabic and Islamic Secondary, 3 years programme.
5. Basic Arabic and Islamic Education Course (Weekend) 2 years programme.
6. Intermediate Arabic and Islamic Education Course (Weekend) 2 years programme.
7. Advance Arabic and Islamic Education Course (Weekend) 2 years programme.

It will interest you to know that all our schools are duly registered, recognized and approved by ail the relevant authorities and our courses are duly accredited and run in accordance with the best educational practices. Most importantly, the institution was offered certificate for full recognition by the following Boards, Councils, Commissions and Ministries:

- Corporate Affairs Commissions (CAC), Abuja
- Ministry of Education, Science and Technology, Kaduna
- Kaduna State Private Schools Board (KDSPSB)
- Educational Resource Centre (ERC), Kaduna
- West African Examination Council (WAEC) National Examination Council (NECO)
- National Board for Arabic and Islamic Studies (NBAIS)
- International Open University (IOU)



VISSION

To be a famous centre for worship, teaching and learning in both Islamic and Conventional knowledge in Nigeria.

MISSION

To educate the community and inculcate mutual love and peaceful co-existence.

OBJECTIVES

- To achieve the inculcation of high standard education for further academic pursuits in institutions of higher learning within and outside Nigeria.
- To inculcate a culture of discipline, tolerance, hard work, and academic excellence to enable national socio-economic, scientific and technological growth amongst learners that will allow for healthy competitions in Nigeria and outside world.
- To inculcate the spirit of inquiry and patriotism through the exploration of nature and vocational training and expose the learners to the world of science and technology.
- To identify and fully realize the development of individual talents and skills for optimum utilization of his/her potential.
- To inculcate good moral behaviour amongst learners.

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EDITORIAL



Education is so crucial for the survival and the contradictions in the policies of the colonial powers as well as their hypocrisy. At individual level, education liberates humankind from ignorance, diseases, poverty, tyranny and superstition. Quite a member of the Nigerian elite originated from the rural areas, children of the peasantry who became governors, ministers, top civil servants, the academia, military officers and members of the diplomatic corps among others. Hence, the Almighty Allah SWT has been quite clear or emphatic about education, thus. "Allah shall raise in His favour those who believe and those who are given knowledge Al-Mujadala 58.11. Therefore, once the education of a country is messed up, the country itself is inevitably messed up. A country which neglects its education is at its peril. In this regard, it is lamented that in the contemporary world today, systems are eroded, positions and authorities are abused and moralities are decayed. This is obtainable at national and sub national levels of most countries Moralities of the citizenry could be linked to the type of education acquired. Thus, arguments from various quotas prevail, that there is serious lack

of correlation between education, social value and development in Nigeria. it is in the midst of this that Tarbiyy's Group of Schools is poised, dogged through conscious efforts to mould the lives of the learners and shape their destinies through the provi pristine Islamic Education L are wholistically trained spirm morally, physically, academically and otherwise. The instrution puta system that inculcates spiritual val geared towards achieving high th standards and academic excellence Indeed, parents have been endowed with exalled status as a result of their responsibility to care for their children physically and emotionally. In this regard, the school undinchingly reminds them of the need for their religious duty and obligation of coopersting with the institution's strong-willed teachers towards supporting the growth of the learners into self-disciplined and responsible adults. In the spirit of academic and moral aspiration, the maiden edition THE EDUCATOR magazine is to unlock the treasure of every reader. It is loaded with intellectual articles, fascinating photographs, stimulating spiritual write ups and many more Happy reading!!!

development of humankind. From the beginning of history, education as a phenomenon moves the world and determines which direction the pendulum of progress moves to it even both at a catalyst for and indices of development. Education gives both hard and soft power to countries European powers and the United States of America dominates and rules the world for over five hundred years now. They are propelled to this pre-eminent position by education. In the same vein, Malaysia is now among countries of the world which enjoy soft power due to the fame of their educational institutions Decolonization process throughout the world and particularly in Africa has been impossible, only with the power of education which exposed

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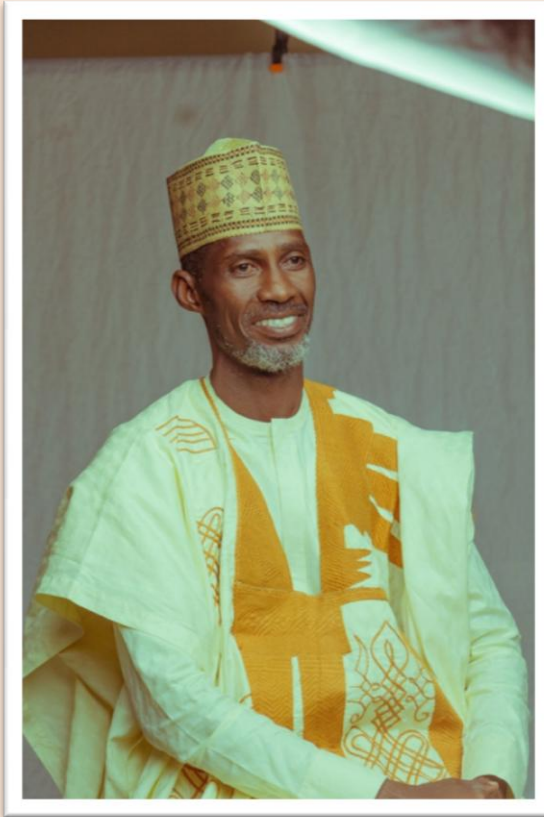


Malama Aishatu Usman
Member

From the Desk of the Director, H.F.I

(Mal. Muhammad Bello Auwal)

We give glory to Allah (SWT) for given us the opportunity to present the Seventh edition of THE EDUCATOR magazine of our esteem Harakatu Falahil Islam, Tarbiyya Group of Schools, on this occasion of razzmatazz graduation ceremony for graduates of 2023/2024 Islamiyya Schools. With deep sense of honour and gratitude we commend parents and families for their efforts in meeting up with the needs and welfare of the learners. We also wish to solicit for continuous goodwill and support for the growth and success of the school. We would like to put it in record that, Tarbiyya Group of Schools is a school renowned in defendable results and famous in both co-curricular and extra curricular activities. No doubt the school is the pride of parents, stakeholders and our host community. Recently, both Islamiyya and conventional schools are attracting the attention of parents not only because of the conspicuous quality of education of our learners but also through



their exhibition of conscious discipline. By its inherent nature, the School curriculum is blend of Islamic values, traditional values and modern educational models, such that aims at training children spiritually, morally, physically, academically and otherwise. However this achievement could not have been possible without the concerted efforts of the school management, parents and the teachers. We thank and appreciate our staff for their diligent services and support towards the development of the school.

While we congratulate dear graduates, we also admonish them to fear Allah, practice what they have learnt and to be good ambassadors of the institution. We also urge them to seek for more knowledge. Our earnest prayers for you remain that you be successful here in this world, and the hereafter. Similarly, On behalf of the management, we sincerely appreciate the amiable teams of editors and media, we pray to Almighty Allah to reward those who contributed to the development of HFI most abundantly, continue to bless, guide, protect them and crown their kind efforts in this noble cause with al-Jannah. Amin. Finally, although the challenges are numerous, we assured the Muslim Ummah of our continuous selfless service in maintaining improved standards of education through the provision of adequate infrastructure, competent teachers among others.

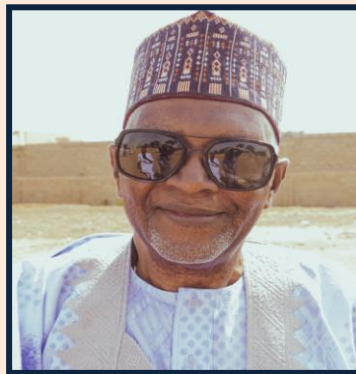
MEMBERS OF THE MANAGEMENT



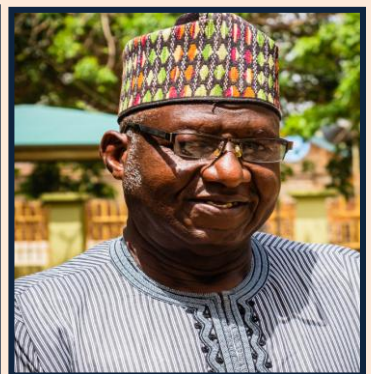
Alh. Salmanu Abdullahi
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(BOT Chairman)



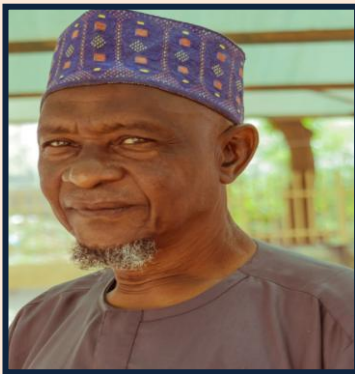
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Secretary BOT, HFI



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Vice Chairman BOT



Alh. Aminu Mande
Chairman CEC



Alh. Sani Yahaya Na-Allah
Vice Chairman CEC



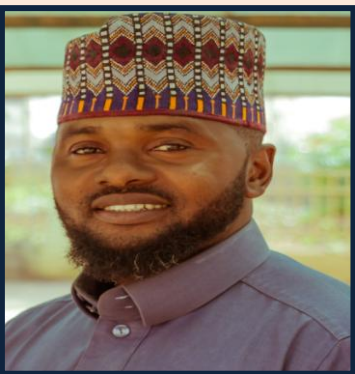
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Mosque Chairman



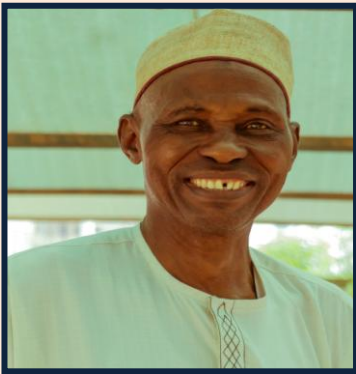
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Alh. Abdulrazak M. Tayyib
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Asst. Sec. Gen.



Alh. Mutallab Musa
Asst. PRO



Alh. Yamusa Muhammad Wali
Admin Officer



BOT and Executive Members

**Malam Musa Isa**

Malam gatan gawa,

Allahu Akbar! Allah yace: “Kowace rai mai dandanar mutuwa ce” {Ankabut: 57}

Manya sun tafi. Malam Musa Isa ya gadanar da rayuwarsa ba dare ba rana, wajen hidimar addini da al’umma, kama daga wa’azi, Karantarwa, nasiha, musamman akan aure da neman ilimi da ba dashi, wankan gawa da sauransu.

Allah ya gafarta mashi ya jaddada Rahama a gareshi, yasa Aljannatul-Firdausi ta zama makoma a gareshi.

Sheikh Zubairu Saleh

Na’ib Imam Harakatu Falahil Islam

**ALH. SALISU HARUNA ADAKEKE**

Tribute’s for the auditor of Harakatu Falahil Islam: {Alhaji Salisu Haruna Adakeke CNA}, our Esteem Auditor { Alhaji Salisu Haruna Adakeke CNA}, a dedicated auditor whose commitment and integrity have profoundly impacted Hrakatu Falahil Islam. {Name} has not only ensured financial transparency but has also embodied the values of our organization through unwavering diligence and ethical standards.

With a keen eye for detail and an unrelenting pursuit of excellence, {Alhaji Salisu Haruna Adakeke CNA} has played a pivotal role in safeguarding our resources and enhancing our mission. His contributions have fostered trust and accountability within our community, allowing us to focus on our goals with confidence.

Beyond his professional expertise, {Name} has been a source of inspiration, mentoring others and promoting a culture of integrity. His dedication to service and the principles of Islam has left an indelible mark on all of us.

As we celebrate his remarkable journey, let us carry forward his legacy of excellent and commitment. Thank you, {Alhaji Salisu Haruna Adakeke CNA}, for your invaluable service and for being a shining example within Harakatu Falahil Islam.

And may Allah forgive your shortcomings.

Alh. Abdulrazak M. Tayyib
P.R.O. HFI

ASALI DA MUHIMMANCIN MAKARANTUN ADDINI

Jawabin Marigayi Mahmood Baba-Ahmed a saukar karatu da rarraba kyaututtuka a Makarantar Islamiyya ta Barnawa

wato Harakatu Falahil Islam {HFI} a ranar 31/ 1/ 2016.

“A’uzu Billahi Minasshidanir-Rajim, Bismillahir-Rahmanir-Rahim.

Manyan baki and protocol.

Assalamu alaikum jama’ a.

Tun kafin bayyanar Shehu

Usman Bin Fodi, da aka fi sani

da Danfodiyo, Wanda ya

jaddada addinin Musulunci a

kasar Hausa, a karni na goma

sha bakwai Miladiyya, akwai

makarantun tsangaya na koyar

da karatun Alkur’ani mai girma

da kuma ilmantar da jama’ a

game da addinin da Larabawa

da suka ketaro Hamadar Sahara

daga Arewacin Afrika don

gudanar harkokin kasuwanci

suka zo sa shi. Daga bisani

bayan Srakuna kasar Hausa sun

rungumi addinin gadan-gadan,

sai kuma aka dinga samun

Malamai na zuwa takanas don

da’awar yada addinin. Ta haka

ne aka samu sukunin kakkafa

makarantu don kananan yara,

har ma da manya, masu

sha’awar koyon ilmin da ake na

Muhammadiyya.

Wannan shi ne asalin kafuwar

makarantun Muhammadiyya

wadanda suka yi tasiri kafi

zuwan na zamani da ake kira

Makarantun Islamiyya, domin

sun taimaka wajen wayar da

kawunan jama’ a game da

fahimtar shika-shikan addinin

Musulunci da kuma nuna yadda

za su fahinci Ubangiji kafin a

san yadda za a bauta masa.

Cikin dan kankanin lokaci sai

irin wadannan makarantun

Islamiyyar da aka fara kafa

irinsu a zauren Marigayi Dr.

Abubakar Imam, a Tudun-

Wadan Zariya, a shekarar 1950,

sai suka gauraye ko ina a fadin

kasar nan har ma da yankin

Yammaci, inda akwai Musulmi

masu yawan gaske. Duk da

cewa jama’ a da yawa a Arewa

sun raja’ a ainun ga makarantun

Allo, sa’ilin da kuma da yawa

kuma daga cikinsu ke kyamar

makarantun zamani da ake kira

makarantun Boko, wadannan

makarantu na Islamiyya sun yi

ta bunkasa yadda ake bukata,

kuma kafin kiftawa da bisimilla

sun yawaita hart a kai ma kusan

babu wani lungun yankuna

karkara da babu su. Iyayen yara

sun rungume su a matsayin

makarantun da suke bukata don

ilmantar da ‘ya’yansu game da

addinsu cikin su cikin sauki, ba

tare da bayar da ‘ya’yansu ga

wani Alaramman da zai tafi

dasu Gabas ba don neman ilmi,

tun da dai suna iya yin karatun

da ake yi a Gabas din a

gabansu.

A yau an wayi gari da fahimtar

cewa dukkan abubuwan da

makarantun Boko ke yi, na

Islamiyya ma na yi, kusan fiye

da na Bokon, domin kuwa ana

koyar da dukkan darussan da

ake kira na zamani da suka

hada da harsunan Nasara da na

kimiyya da na zamantakewa,

wadanda aka tsara su bias

mahangar Yahudu da Nasara

don a nunawa dalibai da

almajiran makarantun

Islamiyya yanayin duniyarmu

ta yau da irin yadda

al’ummomin cikinta da kuma

al’amurransu suka bambanta

don su gane matsayinsu da irin

abubuwan da suka yi imani da

shi, wadanda addininsu ya

kawo, da irin yadda ya nemi

mabiyansa su kasance da kuma

yadda za su fahimci duniyar da

suke ciki da abubuwan da ke

zagaye da ita.

Ta haka ne wadannan

makarantu ke mulmula zukatan

matasa, don su girma cikin

matukar kishin addininsu da

kuma daukan matakan bunkasa

shi, suna cike da tsoron Allah

da kaunar dabi’u da kyawawan

halayen Manzon Tsira , Annabi

Muhammadu (SAW). Dan gane

da haka ana iya ganin

sakamakon kokarin da

wadannan makarantu ke yi wajen bunkasa yaduwar addinin musulunci da kuma daukaka matsayinsa a wannan kasa tamu mai addiai da yawa da kuma kare mutuncinsa da kiyaye shi daga gurbacewa, ko kuma gujewa illar wadanda ke kokarin ganin bayansa.

Duk wadannan kuwa suna faruwa ne saboda jajircewar da malaman makarantun Islamiyya ke yi, irin na wannan makarantar, wadanda suke sadaukar da kawunansu wajen bunkasa addininsu, suka kuma amince su zame tamkar fitila, wacce take bayar da haske amma kuma itace ke shan zafi. Malaman makarantun Islamiyya, duk da dawainiyar da suke yi, basu samun sakamako daga gwamnati ko iyayen yara, irin na takwarorinsu da ke koyarwa a makarantun Boko, hatta ma malaman irin wadannan makarantun na Bokon da suke koyar da ilimin addinin Musulunci ba a dauka malaman addinin Musulunci da harshen Arabiyya a bakin komai ba, matsayinsu da suka yi, suna hakilo.

Haka kuwa ya biyo bayan manufin gwamnatocin kasar

nan ne na rashin amincewa da matsayin makarantun Islamiyya, domin kuwa an fi dora muhimmanci gha makarantun Boko,

Duk kuwa da cewa su ma irin wadancan makarantun Islamiyyar ba a bar su a baya ba wajen koyar da dukkan darussan da ake koyawa 'ya'yan Sarauniyar Ingila ko na Shugaban Amurka, Barack Obama. To, amma haka nan bai tauye cigaban wadancan makarantun Islamiyyar ba, suna nan suna biyan bukata, suna kuma karfafa zukatan matasan da ke karatu a makarantun Boko wajen kara nakaltar darussan da ake koya masu, hakan kuma na sanyawa suna cin jarrabawar karshe ta ficewa daga kwalejoji ko sakandarori saboda kaifin basirar da suka nakalta a makarantun Islamiyya.

Bar ta wannan; aimun shan ganin yadda daliban makarantun Islamiyya daga Najeriya ke yin zarra a gasa iri daban-daban a kasashen duniya, suna komowa kasar nan da kyaututtuka mafiya daraja, suna samun gagarumar daukaka saboda kwarewa da bajintar da suka nuna yayin da suke

bayyana hazaka da tsananin ilmin da suke da shi bias darussan da ake gwada su a kai. Ko a nan cikin gida ma muna ji, muna kuma ganin irin bajintar da daliban makarantun Islamiyya ke gwadawa a kafafen yada labarai idan ana gasar kacici-kacici game da darussan addini, ciki har da fahimtar Alkur'ani da kuma tarihin kafuwa da yaduwar addinin Musulunci da irin fafutukar da mabiyansa maza da mata, na farko da kuma na wanna karni, suka yi don yada shi a ko ina a fadin duniyan nan.

Wannan abin alfahari ne da zai sa masu makarantun Islamiyya a jihohi daban-daban su taru, su kakkafa kungiyoyin da za su dinga taimakawa wajen inganta ayyukansu da kuma daukaka matsayin makarantu. Da farko dai wajibi ne su dage wajen ganin an samar da wasu manyan makarantun horar da malaman da za su koyar a makarantun Islamiyya, inda sauran makarantun za su dinga tuttura malamnsu don a horar dasu game da dabaru da hikimomin koyar da dalibai bias tsari irin na zamani, maimakon yadda ake yi a halin

yanzu, inda da zaran dalibi ya dan taba karatu, ya kuma kafa gemu da kasimba, komai kankantar shekarunsa, sai a tura shi, aji ya yi ta fama da almajirai wai shi yana koyarwa, - a wasu **makarantun-** wannan abune da ya kamata ayi tun da dai gwamnati ba ta yi, don ba ta dauki makarantun Islamiyya da malamansu a bakin komai ba. Baicin haka nan kuma sai batun tsara manhajar koyarwa a makarantun Islamiyya bai daya dukkan fadin tarayyar kasar nan cikin harsunan Larabci da Ingilishi har ma da Faransanci, a kuma tabbatar da cewa ana yin amfani da shi yadda ya kamata, a kuma kafa hukumar kula da makarantun Islamiyya, watau Islamiyya Schools Management Board, da kuma tantance matsayinsu da na malaman da ke koyarwa a cikinsu don a tabatar sun samu kwarewar da za ta ba su daman koyar da ilimi mai nagarta. Dga karshe kuma ya kamata a tabbatar an kafa wata hukumar jarrabawa dai-dai da irin ta West African Examination Council, WAEC ta yankin Yammacin Afrika da kuma na National Exmination Council,

NECO, tan an cikin gida, don yi wa daliban makarantun Islamiyya jarrabawar bai guda a karshen wa'adin da aka tanada don yin haka. Wannan zai bayar da daman gwada su a fannoni da darussa daban-daban, wadana aka koyar da su cikin harshen Larabci, dai-dai da irin wadanda ake koyar da su a makarantun sakandare na Boko cikin harshen Ingilishi kadai, don samun shahadar darajar da za ta ba su damar samun guraben karo ilimi mai zurfi, kai tsaye a jami'o'in kasashen Larabawa.

A takaice dai ana iya cewa matsayin ilmin da makarantun Islamiyya ke bayarwa a Najeriya ya kai a giggina wasu jami'o'in da za su dauki daliban da za a zazzakulo daga makarantun Islamiyyar da aka daddaga matsayoyinsu zuwa na kwalejojin da suka koyar da dukkan darussan makarantun Boko cikin harsunan Ingilishi da Larabci. Wannan ba wani abu ne mawuyaci ba, muddin dai aka dage dangane da neman yiwuwarsa dai-dai da yadda aka jajirce wajen kakkafa makarantun Islamiyya, aka kuma dadage wajen tallabansu har suka kai matsayin da muke

tsaye a cikinsu a yanzu haka, muna jawabai don taimakawa da kuma karfafa masu gwiwa. Wajibi ne a jinjinawa malaman makarantun Islamiyya ako ina suke a fadin tarayyar kasar nan saboda dawainiyar da suke yi don ilmantar da 'ya'yansu bias albashi mafi karanci, wanda bai isansu biyan bukatunsu, alhali kuwa ba su nuna damuwa bag a fifiko da iyayen yaran da suke koyarwa suke nunawa malkarantun Boko da suke cajarsu kudade a kowace shekara, wadanda dalibin Makarantar Islamiyya zai yi shekaru bakwai ba a kasha masa madadinsu ba, da kuma haka na kawo karshen wannan jawabin, Allah ya taimaka, ya kuma kara ma makarantun Islamiyyar kasar nan albarkar da za ta taimaki addinin Musulunci yadda ya kamata. Na gode Ma'assalam."

Muna addu'a: Allah ya gafarta masa, yasa aljannatur-firdausi ce makoma agareshi, da sauran ire-irensa masu jajircewa akan fadakarwa, ilmantarwa, da kuma wayar da kai, dama yin hannunka mai sanda, da kokarin zaburar da jama'armu musamman'yan Arewacin Najeriya dasu gane halin da ake ciki ako da

yaushe. Ya Allah ka gafarta ma magabatanmu iyaye da kakanni da malaman mu, har

ma da ‘yan uwa da abokan arziki baki daya.

Malam Sa’idu Murtala
Principal

HIKIMAR SANIN DABARUN KARANTARWA.

Wani malami ne yana koyar da dalibai yace: yau zan koyar daku yadda zaku kare kanku idan maciji ya sare ku, kafin aje asibiti, yace: “Idan maciji ya sare ku a kafa to ku daure gurin da sauri.”

Sai yace kun gane suka ce eh! Sai yace akwai mai tambaya? Sai wani dalibi ya daga hannu sai malamin yace: “To mece ce tambayarka?”

Sai dalibin yace: “To malam idan na hau bishiya ya sare ni akai, yaya zanyi in daure? Sai malamin nan yayi shiru babu amsa.

Don haka ina baiwa malamai ‘yan uwana abokan aiki shawara, da su zama masu kaifin basira da sanin dabarun karantarwa kala-kala. Domin daliban mu na

jiya basu bane daliban mu a yau

ba, daliban mu na yau suna da wayo sosai malami ya zama yana da kwarewa sosai da yawan bincike ta hanyoyin sadarwa na zamani.

Malam Hamdiya
Ja’afar
Ajin Raudah.

DUK LOKACIN DA KA SHIGA CIKIN TSANANIN WAHALA DA KUMA DAMUWA, KAR KA MANTA DA ABUBUWAN NAN GUDA BAKWAI.

1. Ka tuna cewa jarrabawa ce daga ubangijinka, wanda yafi kowa sonka da kaunarka.

2. Ka tuna cewa ubangijinka yayi maka haka ne don ya kankare maka zunubbanka, ko kuma ya

daukaka maka darajarka

3. Ka tuna cewa an jarrabi Annabawa da Manzanni da Salihan bayin Allah wadanda suka zo kafin kai

4. Ka tuna cewa tun kana cikin mahaifiyarka kafin ta haifeka an riga an rubuta maka duk abinda zaka samu a duniya, da kuma dukkan abinda zai sameka mai dadi ko kishiyarsa.

5. Ka tuna cewar rungumar kaddara kowace iri, yana daga cikin ginshikan imaninka,

gwargwadon yadda kake rungumar kaddara, gwargwadon haka imaninka yake.

6. Ka tuna cewar kowane tsanani yana tare da sauki guda biyu (Ga lada, ga kuma yayewar tsanani)

7. Ka tuna cewa Allah shine Ar-rahmanir-Raheem (Mafi tausayin masu tausayi) kuma tafi komai kusa da kai, kuma yafi kowa tausayinka. Kuma zai amsa dukkan rokonka.

Ya Allah ka yaye mana dukkan tsanani don Rahamar nan taka wacce ta yalwaci dukkan Halittuka, ya Hayyu ya Kayyum.

**Malam Hassan
Yunusa.**

**Ilimi mai albarka!
Ilimi mai albarka!!
Ilimi mai albarka!!!**

Wa yake so ilimimnsa yayi masa albarka?

Daga cikin hanyoyin da ilimi yake yin albarka akwai:

1- Daure ka biya kudin makarantarka akan lokaci kamar yadda makaranta ta tsara domin

Iliminka ya inganta.

2- Kada ka bari bashi ya taru har a kai ga koranka, ka rasa wasu darussa a cikin aji, wanda da

wuya ka fahimci darussan baya.

3- Biyan kudin makaranta akan lokaci yana sa asami ingantaccen ilimi, hakan ba zai yiwu ba

Sai iyaye sun dage, sun jajirce wajen biya ma 'ya'yansu kudin makaranta a kan lokaci.

Wasu ma idan suka tara bashi, sai su gudu subar makarantar su koma wata. To su sani bashin nan yana nan akansu yana binsu har sai sun biya, ko kun san bashi yana hana zama lafiya a cikin kabari? Saboda haka iyaye adage wajen biyan kudin makaranta akan lokaci.

**Malama Maryam
Usman
Cashier 1**

FA'IDOJI (36) GA MUSULMI

1. Sakamakon da mutum zai samu na lada ko na zunubi, yana tabbata ne da irin niyyarsa. Mu

Kyautata niyyarmu.

2. Ka kasance mai gaskiya a cikin niyyarka mai tsarkakewa a cikin ibadarka.

3. Ka bauta ma ubangijinka, kana mai tsoron bazabarsa, kuma kana mai fatan samun

Rahamarsa

4. Alkur'ani da Hadisi su ne hanyoyi mikakku zuwa ga Allah (SWT)

5. Shari'o'in Allah (SWT) a bayyane suke (Halal da Haram)

6. Ka tsarkake zuciyarka da binAllah (SWT) sai jikinka ya kubuta daga dukkan sharri.

7. Mai yin nasiha abin koyi ne, kada ya aikata abin da yake hanawa.

8. Ka yi mu'amala da mutane da abin daya bayyana agaresu, kabar abin daya kasance na boye

a garesu, ga ubangijinsu (Allah Madaukaki)

9. Wanda ya bi Manzon Allah (SAW) ya bi Allah (SWT) Wanda ya sa ba ma manzon Allah

(S.A.W.) ya Saba ma Allah (SWT)

10. Allah (SWT) Yana tare da mu a ko ina, da ko da yaushe. Don haka muji kunyarsa (Mu ji tsoronsa)

11. Ilimi na kwarai, shi ne wanda aka yi aiki das hi.

12. Imani yana daduwa (karuwa), kuma yana raguwa. Yana daduwa (karuwa) da yin da' a ga Allah (SWT)

13. Musulunci yana kira zuwa ga tsarkake zuciya da tsarkake jiki.

14. Cikakkiyar sallah ta mumini, tana haskaka masa duniya da lahira.

15. Dukiya bata raguwa, saboda yin sadaka.

16. Rayuwarmu kasuwanci ne, wanda yaci riba, yaci riba.

Wanda yayi asara, yayi asara. Allah

(SWT) ya datar damu da cin riba, ya tsare mu da yin asara.

17. Biyayya ga Allah (SWT) baya amfanar da Allah, saidai ya amfanar da mai yi. Haka mai

Sabon Allah (SWT) baya cutar da Allah, sai dai ya cutar da mai yi.

18. Kada ka yawaita yin Magana, kada ka yi furuci da abinda ba ka sani ba.

19. Ka kasance da 'yan uwanka, kan bukatansu sun buktanka.

20. Ka kasance a duniya kamar bako, ko matafiyi.

21. Wanda yake da hankali da hikima, shi ne mai amfani da dammar day a samu, misali: ilimi,

dukiya, shugabanci, da sauransu.

22. Lafiyarka damarka ce domin ka yawaita yin ibada.

23. Yana daga cikin wadanda Allah (SWT)

ya fi so, wanda mutane bsuke amfana das hi.

24. Dan Adam baya zama kamili (cikakke) sai ya sami karfi biyu: **1-** Karfin ilimi. **2-** Karfin

Jiki (Domin bautama Allah)

25. Da mutuwa da tsufa suna muhawara sai mutuwa tace ma tsufa: "Kin ga 'yan Adam, sai na

Bisu da dai-dai na dauke su". Sai tsufa tace: "Da zaki barmini su ('yan Adam) da kinga

Yanda zan mayar da su.

26. Manyan abubuwa hudu (4) masu cike da wa'azi na gabanmu:

1- Mutuwa.

2- Kabari.

3- Hisabi.

4- Gidan Rahama ko gidan azaba.

Allah (SWT) ya datar da mu da gidan Rahama

Ya tsaremu daga gidan azaba.

27. Cin halal yana daga cikin sharuɗɗan karban

addu'a. Allah (SWT) ya azurtamu da cin halal.

28. Aikata abin da ake shakka, yana kai mai yinsa zuwa ga kuskure.

29. Yana daga tawayar imanin wanda baya son alkhairi gad an uwansa.

30. Yana daga kyawawan halayen musulmi ya yawaita yin shiru, ya karanta yin Magana.

31. Yin fushi mara kyau, wata cuta ce dake kai mai yin laifi da yin nadama.

32. Yana daga abin da musumunci yake so, ka yafe ma wanda yayi maka laifi.

33. Ka yi ma kanka hisabi, kafin ai maka (Ka kula da laifin da kake yi)

34. Mutum bai mallaki wani amfani ba, ko akasi said a ikon Allah (SWT)

35. Ka ambaci Allah (SWT) lokacin tsanani.

36. Jin kunya na daga cikin halaye masu kyau na musulmi.

**Malam Aliyu
Abdullahi Rahama**

**Headmaster
Islamiyya Primary
Section**

LABARIN ABOKAI BIYU MASU LALURAR KUSUMBI

Wasu abokai biyu masu lalurar kusumbi shekarunsu goma sha uku-uku. Suna kwana a daki daya, wata rana da daddare bayan sun kwanta, sai daya yaji yanajin fitsari, sai ya tashi ya fita yin fitsarin a waje. Bayan ya gama, sai ya ga yara biyu kamar girmansa, ashe yaran Aljannu ne a siffar mutane. Sai suka rike shi, suka ce suyi wasa. Sai ya gaya masu yana da lalurar kusumbi, sai suka ce masa zasu cire masa, idan sun gama wasa, sai su mayar masa. Da yaga sun cire masa sun fara wasan, sai ya yi wub ya gudu daki ya kulle kofa.

Da yaran Aljannun a siffar mutane, suka ji haushi, suka ce ai gobe zai dawo sai sun mayar masa da kusumbinsa. Da gari ya waye, sai said an uwansa yaga ya mike sak, ba kusumbin. Da ya tambayeshi abin da ya faru, sai ya gaya masa abin da ya faru, Dan uwansa yace shima gobe zai fita da daddare su cire masa kusumbinsa, shima ya huta. Dan uwansa ya ba shi shawara, kada yaje su kamashi, domin shima gudu yayi.

Da dare yayi, sai dan uwan ya fita fitsari, domin shima a cire masa kusumbin. Da ya gama fitsarin sai ga yaran Aljannun nan na jiya a siffar mutane. Da ganinsa, sai suka kamashi, suka ce dama jiya ka gudu, gashi yanzu mun kama ka. Sai suka manna masa kusumbin dan uwansa da suka cire jiya akan nashi, ya zama mai kusumbi tudu biyu. Yayi kuka da nadama. Ya tafi daki da kusumbi tudu

biyu. Dan uwansa ya tausaya masa, sannan ya cigaba da taimaka masa kasancewansa ya sami lafiya, baya tare da kusumbi kuma.

DARUSSAN DA KE CIKIN LABARIN

1. Zama mutum daya ba bu dadi a rayuwa.

2. Allah (SWT) Yana jarabtan bayinsa.

3. Idan an baka shawara, ka duba yiwuwar aiki da ita.

4. Idan dan uwanka ya sami lalura, ka taimaka masa.

5. Kada ka ce sai ka sami abin da wani ya samu.

6. Idan Allah (SWT) ya dora maka lalura kayi hakuri.

7. Inda wani yayi rawa aka yi masa kyauta, idan wani yayi a gurin duka za bayi masa.

**Malam Aliyu
Abdullahi Rahama
Headmaster
Islamiyya Primary
Section**

صفات المعلم المؤثر

كلّ معلّم له خصائص وصفات المعلمين إلا أن هناك قدرًا من الخصائص والصفات المشتركة تجمع بين المعلمين المؤثرين تكون ذات أثر فيما يحمله طلابهم عنهم من تصورات وأفكار، ومن هذه الصفات البساطة والحيوية والخماسة والعدل والأمانة والقطبة والقدرة والكفاية في العمل والإنجاز.

الطارئة واتخاذ القرار المناسب في الوقت المناسب وعاملا على تطوير أدائه باستمرار.

١- كيف تتعامل مع أخطاء طلابك؟

لا ينبغي أن تتخذ الأخطاء التي يقع فيها الطلاب ذريعة لعقابهم بأيّ شكل العقاب. فالخطأ قد

يكون وسيلة تكشفها قصورًا في المادة التعليمية.

٢- كيف تصحّح الإختبارات؟

وهذا النوم من المعلمين يكون عادة متمكنا من مادة التي يدرسها قادرًا على مواجهة المواقف

استخدم قلمًا مغاير للأقلام الطلاب، لا تنظر لاسم الطالب أثناء التصحيح حتلا

فَضْلُ السَّلَامِ

يتأثر.

٣- كيف تستخدم الوسائل
قال رسول الله ﷺ: لما خلق الله

تعالى آدم ونفخ فيه الروح عطس
فقال: الحمد لله، فحمد الله بإذنه
تبارك وتعالى، فقال له ربُّه: رحمك للتدريس لست بدلاً

الله يا آدم، فقال له يا آدم، اذهب إلى
أولئك الملائكة إلى ملائمتهم جلوس،
فقل السلام عليكم، فقالوا: وعليك
السلام ورحمة الله وبركاته، ثُمَّ رَجَعَ

إِلَى رَبِّهِ فَقَالَ: إِنَّ هَذِهِ تَحِيَّتُكَ وَتَحِيَّةُ
بَيْنِكَ بَيْنَهُمْ.

٤- لماذا يوصي بتحضير الدرس؟
إنَّ المعلم الناجح يولي تحضير
الدرس عناية خاصة، لأنَّ ذلك
يساعد على اكتساب

فكان أول كلمة نطق بها آدم عليه
السلام هي "الحمد لله" وأول كلمة
علَّمه ربُّه هي "السلام عليكم"
فخاطب بها الملائكة الزكية فرثوا
عليه التحية، وقال له الله سبحانه
وتعالى: "إن هذه تحيتك وتحية بنيك
بينهم".

ثقة طلابه واحترامهم له ويمنع
المعلم الثقة بنفسه ويحميه من
النسيان ويجنبه

التكرار.

أبو فوزان زبير صالح

نائب المدير

فهي تحية أهل الإسلام، هي اسم من
أسماء الله السَّلام، هي تحية الأنبياء
والملائكة الكرام، هي الطريق
الأسهل إلى دار السَّلام .. فلا جنَّة
إلا بإيمان، ولا إيمان إلا بمحبة، ولا

وقيل: قد قدم رسول الله، قد قدم محبةً إلا بسلام، قَالَ رَسُولُ اللَّهِ - رسول الله، قد قدم رسول الله، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "والذي فجئتُ في الناس لَأَنْظُرَ، فَلَمَّا تَبَيَّنْتُ نَفْسِي بِيَدِهِ لَاتَدْخُلُوا الْجَنَّةَ حَتَّى وَجْهَهُ عَرَفْتُ أَنْ وَجْهَهُ لَيْسَ بِوَجْهِهِ تَوَمَّنُوا وَلَا تَأْمَنُوا حَتَّى تَحَابُّوا، أَوْلَا كَذَّبَ، فَكَانَ أَوَّلَ شَيْءٍ سَمِعْتَهُ تَكَلَّمَ أَدْلُكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ بِهِ أَنْ قَالَ: "يَأْيُهَا النَّاسُ أَفْشُوا؟، أَفْشُوا السَّلَامَ بَيْنَكُمْ". والمحبة بين السلام، وأطعم الطعام، وصلوا الناس في الدار الفانيّة، هي من نعيم الأرحام وصلوا بالليل والناس نيام، الجنّة في الدار الباقيّة، قَالَ عَزَّ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ. -الله أكبر- فبدأ (وجلّ) **وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ رَسُولِ اللَّهِ ﷺ بِإِفْشَاءِ السَّلَامِ قَبْلَ غَلِّ إِخْوَانًا عَلَى سُرُرٍ مُّتَقَابِلِينَ (** إطعام الطعام وصلة الأرحام وصلاة [الحجر: 47]، فَنَزَعَ الْغَلَّ، وَقَوَّيْتَ الْقِيَامَ. إن السَّلَامَ من أفضل شعائر الأخوة، وانتشرت المحبة، فكمّل الإسلام، لأنّه شعار التواضع والحبّ النعيم.

بين أفراد الأمة، الغني والفقير، والعربي والأعجمي، والكبير والصغير، عَنِ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ-، أَنَّ رَسُولَ اللَّهِ ﷺ، مَرَّ عَلَى غُلَمَانٍ فَسَلَّمَ عَلَيْهِمْ،- تواضعا منه عليه الصلاة والسلام- وأنت ترى أثر السَّلَامِ ظاهراً إذا

سلمت على طفلٍ صغيرٍ، وعلى ولذلك كان أول ما دعى إليه رسول عاملٍ فقيرٍ، كيف يفرحون به أشدُّ الله صلى الله عليه وسلم، عندما من فرحهم بالمال، بل ينظرون إليك وصل إلى المدينة، هو إفشاء السَّلَامِ، أحياناً نظر تعجبٍ، لقلّة من يُسَلِّمُ يقول عبد الله بن سلام رضي الله عنه: لما قدم رسول الله صلى الله عليهم،

عليه وسلم المدينة انجفل الناس قبله،

والسلام عباد الله هو حق واجب وعن الطُّفَيْلِ بْنِ أَبِي بْنِ كَعْبٍ لأخيك المسلم، عن أبي هريرة رضي الله عنه، قال رسول الله صلى الله عليه وسلم: "حق المسلم على المسلم إلى السوق، قال: فإذا غدونا إلى سبت". ومنها: "إذا لقيه فسلم عليه". السوق لم يمرَّ عبدُ الله بنُ عمرَ على وراه مسلم. وعلى من سلم عليه أن سقاطَ ولا صاحبِ بيعةٍ ولا مسكينٍ يرُدُّ بمثلها أو أحسن منها، كما قال ولا أحدٍ إلا سلم عليه. فسأله الطفيل تعالى: " **وَإِذَا حَبِيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا**".

عباد الله إن السلام له فضل كثير منها: وعن سهل بن حنيف رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " **مَنْ قَالَ: السَّلَامُ عَلَيْكُمْ، كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ، وَمَنْ قَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، كُتِبَتْ لَهُ عَشْرُونَ حَسَنَةً، وَمَنْ قَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، كُتِبَتْ لَهُ ثَلَاثُونَ حَسَنَةً**".

فَتَبَسُّمُكَ فِي وَجْهِ أَخِيكَ صَدَقَةٌ ، وصافحةُ بحرارةِ المحبوبِ، تتساقطُ الذُّنُوبُ، قال عليه الصلاة والسلام: " **إِنَّ الْمُؤْمِنَ إِذَا لَقِيَ الْمُؤْمِنَ فَسَلَّمَ عَلَيْهِ، وَأَخَذَ بِيَدِهِ فَصَافَحَهُ، تَنَاطَرَتْ خَطَايَاهُمَا كَمَا يَتَنَاطَرُ وَرَقٌ**

ففيه من إظهار المحبة والود بين المسلمين والرفق فيما بينهم. وقول أمين خلف الإمام لما علموا من فضلها وبركتها،

الجنة، فرفعوا رءوسهم، فإذا الجبارُ
جلَّ جلاله وتقدَّستُ أسماؤه، قد
أشرق عليهم من فوقهم، وقال يا أهلَ
الجنة سلام عليكم، فلا تُردُّ هذه
التحيةُ بأحسنَ من قولهم: اللهم أنت
السلام، ومنك السلام، تباركت يا ذا
الجلال والإكرام... قال الله
تعالى: "تحيتهم يوم يلقونه سلام وأعدَّ
لهم أجرًا كريمًا".

وهي التَّحِيَّةُ التي يستقبلُ بها
الملائكةُ أهلَ الجنةِ فقال تعالى: "
وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ
زُمُرًا حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ
أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ
طِبِّئْتُمْ فادخلوها خالدين". والسلام
هي تحيةُ أهلِ الجنةِ بينهم، قال
تعالى: "دعواهم فيها سبحانك اللهم
وتحيتهم فيها سلام وآخر دعواهم أن
الحمد لله ربِّ العالمين".

أبو خديجة مختار إبراهيم
أب الفصل: الصف الثالث المتوسط

النصيحة على طلب العلم الدين وثقافته

وأما أعظمُ سلامٍ، وأكملُ سلامٍ،
والحمد لله الذي خلق الإنسان واللغات
واضع الألفاظ للمعاني، بحسب ما
اقتضاه الحكمة البالغات، الذي علم موعداً، حتى إذا استقرت بهم
آدم الأسماء كلها وأظهر بذلك شرف
العلم وفضائله .

والصلاة والسلام على سيدنا محمد
أفصح الخلق، لساناً وأعربياً، وعلى
آله وصحبه أكرم بهم أنصاراً
وأعواناً .

نادى المنادي: يا أهلَ الجنةِ إن لكم
عندَ اللهِ موعداً يُريدُ أن يُنجِزَكموه،
فيقولون: ما هو؟، ألم يُبيِّضْ
وجوهنا، ويثقلَ موازيننا، ويدخلنا
الجنةَ، ويزحزحنا عن النَّارِ؟، فبينما
هم كذلك إذ سطعَ لهم نورٌ أشرقَتْ له

عليه وسلم بشكوة أن بطن أخيه أما بعد:
يؤمله ، فأمره ﷺ أن يعطي أخيه
عسل ، لعل يبرئ مرضه ، الذي سماه
"طب النبوي " سنجد كثير من
أدوات الأمراض .

وأما التربية كانت في الإسلام كحياة
الإنسان :

فقد كان ﷺ قام بتربية حميدة ، وهكذا
يرب الناس على تربية الصحيحة
الإسلامية وبذلك

نعرف أن كل علم من علوم الثقافة ،
كله جاء في الكتاب الله والسنة
النبوية
كان نحتاج إليه ، كعلم اللغات
والحساب والطب والحاسوب
والزراعة والتربية وغير ذلك من
العلوم الثقافة .

فعلى ذلك ينبغي لمسلم أو المسلمة أن
يطلب علم الدين الإسلامي وعلم
الثقافة .

نسأل الله تعالى أن ينفعنا بعلم نافع
أمين والسلام عليكم ورحمة الله
وبركاته

أبو محمد : أستاذ محمد الثاني شعيب

فقد كان في العصر رسول الله
ﷺ حين بعثه الواحد من أصحابه إلى
أن يتعلم لغة اليهود وقد ذهب ذاك
الصحابي وتعلم عليه بإذن الرحمن
عز وجل ، ثم علم الحساب كما جاء
في كتاب الله تعالى { فَسَوْفَ يُحَاسَبُ
حِسَابًا يَسِيرًا }

المدير الإمتحانات المختبي

وكذلك علم الطب هناك واحد من
الصحابية جاء إلى النبي صلى الله

آدابُ الدُّعَاءِ

٣- الجزم في الدعاء واليقين ١- الإخلاص النية، لقوله صلى الله
بالإجابة. فعن عبد الله بن عمرو صلى الله وعليه وسلم: "إنما
رضي الله عنه، قال الأعمال بالنيات وإنما

رسول الله ﷺ: "ادعو الله وأنتم لكل امرء
موقنون بالإجابة" أخرجه مانوى.....". رواه
الترمذي. البجاري ومسلم.

٤- الإلحاء في الدعاء وعدم الإستعجال ، وعن أبي هريرة
رضي الله عنه أن رسول
٢- وأن يبدأ بحمد الله والثناء عليه
ويختتم بالصلاة على النبي صلى الله
عليه وسلم،

الله صلى الله عليه وسلم قال: "روى أبو داود عن فضالة بن
عبيد رضي الله عنه، قال : سمع
رسول الله
يُستجاب لأحدكم ما لم يُعجل،
يقول: قد دَعَوْتُ ربي

فلم يستجب لي". متفق عليه.
٥- حضور القلب عند الدعاء.
عليه وسلم رجلا يدعو في
صلاته، لم يمجد الله تعالى، ولم
يصل على النبي

٦- خفض الصوت في الدعاء بين
المخافة والجهر، إن الله تعالى قد
أثنى على نبيه
فقال رسول الله صلى الله
عليه وسلم: عجل هذا، ثم دعاه فقال

له - أو لغيره- إذا صلى أحدكم
زكرياء عليه السلام في لقرآن فليبدأ بتمجيد ربه جل وعز، والثناء
الكريم فقال:
عليه ثم يصلي

"ذِكْرُ رَحْمَتِ
ربك عبده زكريا* إذ نادى ربه
ثم يدعو بما
شاء". رواه الترمذي.
نداءً خفياً*.

واحدة، لأنك تسأل وهاباً ٧- الإعراف بالذنب والإستغفار
كريماً يعطي بلا حساب، فقد رَوَتْ منه، والإعراف بالنعمة وشكر الله
أم المؤمنين عائشة عليها.

رضي الله عنها أن النبي ٨- وقد يستحب أن يَسْتَقْبِلَ الداعي
صلى الله عليه وسلم قال: "إذا سأل القبلة.

أحدكم فليكثر فإنما ٩- ورفع اليدين عند الدعاء، فقد

يسأل ربه." رواه بن حبان. ثبت أن النبي صلى عليه وسلم كان

يرفع يديه عند ١٢- التضرع والخشوع وعدم

الإعتداء، فقال تعالى: " ادعوا ربكم

تَضَرُّعًا وَخَفِيَّةً إِنَّهُ

١٠- الدعاء في الرخاء والشدة وقد

لا يحب المعتدين* وقد ثبت عن أمرنا رسول الله ﷺ أن نكثر

عبد الله بن مغفل أنه سمع ابنه سؤال الله في الرخاء ليعرفنا

يقول: اللهم إني في الشدة، قال ﷺ: " تعرف إلى الله

أسألك القصر الأبيض عن في الرخاء يعرفك في

يمين الجنة إذا دخلتها، فقال: أي الشدة. وقديماً قال الشاعر:

بني سل الله الجنة

صلى وصام لأمر كان

وتعوذ بالله من النار، فإني يطلبه *** فلما قضى الأمر فلا

سمعت رسول الله ﷺ يقول: إنه

صلى ولاصام

سيكون في هذه الأمة قوم ١١- الإكثار والتكرار أثناء الدعاء،

يَعْتَدُونَ في الطهور الدعاء". إذا سألت الله فلا تسأل شيئاً واحداً

١٣- الوضوء عند الدعاء إن تيسر ولا تسأله لمرة

ذالك يا رعاكم الله.

الْحِكْمَةَ آتِهِمُ الْحِكْمَةَ وَ فَصَلَ ١٤- التوسل بأسماء الله الحسنى
الخطاب.

اللَّهُمَّ عَلِّمُهُمْ مَا جَهِلُوا وَذَكِّرْهُمْ مَا نَسُوا وَافْتَحْ عَلَيْهِمْ مِنْ بَرَكَاتِ الْحَسَنِ فَادْعُوهُ بِهَا وَذُرُّوَالَّذِينَ
السَّمَاءِ وَالْأَرْضِ إِنَّكَ سَمِيعٌ يَلْحَدُونَ فِي أَسْمَائِهِ سَيَجْزُونَ مَا
مَجِيبٌ. اللَّهُمَّ أَسْأَلُكَ لَهُمُ التَّوْفِيقَ وَقُوَّةَ كَانُونَ يَعْمَلُونَ". (١٨٠ الأعراف)
الْحِفْظِ وَسُرْعَةَ الْفَهْمِ وَضِيَاءَ الدِّهْنِ وَكَانَ النَّبِيُّ ﷺ يَقُولُ فِي دَعَائِهِ
اللَّهُمَّ

كما جاء في الحديث
اجْعَلْهُمْ هُدَاةً مُهْتَدِينَ. اللَّهُمَّ حَبِّبِ الْمَشْهُورَ: "أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ
إِلَيْهِمُ الْإِيمَانَ وَزِينَهُ فِي قُلُوبِهِمْ وَكَرِهَهُ سَمِيتَ بِهِ نَفْسِكَ، أَوْ أَنْزَلْتَهُ فِي
إِلَيْهِمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ
وَاجْعَلْهُمْ مِنَ الرَّاشِدِينَ. اللَّهُمَّ حَسِّنْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ."
أَخْلَاقَهُمْ وَآمِلْ قُلُوبَهُمْ بِنُورٍ وَحِكْمَةٍ , رواه أحمد وابن حبان والحاكم.

اللَّهُمَّ طَهِّرْ قُلُوبَهُمْ مِنَ الرِّيَاءِ , اللَّهُمَّ
طَهِّرْ قُلُوبَهُمْ مِنَ النِّفَاقِ. اللَّهُمَّ حَصِّنْ
فُرُوجَهُمْ مِنَ الزُّنَا وَاللِّوَاطِ وَالسِّحَاقِ
وَكَلِّ جَرَائِمِ . اللَّهُمَّ اجْعَلْهُمْ حَفَظَةً
لِكِتَابِكَ وَسُنَّةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ. اللَّهُمَّ ارْزُقْهُمْ قَنَاعَةً وَالرِّضَا.

اللَّهُمَّ ارْزُقْهُمْ حُبَّكَ وَحُبَّ نَبِيِّكَ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ. وَحُبَّ كُلِّ عَمَلٍ
يُقَرِّبُهُمْ إِلَى حُبِّكَ. اللَّهُمَّ افْتَحْ عَلَيْهِمْ
أَبْوَابَ رِزْقِكَ الْحَلَالِ مِنْ وَسْعٍ
فَضْلِكَ وَكَفِّهِمْ حَلَالِكَ عَنْ حَرَامِكَ اللَّهُمَّ يَا مُعَلِّمَ مُوسَى عَلِّمُهُمْ، وَيَا
وَغْنِهِمْ بِفَضْلِكَ عَمَّنْ سِوَاكَ. اللَّهُمَّ مُعَلِّمَ سُلَيْمَانَ فَهِّمُهُمْ، وَيَا مُؤْتِ لُقْمَانَ

اللَّهُمَّ بَارِكْ لِأَوْلَادِي وَ
وَفَقِّهِمْ لِبَطَاعَتِكَ، وَارْزُقْنِي بِرَّهُمْ،
اللَّهُمَّ يَا مُعَلِّمَ مُوسَى عَلِّمُهُمْ، وَيَا
اللَّهُمَّ مُعَلِّمَ سُلَيْمَانَ فَهِّمُهُمْ، وَيَا مُؤْتِ لُقْمَانَ

نائب المدير قسم التحفيظ

دعاء الآباء إلى الأبناء في الصباح
والمساء

الفلق (١), قراءة سورة النَّاسِ جَنَّبَهُمْ رُفَقَاءِ السُّوءِ وَالْفَوَاحِشِ
(١) وَالْمِحَنِ. اللَّهُمَّ عَافِهِمْ فِي أَبْدَانِهِمْ

وَأَسْمَاءِهِمْ وَأَبْصَارِهِمْ وَأَنْفُسِهِمْ
وَجَوَارِهِمْ يَا أَرْحَمَ الرَّاحِمِينَ.

المعلمة فاطمة يوسف

قسم الروضة الأطفال

قراءة آية الكرسي (١), قراءة

سورة الإخلاص (١), قراءة سورة

بعض أسماء الصحابة النبي صلى الله عليه وسلم ولقبهم رضي الله عنهم.

اللقب	الاسم	رقم
الصدّيق	أبو بكر بن أبي قحافة رضي الله عنه	١
الفاروق	عمر بن الخطّاب رضي الله عنه	٢
ذو النّورين	عثمان بن عفّان رضي الله عنه	٣
أبو تراب	عليّ بن أبي طالب رضي الله عنه	٤
أسد الله وسيّد الشهداء	حمزة بن عبد المطلب رضي الله عنه	٥
شاعر النّبيّ (صلى)	حسّان بن ثابت رضي الله عنه	٦
مؤدّن الرسول (صلى)	بلال بن رباح رضي الله عنه	٧
سيف الله المسلول	خالد بن الوليد رضي الله عنه	٨
كاتب الوحي	معاوية بن أبي سفيان رضي الله عنه	٩
خادم الرّسول (صلى)	أنس بن مالك رضي الله عنه	١٠
أعلم الأمة بالحلال والحرام	معاذ بن جبل رضي الله عنه	١١
كاتب النّبيّ (صلى)	زيد بن ثابت رضي الله عنه	١٢
صاحب سرّ النّبيّ (صلى)	خديفة بن اليمان رضي الله عنه	١٣
راوي السنّة و محدث الصّحابة	أبو هريرة عبد الرّحمان بن صخر رضي الله عنه	١٤
أول صادق بالقرآن	عبد الله بن مسعود رضي الله عنه	١٥
زعيم المعارضة وعدوّ الثّروات	أبو ذرّ الغفاري رضي الله عنه	١٦
أمين هذه الأمة	أبو عبيدة بن الجراح رضي الله عنه	١٧
ما يبكيك يا أبا محمد؟	عبدالرحمان بن عوف رضي الله عنه	١٩
الحبّ ابن الحبّ	أسامة بن زيد رضي الله عنه	٢٠

ساقى الحرمين	العبّاس بن عبد المطّلب رضي الله عنه	٢١
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أبو محمد : أستاذ محمد الثاني شعيب

حليمة سعيد مرتضى

المدير الإمتحانات المختبي

الفصل السادس الإبتدائي

أحلى الحكايات

رجل ومعشوقته

قال الأصمعي: خرج الحجاج فلقي رجلا فقال: كيف سيرة الحجاج فيكم؟ فشمته أقبح من شتم الذي يسمع حتى أغضبه فقال: أتدري من أنا؟ قال: ومن عسيت أن تكون؟ قال: أنا الحجاج.

قال رجل لمعشوقته: أعطيني خاتمك فقالت: خاتمي من ذهب أخاف أن تذهب, ولكن خذ هذا العود لعلك أن تعود.

حواء زبير صالح

الفصل الرابع الإبتدائي

جُحَا وَ جَارِهِ

قال: أو تدري من أنا؟ قال: ومن أنت؟ قال: أنا مولى بني عامر, أجن في الشهر مرتين هذه إحداهما فضحك وتركه.

طلب جار جحا أن يعيره حبلًا فدخل داره, ثم عاد فقال له: إنّ الحبل مشغول لأنّ أهل البيت نشروا عليه دقيقًا. فقال الرجل: وهل ينشر الدقيق على الحبل؟ فأجابه جحا: سبحان الله إذا كنت لا أريد إعارة الحبل أقول: نُشِرَ عليه الدقيق. وسيلة عيسى

حمدان زبير صالح

الصف الأول المتوسط

جُحَا وَ رَئِيسِ الحَرَّاسِ

خرج جحا في منتصف الليل يدور في الشوارع, فصادفه رئيس الحراس, وسأله على أيّ شيء تفتش في الشوارع بمنتصف الليل؟ فأجابه: هرب نوم وأنا أفتش عليه.

الصف الثالث

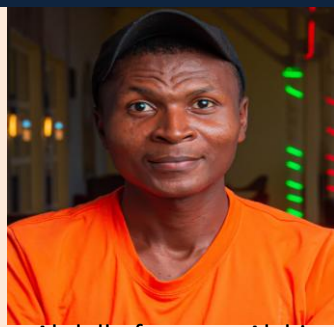
الثانوي



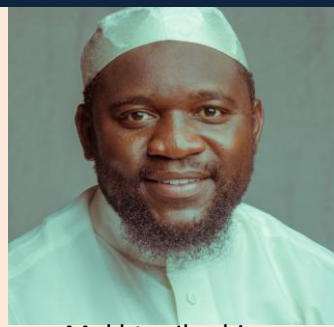
HFI MEDIA CREW



Abdulrazak Musa Tayyib
Head of Visuals



Abdulhafeez aaaaAlabi
IT Technician



Mukhtar Ibrahim
Program Coordinator



Auwal Saleh Lawal
Social Media Manager



Umar Sani Na-Allah
Asst. Social Media Manager



Ibrahim Jamaica
Asst. Photographer



Nussaiba Usman
Asst. Anchor



Sani Garba
Asst. Videographer

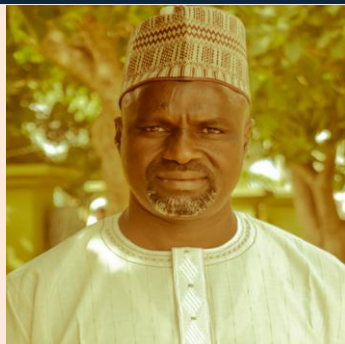
PTA EXCECUTIVES



Alh. Aliyu Salihu
PTA Chairman



Alh. Abdulrahman Mainasara
Vice Chairman



Alh. Abubakar Mati Bello
Auditor



Mal. Sa'idu Murtala
Principal



Mal. Aliyu Abdullahi Rahma
HeadMaster



Mal. Nuhu Sani Amaru
Asst. HeadMaster



Mal. Auwal Umar Mukhtar
Tahfeez Coordinator



Mal. Abdulrahman Bala
Secretary

PTA EXCECUTIVES



Mal. Fatima Yusuf
Member



Dr. Rabi Hamidu
PRO



Haj. Habiba Bawa
Financial Secretary

40 BENEFITS OF SENDING SALLAH UPON THE PROPHET (صلى الله)

- 1- Following the command of Allah.
- 2- Conformity with Allah sending blessing upon him.
- 3- Conformity with angels sending blessings.
- 4- Receive 10 blessings from Allah.
- 5- Ten levels are raised for the servant.
- 6- Ten good deeds are written for the servant.
- 7- Ten sins are erased from the servant's record.
- 8- Du'a is accepted if preceded with salah on the prophet (صلى الله)
- 9- Intercession of the prophet (صلى الله)
- 10- A means for forgiveness of sins.
- 11- Allah will suffice the servant.
- 12- Closeness to the prophet (صلى الله) on the Day of Judgment.
- 13- Reward of charity.
- 14- A means of the fulfillment of your needs.
- 15- Allah and his angels send blessing upon the servant.
- 16- A means of cleaning and purification.
- 17- Glad tidings of paradise before death.
- 18- Protection from the terrors of the Day of Judgment.
- 19- The prophet (صلى الله) responds to him.
- 20- A means for the servant to remember what he has forgotten.
- 21- A means of blessings on the gathering and lack of regret on the hereafter.
- 22- A means of repel poverty.
- 23- It repels the description of being a miser.
- 24- Protection from the prophet (صلى الله) curse.
- 25- Leads to the path towards paradise.
- 26- A protection from the stench of a gathering where Allah and its prophet (صلى الله) are not mentioned.
- 27- It completes speech after Allah's praise.
- 28- Abundance of light on the surat.
- 29- Protection from hardness of the heart.
- 30- Allah bestows favorable praise upon the servant.
- 31- A source of blessing for the servant himself.
- 32- A means of receiving Allah's mercy.
- 33- A means to continuously love the prophet (صلى الله).
- 34- A means of guidance and a living heart.
- 35- A means of the prophet (صلى الله) continuously loving the servant.
- 36- The servant's name is presented to the prophet (صلى الله).
- 37- The servant's feet will be on the salat.
- 38- The servant fulfils a small portion of the prophet's right.
- 39- Comprises gratitude to Allah.
- 40- It is a du'a.

Adopted from Jala al-Afham

by Ibn Qayyim رحمه الله

Compiled in the book of Daily Adhkar

By Fauzan Zubairu Saleh

Post Basic Three (SIS 3)

THE DIFFERENCES AND RELATIONSHIP BETWEEN HADITH AND SUNNAH.

1- What is Hadith?

Hadith (usually translated as "Traditions") means saying, or a report or story of something that happened. In Islam usage it refers to report of what the prophet [S.A.W.] said or did, or of his reaction to what others said or did which came to notice.

2- What is Sunnah?

Sunnah refers to the practice of the prophet [S.A.W.], action he was in the habit of doing, or his ways of doing things, his way of life.

RELATIONSHIP BETWEEN HADITH AND SUNNAH.

The usual source of information about the sunnah is the reports in the Hadith generally speaking, a Hadith could be on any topic, referring to moral conduct, current events, historical events, future events, the next world, legal ruling, and other topics.

A sunnah however, should be related to moral conduct or behavior of some sort. For example, the following Hadith provide us with a sunnah!

It was related by Anas [R.A] that the prophet [S.A.W.] would pass children and wishes them peace (Bukhari and Muslim)

It is therefore sunnah when passing children to greet them.

By my father and my mother! I never saw a teacher either before or after him, who taught better than the prophet [S.A.W.] By Allah! He never looked severe, nor chastised, nor reviled. (Muslim, Abu Da'ud and Nisa'i)

It is therefore sunnah for a teacher, to avoid severity and harshness towards those he teaches. However, the following Hadith does not yield / contains any sunnah; It was related by Abu Hurairah that prophet [S.A.W.] said: "The best of you in (the days of) ignorance is the best of you in Islam when they understand. (Bukhari and Muslim)

We learn something from the Hadith but it does not necessarily contain a rule of behavior or moral conduct. It is therefore a **Hadith** but not a **Sunnah**. However, because so many Hadith do relate directly or indirectly to behavior and moral conduct, the names Hadith and Sunnah have been used virtually interchangeably.

Salma Adam

Basic Nine (JIS Three)

KNOWLEDGE (الْمَعْرِفَةُ)

المعرفة هي القوة القصوى التي يمكن أن تحول حياتنا بطرق لم تكن تتخيلها إنما المفتاح الذي يفتح أبواب الفرح والنمو والنجاح كما عرفت أكثر كلما أدركت مدف قدرتك على تحقيق الكثير.

Translation:

Knowledge is the ultimate power that can transform our life in ways we never thought possible. It is the key that unlocks the doors of opportunity growths and success. The more you know the more you will how much you are capable of achieving.

١- قال الله تعالى: " يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا

تَعْمَلُونَ خَبِيرٌ." {سورة المجادلة: ١١}

"Allah will raise those who were given knowledge by degrees. And Allah is acquainted with what you do." {Mujadalah: 11}

٢- قال الله تعالى: " قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ." {سورة الزمر: ٣٩}

"Say are those who know equal to those who do not know? Only they will remember (who are) people of understanding." {Az-zumar: 39}

٣- قال الله تعالى: " يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ." {سورة البقرة: ٢٦٩}

"He granted wisdom to whom He pleased; and he to whom wisdom is granted receive indeed a benefit overthrowing: but none will receive admonition but men of understanding. {Baqara: 269}

بعض من الأحاديث النبوية عن المعرفة:

١- طلب المعرفة {Seeking Knowledge}

قال رسول ﷺ: "طلب العلم فريضة على كل مسلم." رواه ابن ماجه

"Seeking knowledge is an obligation upon every Muslim." {Sunan ibn Majah

٢- تفوق العالم {Superiority of a scholar}

قال رسول ﷺ: "فضل العالم على العابد كفضلي على أدناكم."

{جامع الترمذي}

"The superiority of a scholar over the worshiper is like my superiority over the last of you."

{Jami'ut-Tirmidhi}

٣- أهمية طلب العلم {Importance of seeking knowledge}

قال رسول ﷺ: "من سلك طريقا يلتمس فيه علما سهل الله له طريقا إلى الجنة."

"Whoever follows a path in the pursuit of knowledge Allah will make a path to paradise easy for him." {Sahih Muslim}

اللهم بارك لنا واهدنا في رحلتنا لطلب العلم والحكمة. آمين يا رب العالمين.

Bilkisu Adam Abdullahi

Post Basic Three (3)

WHAT IS DU'A?

Du'a is a whispering conversation with ALLAH [S.W.T.] our creator. Lord and sustainer. We ask him because only he can give us what we need. He has power over everything whilst we have none. His knowledge encompasses everything whilst we know little. He is the lord and we are his slaves.

The messenger of Allah said: "There is nothing more honorable to Allah than du'a". He also said:

“Allah is angry with his savant’s those who do not make du’a to him.”

(Tirmidhi)

Du’a is truly a gift and should form an inseparable part of our lives.

We can ask Allah instantly, anywhere any time. This intimacy and bond that we share is out lined in the ayah: “When my servant asks you about me, truly “I am near I answer the call of the caller when the calls on me.” Imam Ahmad رحمه الله was asked: “What is the distance between us and our creator? He replied: “A sincere du’a from a sincere heart.”

SOME DU’AS FROM THE HOLY QUR’AN.

- 1- “رَبِّ إِنِّي بِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ.” {سورة القصص: ٢٤}
- 1- “My lord! Truly I am in (desperate) need of any good which you may send to Me.” (Suratul-Alqasas: 24)
- 2- “رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ.” {سورة العنكبوت: ٣٠}
- 2- “My lord! Support me against the people who spread corruption.” (Suratul- Ankabut: 30)
- 3- “رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ.” {سورة التحريم: ١١}
- 3- “My lord! Build for me near you a house in paradise.” (Suratul-Tahrim: 11)

SOME DU’AS FROM THE SUNNAH.

- 1- “اللَّهُمَّ إِنَّكَ عَفُورٌ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي.” {رواه الترمذي}
- 1- “O Allah you are the ever par doing the generous you love to pardon so Pardon me.” {Tirmidhi}
- 2- “اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ.” {رواه الطبراني}
- 2- “O Allah forgive the believing men and the believing women.” {Attabarani}
- 3- “اللَّهُمَّ إِنِّي أَسْأَلُكَ الْفِرْدَاوسَ أَعْلَى الْجَنَّةِ.” {رواه الترمذي}
- 3- “O Allah I beg you for al-firdaus the loftiest above the paradise.” {Tirmidhi}

Hamdan Zubairu Saleh
Basic Seven (JIS ONE)

WORK ETHICS & VALUES IN RELATION WITH TEACHING PROFESSION

Values refer to morals or professional standards of behaviors, values are ideals, beliefs and attitude held by individuals. Ethics are the application of value to individual behavior and action in management, ethics may be seen as the rules governing moral

conduct of the members of an organization without consistent predictable behavior.

Teaching as a noble profession has codes of conduct for teachers. Teachers must have a sense of confidence about the code of conduct of their job, teachers are recognized everywhere because they are involved in molding the lives of children, who will later become important and notable citizens in the society. They occupy the position of great honour and influences in their communities.

Professional teachers in the capacity as character molders are expected to meet some obligations.

- a- Teachers should seek to achieve the highest professional standards in their works and uphold the honour and integrity of the profession.
- b- Teacher should tender efficient and cost-effective professional service at all times.
- c- Teachers should evaluate periodically the learner’s performance and render all Professional assistance likely to enable learners to identify and excel in their skills.
- d- Teachers should be dedicated and faithful in all professional undertakings, being punctual, thorough conscientious and dependable.

Relationship with Colleagues

- a- Teachers should respect both senior and junior colleagues in all dealings by rendering help and assisting them to attain highest professional goals.
- b- The relationship among teachers should at all times be mutually beneficial and aimed at up lifting the profession to the highest level.
- c- Senior teachers should show self respect, conduct themselves in exemplary manner and strive to bring up junior colleagues professionally. At the same time junior teachers should have respect for their senior in both formal and informal contacts and show willingness to learn from them.
- d- Teachers should be honest, by demonstrating integrity in all contacts. They

should be trustworthy preserved confidence relate equally with all

colleagues irrespective of religious, culture, racial gender, political inclination e.t.c.

e- Teachers should not make derogatory remarks on one another or undermine the integrity of colleagues in any circumstance.

f- Teachers should not unduly advertise themselves in order to gain undue advantage over colleagues or to suggest that they possess extraordinary knowledge and skills which they do not actually have, instead they should seek assistance from colleagues in task beyond their management or professional ability when necessary and take delight in team work. Although, many teachers are familiar with work ethics, values and obligations of Teachers highlighted above, some are really discharging their duties, and respect constituted authority in accordance to the teachers' code of conduct, which is commendable. It is always sad and disheartening at times, when some individuals exhibit unethical behavior which is not respected of a teacher. Ranging from negligence of duty lack of commitment, inability to carry out their primary assignment as it is expected, insubordination or disrespect to senior staffs, impoliteness to colleagues, indiscipline, interference of higher authority to undermine disciplinary procedure, challenge or react negatively to the school authority when a policy is made or an instruction that will be of benefit to the student is given. Remember, we cannot be in the school if the students are not here. We are here purposely because of the students, we must obey school rules and regulations and not to do anything that will be to the detriment of the students. Always work and think how the students will progress and become important personalities in the society. By the time they pass out of the school.

We should be remembered for the quality education they acquired from us.

RELATIONSHIP BETWEEN STUDENTS AND TEACHER

The prime between the relationship of students and teachers is "education" impartingment of education and acquiringment of education and dispensingment of education, this group together under the relating status of student and teachers. Backgrounds of this principle are the following. Humility, sacrifice, faithfulness, love, obedience e. t. c.

1- Humility: As the taproot of all stances, teachers should behave himself to be

loved by his students, arrogant teachers ends up to be bald and bad at end. Arrogances itself as a mould to be initiated by his students.

The prophet {S.A.W.} Said in one of his hadith. " He shall not enter into paradise repeatedly thrice " who is he that shall not enter into paradise! Asked the sahaba's (companions) "oh noble prophet? The person with an atom of arrogance in his hearts as well as unwanted head of community and the person whose clothes drag on the ground after him. So any student esteeming him / her in equality deserves a good omen.

2- Sacrifices in order in order to nurture good maturation, teacher must scarify his time health, wealth, courage, and enthusiasm to foster good citizenly. As the student sacrifices his time to acquire the knowledge the teacher must be ready to

impact same for the multiplication of his knowledge so impacted has no end until the end of the world, so also his reward has no end. The prophet of Allah (May the peace and blessing of Allah be upon him) Says:

- a. Sacrify your youth before old age incapacities you.
 - b. Sacrify your lifetime before death overtakes you.
 - c. Sacrify your prosperity before austerity encroaches you.
 - d. Sacrify your health before illness befalls you.
- 3- Faithfulness: Teacher should be sure, steadfast and faithful. Teacher must be very impartial in case of religion, ethnicity sex, race e.t.c. teacher must not be carnally or obnoxiously flay to his duty.
- 4- Love: Teacher must imbibe with:
- a. Love to see the development of his / her student academically.
 - b. Love to see his /her student becoming what in life.
 - c. Love to see his student with good manner towards others.
 - d. Love to see his student behaving well in life.
- 5- Obedience: Teacher being the model worthy to be emulated by students must display his obedience to the authorities as well as nature. Punctually i.e. keeping to the times when to come when to leave and when for extra other activities.
- 6- Literary / development: Teacher must be skillful; some of Nigerian teachers are Monocaralaus having of field and remain contended with it rending them almost semi-illiterates.
- 7- Student delinquencies: Some teachers aid the social delinquencies I one way or the other knowing fully well the effect of such as cultism, drug addition, examination malpractice, certifiable ractheteering.
- 8- Parents: Parents must be so copious over their children at all times. What did he do in school, at home and other places, if need be. Cross check the children's conscience, ability and morality. Parents have more roles to play in nurturing good standard in the children because teachers stay with them few hours than the parents do.

Malama Fatima Yusuf

JOKES

Spelling Palaver

This brief conversation ensued in Junior's school:

Papa Junior: You sent my son away from school for not doing well!!! Why???

Junior's Teacher: He is not serious at all he can't even spell a simple word like "Lion".

Papa Junior: Hahaa!!! How could you have asked a small boy like Junior to spell? a whole "lion", when there are smaller animals like "mosquito".

Haraja Lawal

Basic Nine (JIS Three)

A TEACHER AND HIS FUNNY STUDENT.

Student: "Sir, can I ask a question?"

Teacher: "Yes!"

Student: "How do you put an elephant inside a fridge?"

Teacher: "I don't know."

Student: "it's easy; you just open the fridge and put it in. I have another Question!"

Teacher: "Okay ask."

Student: "How do you put donkey inside the fridge?"

Teacher: "Easy; you open the fridge and put it in."

Student: "No sir, you just open the fridge, take out the elephant and put it In.

Teacher: "Ooh.....ok!!

Student: "Let me ask another one question sir."

Teacher: "Okay go ahead."

Student: "If all the animals went to the lion's birth day party and one animal went missing, which one will it be?"

Teacher: "The lion of course! Because it will be planning for eaten all the Animals.

Student: "No Sir, it is the donkey because it's still inside the fridge."

Teacher: "Are you kidding me!?"

Student: "No sir, one last question."

Teacher: "Okay!"

Student: "If there's a river full of crocodiles and you wanted to cross, how would you cross?"

Teacher: "There's no way, I would need boat to cross."

Student: "No sir, you just swim and cross it because all the animals went tthe lion's birthday party including the crocodiles."

Teacher: "I have my own question, if all the student come to school except one person, who will be the person?"

Student: "No idea Sir..."

Teacher: "It's you, because you are on two weeks suspension for giving me headache...."

Halima Sa'id Murtadha

Basic Six (6)

I was in the classroom, and I asked Sani, do you know Hadithology, Fiqihology, Historyology or Arabicology? Sani replied "Do" to all the question then I said, you do not know anything in the earth you will die of illiteracy after a while. Mallam entered the classroom and asked me, do I know what is Biology, physiology and Geology? I replied "Do to the question? Then Mallam replied " Well I will bitology, slapology and punishology in your bodyology in the classroom so that you will cryology, then I asked Mallam, why he said gari have finish? Thanks.

Habib Abdulazeez

Basic Six(6)

NON ACADEMIC STAFF



Usman Ahmad
Admin Clerk



Mal. Mansur Muhammad
Mosque Attendant



Mal. Abdurrahman Umar Magayaki
Mosque Attendant



Mal. Maryam A. Usman
Cashier 1



Mal. Rukayya Idris
Cashier 2



Mal. Maryam Adam
Nanny



Mal. Hauwa'u Yakub
Nanny



Mal. Sa'adatu Sani
Nanny



Mal. Sahura Ibrahim
Nanny

ACADEMIC STAFF



Mal. Muhammad Sani Shu'aibu
Exam Officer



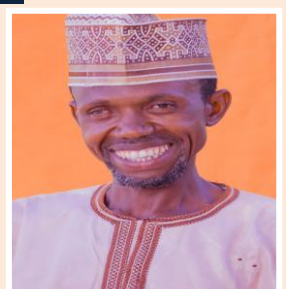
Mal. Muhammad S. Abdullahi
HOD Arabic Secondary



Mal. Muhammad I. Elayo
HOD Lower Basic



Mal. Abdulrahman Bala
HOD Tahfeez



Mal. Muhammad I. Elayo
HOD Lower Basic



Mal. Imran Garba Bukar
Teacher



Mal. Thabit Ibrahim
Teacher



Mal. Bashir Abubakar
Teacher



Mal. Bashir Lawal
Teacher



Mal. Abubakar M. Sani
Teacher



Mal. Usman Ibrahim
Teacher



Mal. Suleiman M. Ibrahim
Teacher



Mal. Hassan Yunusa
Teacher



Mal. Muhammad Rabi'u
Teacher



Mal. Aminu Lawal
Teacher



Mal. Yahuza Isa
Teacher



Mal. Abduljabbar U. Magayaki
Teacher



Mal. Bello Ibrahim
Teacher



Mal. Sadiq Muktar
Teacher



Mal. Nurudeen Ibrahim
Teacher



Mal. Musa D. Shu'aibu
Teacher



Mal. Auwal Garba Bukar
Teacher



Mal. Musa U. Magayaki
Teacher



Mal. Aishatu Usman
Teacher



Mal. Khadija Lawal
HOD Upper Basic

ACADEMIC STAFF



Mal. Jamila M. Sani
Teacher



Mal. Fatima Yusuf
Teacher



Mal. Yahanasu Abubakar
Teacher



Mal. Aishatu Lawal
Teacher



Mal. Jamila Mukhtar
Teacher



Mal. Zulaihatu Sulaiman
Teacher



Mal. Rabi'atu A. Isma'il
Teacher



Mal. Maryam M. Alkasim
Teacher



Mal. Maryam Abdussamad
Teacher



Mal. Nabila Aliyu
Teacher



Mal. Bilkisu Sa'id
Teacher



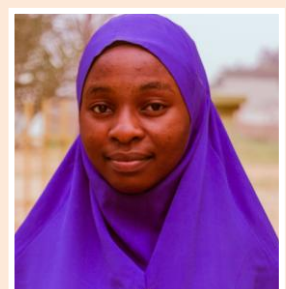
Mal. Aisha Hussain
Teacher



Mal. Hamdiyya Ja'afar
Teacher



Mal. Hubbah I. Sulaiman
Teacher



Mal. Suraiya A. Isa
Teacher



Mal. Hafsat M. Inuwa
Teacher



Mal. Rashida A. Tanko
Teacher



Mal. Habibah S. Muhammad
Teacher



Mal. Maryam Adam
Teacher



Mal. Fadila A. Isa
Teacher



Mal. Aisha A. Yunus
Teacher



Mal. Hussaina M. Sani
Teacher



Mal. Nana Firdausi Nuhu
Teacher



Mal. Amina A. Mu'azu
Teacher



Mal. Kausar Abdulleateef
Teacher



Malama Rahinatu Aliyu
Teacher

**ACADEMIC
STAFF**



Malama Khadija Saleh
Teacher

POST-BASIC 3 THANAWIYYA GRADUATES



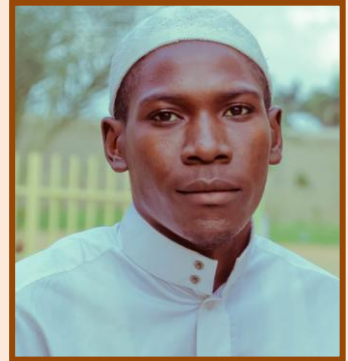
FAUZAN ZUBAIR SALEH



MUS'AB MUSTAPHA



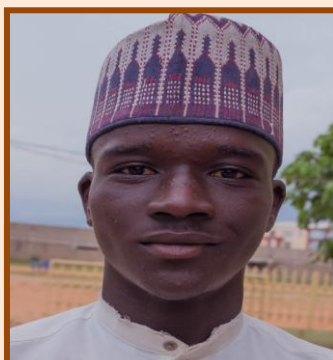
MUSTAPHA M. BELLO



SULEIMAN H. USMAN



SALAHUDEEN AMINU



YUSUF ALKASIM



AMINA A. ABDULLAHI



AISHA A. MATI



AISHA ISAH ZUBAIR



BILKISU A. ABDULLAHI



HALIMA A. ABDULLAHI



FATIMA MUSA

POST-BASIC 3 THANAWIYYA GRADUATES



NA'EEMATU HASSAN



RAHINATU SALMAN



WASILA ISAH

BASIC 9 MUTAWASSID GRADUATES



ABDULLAHI ALKASIM



ALIYU H. USMAN



AHMAD J. LAWAL



HUZAIFA I. KHALIL



IBRAHIM AHMAD



LAWAL S. ABDULLAHI



MUHAMMAD SALEH



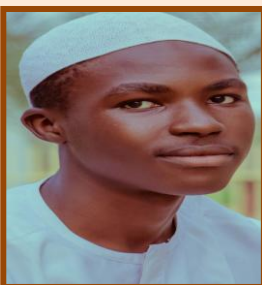
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NAJIBULLAH HASSAN



MUHAMMAD S. MOHAMMED



YAKUBU M. SULEIMAN



AISHA KABIR



AISHA SHU'AIBU



BILKISU MUSBAHU



FATIMA A. ISAH



FATIMA ADAM



FATIMA TASI'U



FATIMA UMAR



FIRDAUSI ZUBAIR



FAUZIYYA H. IBRAHIM

BASIC 9 MUTAWASSID GRADUATES



HAFSAT H. ABDULLAHI



HABIBA HASSAN



HAUWA'U LAWAL



HAUWA M. SADEEQ



HAJARA LAWAL



HALIMA MUHAMMAD



MARIYA BASHIR



NAJA'ATU ABDULKADIR



NAJA'ATU M ISA



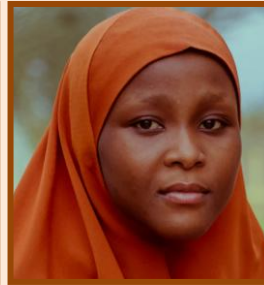
NUSAIBA YUSUF



RABIATU H. USMAN



RAHMA A. SALIHU



SA'ADATU MUSTAPHA



SADIYA ALIYU



SAKINA H. ILIYASU



ZAINAB A. MUSA

BASIC 6 IBTIDA'IYYA GRADUATES



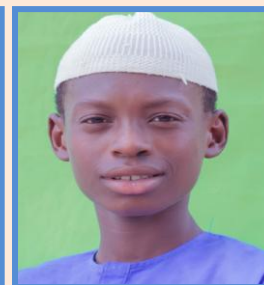
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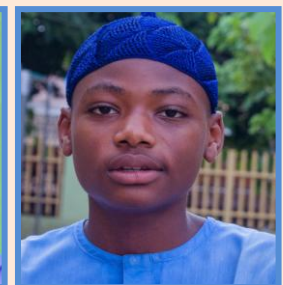
ABDULLAHI O. ABDULRAUF



ABUBAKAR S. MUHAMMAD



ABDULQADIR M. ABUBAKAR



ABDUSSAMAD A. SALIHU

BASIC 6 IBTIDA'IIYA GRADUATES



ABDULKADIR A. BIDA



ABDUSSAMAD M. SANI



ABDULRAHMAN G. AHMAD



ABDULKARIM QASIM



ABDULMUMIN MUSTAPHA



ADAMU NASIR



ALHASAN IDRIS



ALIYU UMAR ALIYU



AWWAL KABIR



HUSSAINI M. LAWAL



IBRAHIM ABDULHAMID



IDRIS YUSUF



IDRIS H. IDRIS



ISAH A. BELLO



ISAH SHEHU



KHAMIS YUNUS



MUHAMMAD I. ABUBAKAR



MUHAMMAD S. BUHARI



MUHAMMAD K. ISAH



MUBARAK DAHIR



MUNIR M. BELLO



NUHU NASIR



UMAR ABBAS



UMAR ABDULHAMID



UMAR NUHU

BASIC 6 IBTIDA'IYYA GRADUATES



ZAYYAN ARMAYA'U



UMAR YAHYA



HABIB ABDULAZEEZ



AISHA A. KUBAU



AISHATU UMAR SALEH



AMINA A. YUSUF



FADILA J. MAGAYAKI



FADILA SULEIMAN



FATIMA B. HARUNA



FATIMA Y. ABUBAKAR



FATIMA SUNUSI



FARIDA A. SALIHU



FAUZIYYA HASSAN



HAUWA'U HABIB



HAUWA'U ADAM



HALIMA S. MURTADHA



HASSANA M. LAWAL



HADIZA AHMAD



KHADIJA ALKASIM



KHADIJA M. SALIHU



LUBABATU MU'AZU



MARYAM A. MAHMOOD



MARYAM MUKHTAR



MAIMUNA MUKHTAR



MUTMA'INNAH S. SULEIMAN

BASIC 6 IBTIDA'IYYA GRADUATES



NANA FIRDAUSI TIJJANI



NADEEYA S. ABDULLAHI



NUSAIBA T. AHMAD



SAFIYYA I. SHUAIBU



UMNIYAH ABDULRAHEEM



BASIC 6 IBTIDA'IYYA GIRLS



BASIC 6 IBTIDA'IYYA BOYS

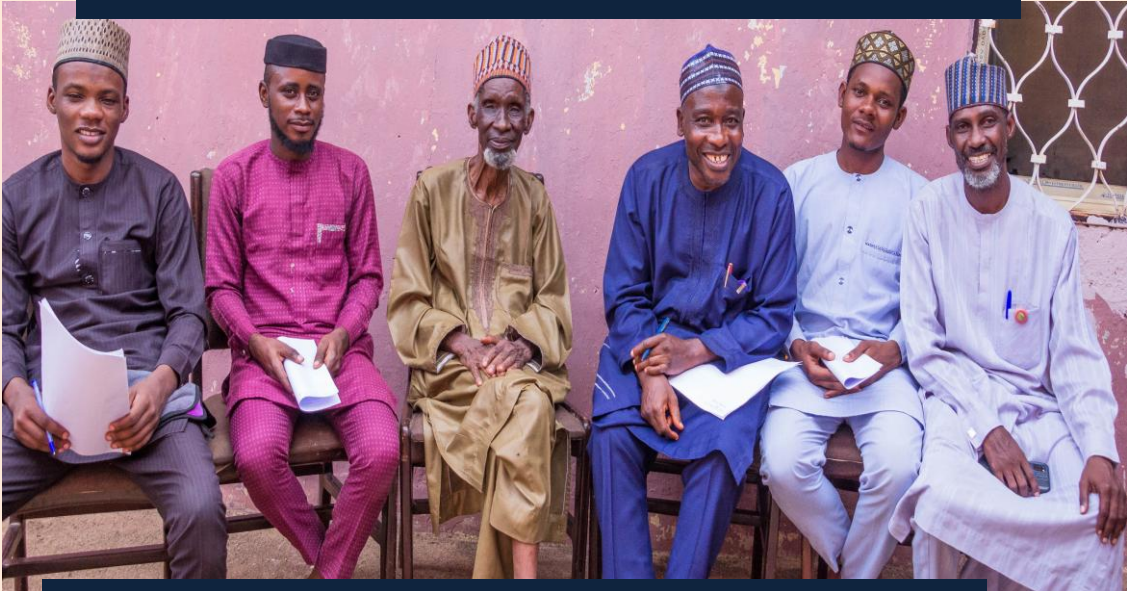
HFI DOCUMENTRY



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HFI SECURITY TEAM



HARAKATU FALAHIL ISLAM

Class of
2024

