

مدرسة  
نكست  
جينيريشن



NEXT  
GENERATION  
SCHOOL

# NGS CULTURE GUIDEBOOK

A CALL TO  
PURPOSE & REFLECTION

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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## الحمد لله

نحمده ونستعينه ونستغفره ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلل فلا هادي له. أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدًا عبده ورسوله.

"All praise is due to Allah; we praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evils of our own selves and from the misdeeds of our actions. Whoever Allah guides, none can misguide, and whoever He allows to stray, none can guide. I bear witness that there is no deity worthy of worship except Allah, alone without any partners, and I bear witness that Muhammad is His servant and Messenger."

## اللهم افتح لنا أبواب رحمتك،

وعلمنا ما ينفعنا، وانفعنا بما علمتنا، وزدنا علماً، ووفقنا لما تحب وترضى، إنك على كل شيء قدير.

"O Allah, open for us the doors of Your mercy, teach us what will benefit us, and benefit us through what You have taught us. Increase us in knowledge, and guide us to what You love and are pleased with. Indeed, You are over all things capable."

## اللهم اجعل هذا العمل خالصاً لوجهك الكريم،

وانفع به كل من يقرأه، واجعل لنا فيه بركة وأجرًا عظيمًا.

"O Allah, make this work purely for Your noble face, benefit all who read it, and place in it blessings and great rewards for us."



# INTRODUCTION

## **WHY** ARE WE HERE? **WHAT** IS THE PURPOSE OF OUR EXISTENCE?

These are questions every person must ask themselves at some point in their life. We are often caught up in the endless cycle of work, school, ambitions, and responsibilities, but beneath all of this lies a greater truth. We were not created without purpose.

Allah ﷻ answers this fundamental question in the clearest way:

Allah ﷻ says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I did not create the jinn and mankind  
except to worship Me.

(Surah Adh-Dhariyat 51:56)



**Our existence is not random; it is intentionally willed by Allah.**

We were created for one reason alone. to worship Allah.  
Every breath we take, every action we do, every relationship we form,  
and every success we achieve should all be tied back to this  
singular purpose.

**If we forget this, we forget the very reason for our being.**



# THE REALITY OF THIS LIFE



# Yet,

despite this clarity, the world constantly  
distracts us from our true purpose.

We chase status, wealth, and temporary pleasures, forgetting that our time here is short. Beyond material distractions, our own ego, the whispers of Shaytan, and the desires of the nafs (lower self) pull us away from remembrance of Allah.

Shaytan has sworn to mislead mankind, saying:

قَالَ فِيمَا أُغْوَيْتَنِي لِأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ  
ثُمَّ لَا يَأْتِيَنَّهُمْ مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ  
شَمَائِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ

"[Iblees] said: 'Because You have put me in error, I will surely sit in wait for them on Your straight path. Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful.'

(Surah Al-A'raf 7:16-17)



**Our biggest distractions are not just external,**  
they are internal struggles between our soul's yearning for Allah and  
the fleeting temptations of this world.  
Only those who recognize these distractions and actively fight against  
them will remain steadfast on the Straight Path.

**The reality of this life is that it will end.  
The one truth that nobody can escape is that one day they will  
return to Allah.**



**A  
SHORT  
TEST  
BEFORE OUR  
RETURN  
TO  
ALLAH**



## Before we discuss our purpose,

we must first understand the nature of this world.

This life is temporary. Every soul that is born will experience death.

Allah ﷻ reminds us:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ وَنَبَلُّوكُم بِالشَّرِّ  
وَالْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ

"Every soul will taste death, and We test you with evil and with good as a trial; and to Us you will be returned."

(Surah Al-Anbiya 21:35)



No matter how much wealth we accumulate,  
no matter how much success we achieve, the end is inevitable.

Allah ﷻ asks:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ  
إِلَيْنَا لَا تُرْجَعُونَ

"Do you think that We created you without purpose, and that you would not be brought back to Us?"

(Surah Al-Mu'minoon 23:115)

The Prophet Muhammad ﷺ said:

كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ

"Be in this world as if you were a stranger or a traveler passing through."

(Al-Bukhari)



**A traveler does not settle in a place that is not his home.**  
He stops to rest, but his heart is fixed on his true destination.

**That destination is Jannah,**  
and this world is the road we take to get there.

Allah ﷻ says:

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَلدَّارُ  
الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۚ أَفَلَا تَعْقِلُونَ

"The life of this world is nothing but play and amusement, and the Hereafter is far better for those who fear Allah. Will you not then understand?"

(Surah Al-An'am 6:32)

**Knowing this, we must ask ourselves:**  
**Are we living for the temporary, or for the eternal?**

THE  
ULTIMATE  
GOAL  
FOR  
A  
BELIEVER



## Unlike worldly success,

which is temporary and often deceptive, the true success for a believer is earning Allah's pleasure and attaining Jannah.

Allah ﷻ says:

يَا قَوْمِ إِنَّمَا هُذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ  
الْآخِرَةَ هِيَ دَارُ الْقَرَارِ

"O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever."

(Surah Al-ghafir 39)



In just three short verses,  
Surah Al-Asr summarizes the entire blueprint for  
success in both this life and the Hereafter

Allah ﷻ says:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ  
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ  
وَتَوَّصَوْا بِالصَّبْرِ

"By time! Indeed, mankind is in loss—except for those who believe, do righteous deeds, encourage truth, and encourage patience."

(Surah Al-Asr 103:1-3)

This surah makes it clear that every human being is in a

## **default state of loss**

unless they have:

**1**

### **Faith (Iman)**

A deep and sincere belief in Allah.

**2**

### **Righteous Actions (Amal Salih)**

Translating faith into action.

**3**

### **Encouraging Truth (Al-Tawasee bil-Haqq)**

Calling to justice, sincerity, and honesty.

**4**

### **Encouraging Patience (Al-Tawasee bil-Sabr)**

Remaining steadfast despite trials and difficulties.



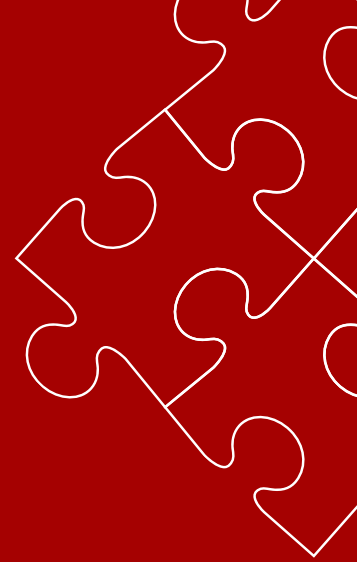
Imam Al-Shafi'i (رحمه الله) said about Surah Al-Asr:

"IF PEOPLE WERE TO REFLECT UPON THIS SURAH ALONE,  
IT WOULD BE SUFFICIENT FOR THEIR GUIDANCE."

## **Remember**

The first step to walk out of the default state of loss into the promised success of Allah is to have **Iman (Faith)**.

THE  
CONDITIONS  
TOWARDS  
SUCCESS



Before we introduce the key to success, we must first understand that success is promised only to

## **Al-Mu'minoon" the believers**

This means that Imaan (faith) is the foundation of all success. Without Imaan, even good deeds and worldly success can be rendered meaningless in the Hereafter.

The Prophet ﷺ described Iman (faith) in the following hadith:

الإِيْمَانُ أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ،  
وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ

“Imaan is to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and to believe in Divine Decree, both the good and the bad thereof.”

(Surah Al-A'raf 7:16-17)



## **Muslims & Believers are NOT the same.**

**A Muslim** is someone who has outwardly accepted Islam by testifying to La ilaha illa Allah, Muhammad Rasul Allah  
(There is none worthy of worship except Allah, and Muhammad is His Messenger).

However, **a Mu'min** (a true believer) is someone who has faith deeply rooted in their heart, and whose actions reflect that faith with sincerity and true monotheism, without associating any partners with Allah. They do all of their actions for Allah alone.

Allah makes this distinction clear:

Allah ﷻ says:

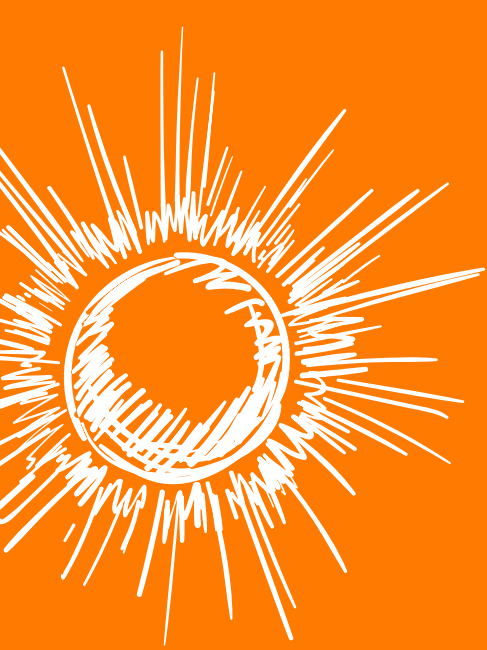
قَالَتِ الْأَعْرَابُ ءَامَنَّا ۖ قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا  
أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ...

"The Bedouins say, 'We have believed.' Say: 'You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts."

(Surah Al-Hujurat 49:14)

**A Muslim** submits outwardly, but a **Mu'min**  
submits both outwardly and inwardly.





THE  
TRUE  
MEANING  
OF  
SUCCESS



# When defining true success, we turn to what Allah Himself has declared.

Surah Al-Mu'minoon begins with a direct promise from Allah ﷻ:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

"Successful indeed are the believers"

(Surah Al-Mu'minoon 23:1)



This verse alone is a divine guarantee of success, but who are these believers? The following pages detail the qualities that lead to eternal success, both in this world and in the Hereafter. These qualities are not random; **they are a comprehensive framework for a meaningful, righteous, and successful life and society.**



**This is why at NGS**

we strive to embed the same framework into our culture to attain success both in this world and in Akhira inshaAllah.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خُشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنْ  
اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾  
وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ  
مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنْ ابْتَغَىٰ  
وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ  
لِأَمْنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ  
يُحَافِظُونَ ﴿٩﴾

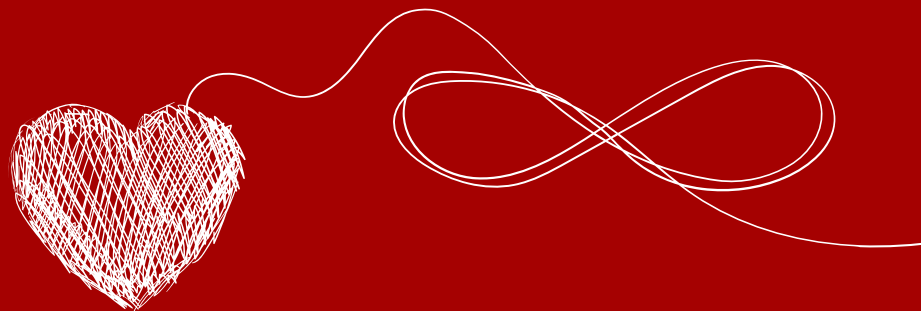
"Successful indeed are the believers:

those who humble themselves in their prayers; those who avoid vain talk; those who pay the Zakah; those who guard their chastity, except with their spouses or those [bondwomen] in their possession—for then they are free from blame, but those who seek beyond that are transgressors; those who are true to their trusts and promises; and those who strictly guard their prayers."

(Surah Al-Mu'minoon 23:1-9)



# THE ULTIMATE REWARD



After listing the six principles of success,  
**Allah grants a magnificent promise**  
to those who embody these qualities and live by them in  
every aspect of their lives.

Allah ﷻ says:

أُولَئِكَ هُمُ الْوَارِثُونَ  
الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

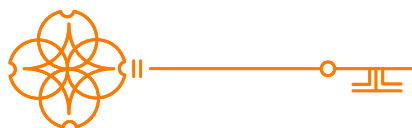
"It is they who will be the inheritors. Who will inherit Al-Firdaws  
(the highest level of Paradise), wherein they will abide forever."

(Surah Al-Mu'minoon 23:10-11)



## This is the ultimate success

to be granted entry into Jannah, not just anywhere, but in **Al-Firdaws**,  
the highest and most honored level of Paradise.



**The reward is eternal, never-ending, and beyond human imagination.**  
As believers, this is what we strive for.

Every action we take, every moment we spend improving ourselves,  
and every struggle we endure for the sake of Allah is ultimately for  
this reward. an eternity in the presence of Allah,  
free from hardship, sorrow, and pain.

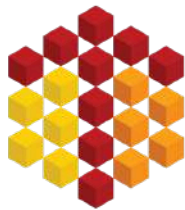
This is why, at **NGS**, we have chosen these

## **SIX PRINCIPLES**

as the foundation of our culture, because they are the divine roadmap to true success as outlined by Allah ﷻ Himself.



# **THE SIX PRINCIPLES OF SUCCESS**



### **SURRENDER TO ALLAH**

Tawheed, Building humbleness and accountability in Salah



### **AVOID VAIN TALKING**

Accountability of one's tongue



### **PURSUING PURITY**

Purifying, wealth, mind, body and soul



### **DISCIPLINE**

Chasity and self control



### **GUARDING AMANAH**

Building a community of trust and responsibility



### **GUARDING SALAH**

Strengthening the commitment to prayer

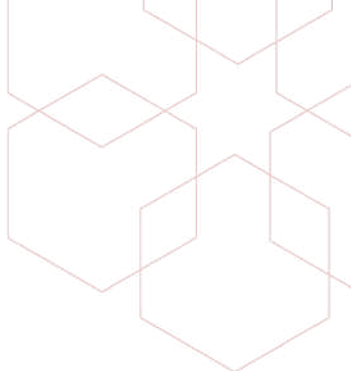


If we can instill these qualities in our **own lives**, in **our students**, in **our families**, and in **our communities**, then we are not just achieving success in this world, **we are building our eternal success in the Hereafter**, InshaAllah.










# THE NGS CULTURE MANUAL

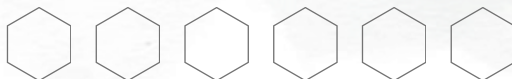
**Applying The Six Principles of Success Across Our School**

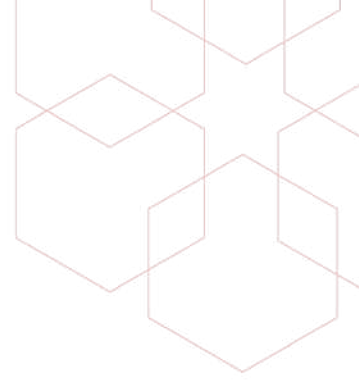
A practical guide to embed the **6 Principles of Success**  
into our school environment





# OUR MISSION





At **Next Generation School**,  
we believe that true success is not just about academic  
achievement, but about  
**building strong believers**  
who live with purpose, sincerity, and excellence.

**This has always been our mission  
and so it shall remain.**

This guide serves as a **practical framework** for implementing  
the **Six principles of Success** that **Allah the Almighty** has outlined in  
**Surah Al-Mu'minoon.**

These Principles are not just theoretical, they are meant to  
**shape our daily work, interactions,  
& decision making**  
at every level of the school.





# UNDERSTANDING THE SIX PRINCIPLES

An in depth analysis and Interpretation of  
verses 1-6 from Surat Al Mu'minoon

Allah ﷻ begins Surah Al-Mu'minoon with a  
**powerful declaration:**

Allah ﷻ says:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

"Successful indeed are the believers"

(Surah Al-Mu'minoon 23:1)



This verse is not simply a statement  
**it is a divine promise from Allah ﷻ .**

The believers have already succeeded, & their success is guaranteed.



**But** let's break it down further  
to understand **the beauty of this promise:**

**The Power of "قَدْ" (Qad) Absolute Certainty of Success**

**The Deeper Meaning of "أَفْلَحَ" (Aflaha)**

# 1

## The Power of "قَدْ" (Qad) – Absolute Certainty of Success

The Arabic word "قَدْ" (Qad) that begins this verse is incredibly significant. In Arabic grammar, when "Qad" appears before a verb, it adds emphasis and certainty to the statement.

It carries **two key meanings**:

1

It signifies certainty – This is not a probability, nor a mere possibility. Allah is stating with absolute certainty that true believers are successful. This success is not just in the future—it is already written for them.

2

It confirms an ongoing and future reality – The verb "أَفْلَحَ" (Aflaha) means "has succeeded." The placement of "Qad" makes it clear that their success is not temporary but continuous in this life and the Hereafter.

Thus, the meaning of this Ayah can be understood as:

**"WITHOUT A DOUBT, THE BELIEVERS HAVE ALREADY ACHIEVED SUCCESS, AND THEY WILL CONTINUE TO SUCCEED IN BOTH THIS LIFE AND THE HEREAFTER."**



## 2

### The Deeper Meaning of "أَفْلَحَ" (Aflaha)

The word "أَفْلَحَ" (Aflaha) is derived from "ف ل ح" (Fa-Laam-Ha), which means to split something open. This root is most commonly associated with farming.

A "Fallaah" (Farmer) is someone who:

Digs deep into the earth to plant seeds.

Works hard every day to nurture his crops.

Faces challenges, drought, storms, pests, but does not give up.

Remains patient and consistent until the harvest.

Why does Allah ﷻ use this analogy for success?

Because true success is not instant it requires:

Struggle & Effort

Patience & Perseverance

A long-term Vision



- **Struggle & Effort**

A believer faces tests, resists temptations, and works hard to purify their soul and actions.

- **Patience & Perseverance**

Just as a farmer does not see immediate results, a believer must remain steadfast even when their efforts do not yield immediate rewards.

- **A long-term vision**

The farmer does not stop working after planting the seeds; he continues until he reaches the harvest. Similarly, a believer continues striving until they reach Jannah.



Thus, "**Aflaha**" does not refer to worldly success like wealth, fame, or power. Instead, it refers to:

**The ultimate success** of attaining Allah's pleasure.

**The reward of Jannah**, where no hardship remains.

**The peace** of knowing one has lived a life of purpose.



## Stop & Reflect

When we read

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

we should ask ourselves:

- 1** Am I truly working towards this success, or am I distracted by temporary goals?
- 2** Am I striving for my "harvest" (Jannah), or am I neglecting my "seeds" (faith and actions)?
- 3** How can I align my life with the traits of the successful believers in the following verses?

This verse is a  
**reminder & a motivation**  
true success is already written for the believers, but we  
must strive to be counted among them.

*May Allah make us among the Mu'minoon who achieve success  
(Falaah) in this world and the next. Ameen.*









## PILLAR 1

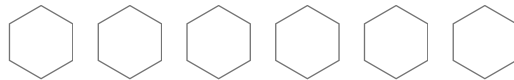


# SUBMISSION TO ALLAH

## النسليم لله

Tawheed, Building humbleness &  
accountability in Salah

النوحيد والخشوع في الصلاة



# Submission to Allah through Salah and Khushu'

Allah ﷻ says:

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

"Those who in their Salah are Khashi'un (humbly submissive)."

(Surah Al-Mu'minoon 23:2)

Before we speak about Khushu' (deep humility and devotion), we must understand why Salah itself is the foundation of success. Despite all the changes and victories witnessed by the end of the Prophet's ﷺ mission, the importance of prayer never diminished. Salah remained the anchor of faith.

The Prophet ﷺ said:

"THE FIRST ACT THAT THE SLAVE WILL BE ACCOUNTABLE FOR ON THE DAY OF JUDGMENT WILL BE PRAYER. IF IT IS GOOD, THEN THE REST OF THEIR ACTS WILL BE GOOD. AND IF IT IS BAD, THEN THE REST OF THEIR ACTS WILL BE BAD."

(At-Tabarani)

This hadith highlights that Salah is the foundation of all righteousness. If we safeguard our prayer, Allah will safeguard the rest of our affairs. If we are struggling with other aspects of our deen, we should start by fixing our prayer—because when the heart is connected to Allah, everything else falls into place.

## How Do We Link Al-Khushu' with the Prayer?

The term **Khashi'oon** in this verse originates from the Arabic root Khushu', meaning to bow down or express profound humility. Khushu' is a condition that involves both the heart and the body. Khushu' of the heart is experienced as fear, awe, and reverence for a powerful and majestic being. Khushu' of the body manifests through humble actions: **bowing the head, lowering the gaze, and speaking softly** in the presence of greatness.



## In Salah,

we must exhibit Khushu' with both the heart and the body.  
This combined humility is the essence of prayer.

Allah ﷻ explicitly emphasizes this condition in Surah Al-Mu'minoon:

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

"Those who with their Salah are Khashi'un."

(Surah Al Mu'minoun 23:2)

Ali ibn Abi Talhah narrated that Ibn Abbas explained  
this verse by saying:

"KHASHI'OON MEANS THOSE WHO POSSESS FEAR  
AND TRANQUILITY IN THEIR PRAYER."



**Khushu'** in prayer is only achieved by the individual who completely empties their heart, devotes all their attention to Salah alone, and prefers it above all else in that moment.

This **meaning** of Khushu' is **beautifully** elaborated upon in Surah Al-Baqarah (2:45-46), where Allah ﷻ says:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى  
الْخَاشِعِينَ ۝ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ  
وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ

"And seek help through patience and prayer, and indeed, it is difficult except for those who possess humility (the Khashi'een). Those who are certain that they will meet their Lord and that to Him they will return."

(2:45-46)



Here, Allah The Almighty **defines** who the **Khashi'een** truly are: those who perform their prayers with the unwavering certainty and profound consciousness that they will ultimately stand before their Lord on the Day of Judgment.

Every time they stand in prayer in this world, it serves as a **profound reminder** and **preparation** for **standing before Allah** in the **Hereafter**.



## The **Connection** Between **Salah** and **Falaah** (Success) in the Qur'an:

When Allah introduces the concept of true success, He often directly associates it with Salah and the presence of humility (Khushu') within it. Reflect carefully on how Allah ﷻ introduces the successful believers at the very beginning of **Surah Al-Mu'minoon**:

Allah ﷻ **says**:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾  
الَّذِينَ هُمْ فِي  
صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

"Successful indeed are the believers, those who are humble and submissive (have Khushu') in their prayer.

(Surah Al-Mu'minoon, 23:1-2)

Allah The Almighty **explicitly** places **Salah**, accompanied by Khushu', at the forefront of the principles that lead to true success. Humility in prayer is the distinguishing trait of those who have genuinely attained success.

## In Surah Al-Baqarah,

Allah ﷻ further solidifies the link between success and establishing prayer:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا  
رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ  
وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿١﴾ أُولَئِكَ  
عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"Those who believe in the unseen, establish prayer, and spend out of what We have provided for them. And who believe in what has been revealed to you and what was revealed before you, and of the Hereafter they are certain. Those are upon guidance from their Lord, **and it is those who are the successful.**"

(Surah Al-Baqarah, 23:1-2)

### These are the very **first verses**

of the Quran in Surat Al Baqarah, believers are introduced first and foremost by their establishment of prayer as the critical act of worship upon which their entire spiritual success depends.



### Salah as the Means of **Eternal and Worldly Success**

Falaah in Islam encapsulates success not just in worldly terms, but more importantly, it embodies ultimate and eternal success in the Hereafter. The Prophet Muhammad ﷺ clearly defined success and failure through the lens of Salah, highlighting its central importance

when he ﷺ said:

"من أقام الصلاة فقد أفلح، ومن تركها فقد خاب وخسر."

Whoever establishes the prayer has indeed succeeded, and whoever neglects it has failed and is lost."

(Ibn Majah)

### The Prophet ﷺ's message is clear

**Salah** is the ultimate criterion distinguishing success from failure. The believer who regularly and humbly establishes their Salah is guaranteed success, while the one who neglects prayer inevitably suffers loss.

Beyond spiritual success, Salah brings inner peace, tranquility, discipline, and gratitude. Allah The Almighty emphasizes in **Surah Al-Baqarah**:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ  
الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ

"And seek help through patience and prayer, and indeed, it is difficult except for the humble—those who are certain that they will meet their Lord and that to Him they will return."

(Surah Al-Baqarah, 2:45-46)

### These verses highlight

that standing in Salah is a profound reminder and preparation for standing before Allah on the Day of Judgment.

The humility (Khushu') in Salah is closely linked to certainty of the afterlife, reinforcing prayer as the cornerstone of achieving eternal success.



## practical steps to achieve this pillar

### How Can We Achieve Khushu' in Our Prayers?

# 1

#### Seeking Knowledge About Allah

Khushu' is achieved primarily through knowledge about Allah and increased Iman (faith). Allah The Almighty emphasizes the significance of knowledge in the Quran:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا  
يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

"Say, 'Are those who know equal to those who do not know?' Only they will remember [who are] people of understanding."  
(Surah Az-Zumar, 39:9)

# 2

#### Proper Performance of Wudu

Perform Wudu carefully, following the guidance of Prophet Muhammad ﷺ who said:

"إذا توضأ العبد المسلم - أو المؤمن - فغسل وجهه خرج من وجهه كل خطيئة نظر إليها بعينه مع الماء أو مع آخر قطر الماء..."

"When a Muslim or a believer performs ablution, washing his face, every sin he committed with his eyes is washed away with the water, or with the last drop of water..."

(Sahih Muslim)



3

### Clearing the Mind Before Prayer

Before beginning Salah, consciously clear your mind, focusing your awareness on standing before Allah. Recite authentic duaas taught by Prophet Muhammad ﷺ to purify the heart from sins that prevent Khushu', such as:

"اللهم باعد بيني وبين خطاياي كما باعدت بين  
المشرق والمغرب..."

"O Allah, distance me from my sins as You have distanced  
the East from the West..."

(Al Bukhari and Muslim)

4

### Understanding What You're Saying

Learn the meanings of the Surahs and supplications recited in Salah, enhancing your spiritual connection and awareness during prayer.

5

### Concentration in Each Posture

Focus intently on each physical posture, recognizing it as a sign of humility and submission before Allah, following the example of the Prophet Muhammad ﷺ who instructed, "Pray as you have seen me praying." (Sahih Al Bukhari)

6

### Slow and Thoughtful Recitation

Take your time during Salah, reciting thoughtfully and reflecting deeply on each verse. Allah The Almighty says:



# وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً

"And recite the Quran with measured recitation."  
(Surah Al-Muzzammil, 73:4)

7

## Repentance and Duaa

Reflect after prayer, sincerely asking Allah for forgiveness and making dua for increased Khushu'. The Prophet Muhammad ﷺ recommended abundant supplication, especially in Sujood:

"أقرب ما يكون العبد من ربه وهو ساجد  
فأكثرُوا الدعاء."

"The closest a servant is to his Lord is when he is in prostration, so increase supplications."  
(Sahih Muslim)

8

## Consistent Practice

Maintain consistency in your efforts to achieve Khushu'; over time, your prayers will significantly enrich your state and heart.





## Stop & Reflect

**Are you prioritizing your Salah and treating it as your means to success?**

**Consistently** establishing Salah creates a balance, offering moments of faith renewal amidst daily routines and challenges.

**This balance** is integral to achieving Falaah, ensuring worldly responsibilities and eternal aspirations remain harmoniously aligned.

**Salah** helps us to stay reminded of our true purpose and connected to our creator and teaches us to schedule our priorities and make time for what is important.

**Reflect on The Role of Gratitude (Shukr) in Salah and its Link to Falaah**

**Gratitude** is intrinsically tied to success. Salah, particularly during Sujood (prostration), is a profound moment of gratitude to Allah.

**In these humble moments**, Allah increases our blessings and guides us toward genuine prosperity and success.

**Allah The Almighty says in Surah Ibrahim:**

... لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ...

"If you are grateful, I will surely increase you."

(Surah Ibrahim, 14:7)

**Believers** who express gratitude through Salah continually receive increased blessings from Allah.

May Allah grant us deep Khushu' in our Salah, guiding us clearly along the path to true Falaah eternal success and happiness in this life and the Hereafter.

**Ameen.**







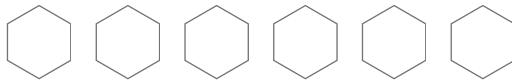
## PILLAR 2



# AVOID VAIN TALKING

## الابتعاد عن اللغو

Accountability of one's tongue  
مراقبة اللسان ومحاسبته



Allah The Almighty says:

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

"And those who turn away from vain talk."

(Surah Al-Mu'minoon, 23:3)

### Understanding "Al-Laghw":

"Al-Laghw" (vain talk) refers to speech or actions that provide no meaningful benefit in one's religious or worldly life.

It includes idle chatter, unnecessary gossip, trivial matters, and anything that distracts us from beneficial and purposeful activities.

Allah praises believers who consciously avoid such talk, highlighting the value of purposeful, meaningful communication.

Allah The Almighty emphasizes the seriousness of speech in the Qur'an:

لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاةِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

"There is no good in much of their private conversations, except for those who enjoin charity, or that which is right, or reconciliation between people. And whoever does that seeking Allah's pleasure, We shall grant him a great reward."

(Surah An-Nisa', 4:114)



## **Al-Laghw"** specifically encompasses:

**Gossip** and backbiting. Speaking negatively about others in their absence.

**Conversations** about matters that do not concern oneself, which lead to wasteful use of time.

**Spreading** rumors without verification, causing harm and misunderstanding.

**Engaging** in idle discussions on social media platforms, including mindless scrolling or engaging in pointless arguments.

**Engaging** in futile debates or arguments that have no beneficial outcome.

**Jokes** or conversations that involve inappropriate content or degrade others.

## The Importance of **Avoiding Vain Talk (Al Laghw)** in Islam

The Prophet Muhammad ﷺ provided **clear guidelines** regarding **speech**:

"من كان يؤمن بالله واليوم الآخر فليقل خيراً أو ليصمت."

"Whoever believes in Allah and the Last Day should speak good or remain silent."

(Al Bukhari and Muslim)

Further emphasizing the  
consequences of careless speech, he ﷺ said:

"إن العبد ليتكلم بالكلمة ما يتبين فيها يزل بها في النار  
أبعد مما بين المشرق والمغرب."

"A servant might speak a word carelessly without thinking about its implications  
and consequently slip into Hellfire further than the distance between  
the East and the West."

(Al Bukhari and Muslim)

The Prophet ﷺ also warned against wasting time in idle talk:

"إن الله كره لكم قيل وقال وكثرة السؤال وإضاعة المال."

"Indeed, Allah dislikes for you idle talk, excessive  
questioning, and wasting wealth."

(Al Bukhari and Muslim)

If a person can rein in his tongue and keep it under control,  
speaking only of that which is good,  
then he will be in control of all his affairs,  
as the Prophet ﷺ said to Mu'adh ibn Jabal when he advised him:

"ألا أخبرك بملاك ذلك كله؟ فأخذ بلسانه وقال: كُفَّ عليك هذا."

"Shall I not tell you of the basis of all of that? He took hold of his own  
tongue and said: 'Restrain this.'"

(Ibn Majah)

One of the praiseworthy characteristics of the believers is that they  
restrain their tongues and refrain from vain talk  
and prohibited speech.

## How Can We Implement This Pillar at NGS?

**Each** segment of our school community, teachers, students, administration, and parents, plays a crucial role in fostering a purposeful and beneficial speech culture.

**Addressing** these groups distinctly highlights their unique responsibilities and opportunities to reinforce the importance of avoiding vain talk effectively.

**At NGS**, this principle can profoundly shape our daily interactions and the school environment.

### Consider these practical applications:

#### ● For Teachers:

- Encourage students to engage in meaningful discussions during classes and breaks.
- Model beneficial conversations by avoiding idle talk and emphasizing educational content, personal growth, and Islamic values.

#### ● For Students:

- Recognize the importance of choosing words wisely in daily interactions with peers.
- Avoid engaging in unnecessary discussions or arguments that do not benefit personal or academic growth.
- Promote conversations about constructive, educational, or spiritually uplifting topics.

#### ● For Administration:

- Encourage a culture of mindfulness and purposeful communication within meetings and discussions.
- Foster an environment where issues are discussed constructively, reducing idle conversations and enhancing productivity.

## ● For Parents:

- Support children by exemplifying meaningful communication at home.
- Regularly discuss the importance of beneficial speech and its positive impact on character and personal development.
- parents should be mindful about spreading negativity or criticism of teachers and school management in public forums such as WhatsApp groups, as this behavior can create discord, harm reputations, and undermine the positive school environment we strive to foster.

## Practical Steps to Avoid Vain Talk

### Conscious Reflection

Before speaking, reflect briefly on the potential impact and benefit of your words.

### Frequent Remembrance of Allah (Dhikr)

Engage regularly in Dhikr to train the tongue and heart to prefer beneficial speech:

Allah ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

"O you who believe! Remember Allah with much remembrance."

(Surah Al-Ahzab, 33:41)

### Prioritizing Beneficial Knowledge

Engage regularly in Dhikr to train the tongue and heart to prefer beneficial speech:

"من سلك طريقًا يلتمس فيه علمًا سهل الله له به طريقًا إلى الجنة."

"Whoever follows a path seeking knowledge, Allah will facilitate a path to Paradise for him."

(Sahih Muslim)

## Selecting Positive Company

Surround yourself with people who encourage productive conversations:

"المرء على دين خليله فلينظر أحدكم من يخالل."

"A person is upon the religion of his close friend, so let each of you carefully consider whom he befriends."

(Abu Dawood, At Tirmidhi)

## Sincerity of Intention

Ensure your intention behind every conversation is to seek Allah's pleasure and benefit yourself and others.





## Stop & Reflect

### How mindful am I of my speech?

#### Regularly pause and ask yourself:

Do my conversations typically bring benefit, or do they involve idle or harmful talk?

**Consider** the long-term impact of your words on your relationships, personal development, and spiritual growth.

**Think** about times when careless speech might have led to misunderstandings or hurt feelings, and how thoughtful speech has strengthened your connections with others.

### The Prophet Muhammad ﷺ reminds us:

"وهل يكب الناس في النار على وجوههم إلا حصائد ألسنتهم؟"

"And will the people be thrown into Hell on their faces (or on their noses) for anything other than the harvest of their tongues?"

(At Tirmidhi)

### Consider writing down your reflections to deepen your understanding & commitment:

How frequently do I engage in conversations without a beneficial purpose?

**Am I** mindful of how my words might affect others emotionally and spiritually?

**What** specific changes can I make today to shift my speech toward more beneficial and meaningful discussions?

**What** effort do I consciously make to to avoid harmful friendships and conversations.

**How** much time do I spend watching and listening to none beneficial content on social media, streaming platforms or other channels.

**Who** am I surrounded with and what are the types of conversations they mostly engage in?

*May Allah help us to maintain **beneficial speech**, protect us from harmful conversations, and guide us towards sincere actions and words. **Ameen***









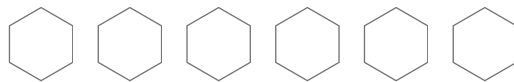
## PILLAR 3



# PURSUING PURITY

## النزكية

Purifying: wealth, mind, body and soul  
نزكية النفس والفكر والجسد والروح



Allah ﷻ says:

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

"And those who pay the Zakah."

(Surah Al-Mu'minoon, 23:4)

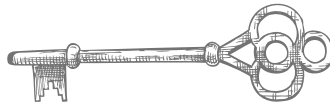
### The Meaning of Tazkiyah and Its Importance

The root word of Tazkiyah comes from "zaka (زكاة)," meaning "to purify," "to grow," or "to develop."

It represents both the removal of impurities and the encouragement of growth toward righteousness.

The purpose of Tazkiyah is to bring the soul closer to its natural state of fitrah (pure disposition) and prepare it to receive Allah's mercy and blessings.

### Purification Is the Key to Success



Allah ﷻ says:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا

"Indeed, he succeeds who purifies it, and he fails who corrupts it."

(Surah Ash-Shams, 91:9-10)

**Success** (falah) in this life and the Hereafter is directly linked to the purification of the soul.

**The more** a believer invests in this process, the more they fulfill their purpose as Allah's servant.

## Purification of Wealth (Zakat Al Mal)

**True** believers are characterized by their dedication to giving zakah from their wealth, no matter the type or amount, demonstrating their commitment to purification, generosity, and self-discipline.

**Through** the act of giving zakah, they cleanse their wealth and their souls, distancing themselves from bad attitudes, harmful behaviors, and negative traits. By focusing humbly and sincerely in their worship of the Creator and simultaneously offering good to His creation through charity, they reflect the balance of faith between rights owed to Allah and rights owed to people.

Allah ﷻ says:

"خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ  
إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ"

"Take, [O Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke Allah's blessings upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing."

(Surah At-Tawbah, 9:103)

**Some** scholars explain that the "zakah" mentioned in this verse may also signify the purification of the soul from shirk (associating partners with Allah) and from spiritual filth, as highlighted in these verses:

"قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَنْ دَسَّاهَا"

"Indeed he succeeds who purifies it (Zakkaaha).

And indeed he fails who corrupts it."

(Surah Ash-Shams, 91:9-10)



## The Link Between Zakah & Purification of the Soul

It could also be that both meanings are intended, purification of wealth through zakah and purification of the soul through righteous actions. **Both** forms of purification work together, as one nourishes and cleanses the material resources and the other elevates the inner being. A true believer is someone who consistently pays attention to both aspects, striving for balance between the outward and the inward, the physical and the spiritual.

The Prophet ﷺ said:

"أَلَا إِنَّ فِي الْجَسَدِ مُضَغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ"

"Verily, in the body is a piece of flesh which, if it is sound, the entire body is sound; and if it is corrupt, the entire body is corrupt. Verily, it is the heart."

(Al Bukhari and Muslim)

## Tazkiyah al-Nafs (Self-Purification)

This beautiful integration of action and intention leads us to the concept of تَزْكِيَةُ النَّفْسِ (Tazkiyah al-Nafs) the purification and refinement of the soul.

**Tazkiyah al-Nafs** refers to the purification of the soul from destructive traits and the nurturing of virtuous qualities.

**It includes** the cleansing of the heart from diseases such as arrogance, envy, greed, hatred, and hypocrisy, and replacing them with sincerity, humility, gratitude, contentment, patience, and trust in Allah.

Allah ﷻ says:

"قَدْ أَفْلَحَ مَنْ تَزَكَّى، وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى"

"He has certainly succeeded who purifies himself and mentions the name of his Lord and prays."

(Surah Al-A'la, 87:14-15)



## Stop & Reflect

**Before** we move on, take a few moments to reflect deeply on the following questions.

**These** will help you connect the principle of purification (Tazkiyah) to your own life and identify areas for personal growth:

**Am I** giving from my wealth regularly and sincerely for the sake of Allah?

**Do I** consider purification of the heart as essential as outward worship?

**What** negative traits do I need to cleanse from my heart—envy, pride, anger, or something else?

**How** often do I seek forgiveness and ask Allah to purify my soul?

**Am I** growing closer to Allah through charity, prayer, and remembrance?

### Tazkiyah in the Words of the Prophet ﷺ

The Prophet ﷺ described the heart as the center of righteousness or corruption.

A purified heart leads to upright deeds, while a corrupted heart leads to sin and heedlessness.

## The Prophet Muhammad ﷺ reminds us:

"إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ"

"Indeed, Allah does not look at your appearances or your wealth, but He looks at your hearts and your deeds."

(Muslim)

**Tazkiyah al-Nafs** is a lifelong journey of continuous self-purification, requiring self-awareness, sincere effort, and reliance on Allah.

It brings not only personal transformation but also contributes to the positive growth of society.

May Allah help us **purify** our hearts, **cleanse** our souls, and keep our intentions **sincere**, granting us success in this life and the Hereafter.

**Ameen.**

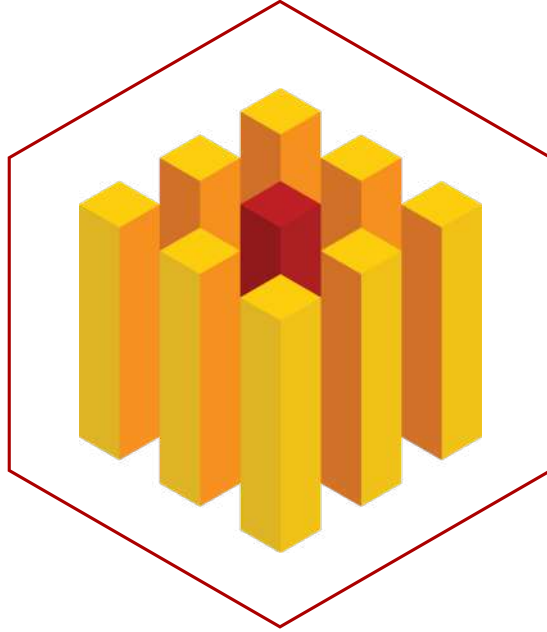








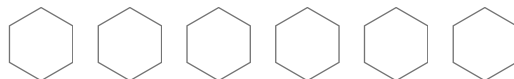
## PILLAR 4



# DISCIPLINE

# الانضباط

Chastity & self control  
العفة و ضبط النفس



Allah ﷻ says:

وَالَّذِينَ هُمْ لِأَفْئَاتِهِمْ حَافِظُونَ

"And those who guard their private parts.."

(Surah Al-Mu'minun, 23:5)

In this **verse**, Allah ﷻ **describes**

**one of the defining qualities of successful believers:**

that they **protect** their private parts, i.e., they **uphold** chastity, **practice** modesty, and **remain** away from illicit sexual behaviors and immoral influences.

**This principle encompasses both physical and spiritual dimensions:** preserving modesty in actions and speech, and safeguarding one's heart and thoughts from corruption.

It is a call for both **internal purity** and **external restraint**.

### The Concept of Modesty and Chastity in Islam

Modesty (**haya**) and chastity (**iffah**) are noble traits deeply emphasized in Islam.

The Prophet Muhammad ﷺ **said:**

الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

"Modesty is a branch of faith."

(Al Bukhari and Muslim)

The believer does not act, speak, or consume anything that could stain their modesty, and takes conscious steps to stay away from immoral influences, whether through media, relationships, or environments that foster temptation.

# Guarding One's Private Parts

## This includes:

**Avoiding** zina (fornication and adultery)

**Abstaining** from inappropriate relationships

**Lowering** the gaze and avoiding viewing indecent content

**Speaking** respectfully and avoiding suggestive or vulgar language

**Maintaining** respectful interactions with the opposite gender

## The Concept of 'Aurah in Islam

**Aurah** refers to the parts of the body that must be covered according to Islamic guidelines. It varies based on gender and context.

### For Men

**From** the navel to the knees must be covered.

**Proof** from the Hadith:

العورة ما بين السُّرَّة والرُّكْبَةِ..

"The 'awrah of a man is between the navel and the knees."

(At-Tirmidhi, Ibn Majah)

## For Women

The entire body must be covered except for the face and hands (scholarly differences exist).

Proof from the Qur'an:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ  
فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ..

"And tell the believing women to lower their gaze and guard their private parts and not expose their adornment except that which [necessarily] appears thereof..."  
(Surah An-Nur, 24:31)

## Referance from the Hadith

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: يَرَحِمُ اللَّهُ  
نِسَاءَ الْأَنْصَارِ، لَمَّا نَزَلَتْ:  
...وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ  
شَقَقْنَ مُرُوطَهُنَّ، فَاخْتَمَرْنَ بِهَا

Narrated Aisha (رضي الله عنها): "May Allah have mercy on the women of the Ansar. When the verse was revealed: 'And let them draw their veils over their bosoms' (Surah An-Nur 24:31), they tore their outer garments and covered themselves with them."  
(Sahih al-Bukhari, Hadith 4758)

## Wisdom of Covering the 'Awrah

Preserving dignity and self-respect

Preventing temptation and promoting social harmony

Emphasizing inner worth over appearance

# The Broader Educational Perspective

## A School-Wide 'Haya & Ihsan' Code

To foster a community rooted in modesty and dignity, our school strives to implement a unified 'Haya & Ihsan' Code of Conduct.

This code serves as a daily reminder of Islamic values and should be visible in classrooms, corridors, and communication channels.

It promotes a shared commitment to modesty, respect, and excellence among students, staff, and parents.

## Personal Responsibility

**Self-discipline:** Teaching self-control is foundational in Islam.

**Students** are encouraged to observe proper conduct, dress modestly, respect gender boundaries, and engage with others in a dignified manner.

**Respect for Others:** Guarding one's chastity also means honoring others' dignity and boundaries.

**Respectful** communication and interactions protect the sanctity of all individuals.

## Building Healthy Relationships

**Boundaries:** Islam sets clear boundaries to ensure relationships are respectful and purposeful.

**Students** should be guided to build friendships based on shared values and appropriate conduct.

**Purity in Thought and Action:** Islam emphasizes that intentions matter.

This principle reminds us to purify not just actions, but also thoughts and desires.

## Addressing Influence of Media and Modern Culture

**Modern** entertainment, social media, and even advertising often normalize indecency. As believers Allah teaches us to be vigilant about what we consume and to guard our hearts from being influenced by what contradicts Islamic values.

**Guarding** one's chastity extends to digital spaces. Students must be taught that online behavior is part of their accountability.

**Sharing** inappropriate images, engaging in indecent conversations, or following immodest accounts all fall under behaviors that contradict the Islamic code of modesty.

**Allah ﷻ says:**

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

“Not a word does he utter but there is an observer ready to record it.”  
(Surah Qaf, 50:18)

**Allah ﷻ also says:**

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ...

“Tell the believing men to lower their gaze and guard their private parts. That is purer for them.”  
(Surah An-Nur, 24:30)

**This is equally commanded to women in the following verse (24:31).**

**Guarding** one's chastity is frequently connected in the Qur'an with the command to lower the gaze.

**This** is because the gaze is the gateway to the heart, and what we allow our eyes to consume affects our thoughts, desires, and ultimately our actions.

**Islam** teaches us to proactively protect our modesty by first controlling our sight.

# The Role of Educators and Families

**Teachers** and **parents** must work together to guide youth through age-appropriate discussions, encourage them to ask questions, and provide them with the tools to navigate the modern world while maintaining Islamic principles.

## Staff as Role Models

**Teachers** and **staff** must embody the values they teach. Modesty in dress, speech, and interaction sets a powerful example. Staff should avoid unnecessary private meetings between genders and maintain respectful professional conduct that reflects Islamic principles.

## Parent Partnership Workshops

**Parents** should be active partners in reinforcing these values.

**The school** will strive to host sessions such as "Raising Youth with Haya" or "Modesty in the Age of TikTok" to build awareness and offer practical strategies for home life.

## Creating Safe Environments

**A school culture** rooted in dignity, modesty, and accountability will help students adopt these values organically. Policies on dress code, digital behavior, and respectful communication are tools to support this environment.



## Daily Life Applications

**Set digital guidelines:** Teach and enforce policies around respectful digital behavior and media consumption.

**Monitor your media habits:** Unfollow accounts or unsubscribe from content that promotes indecency.

**Respectful conversations:** Avoid gossip, inappropriate jokes, or vulgar speech

**Dress with dignity:** Ensure clothing choices reflect your self-respect and Islamic teachings

**Strengthen your intention:** Constantly renew your intention to please Allah in all interactions





## Stop & Reflect

Am I mindful of how I present myself in public and online?

Do my words, dress, and behavior reflect my commitment to modesty and faith?

How can I create an environment around me that promotes decency and respect?

The Prophet ﷺ said:

مَنْ يَضْمَنُ لِي مَا بَيْنَ لِحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنَ لَهُ الْجَنَّةَ

"Whoever guarantees me what is between his jaws and between his legs, I guarantee for him Paradise."

(Al Bukhari)

Let us be of those who safeguard their dignity, protect their modesty, and honor the sacred trust of their bodies and souls.



May Allah make us among the Khashi'een  
and the Hafidheen. *Ameen*









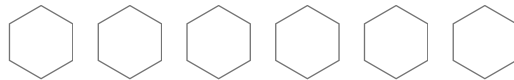
## PILLAR 5



# GUARDING AMANAH

# حفظ الأمانة

Building a community of trust & responsibility  
بناء مجتمع قائم على الثقة ونحمل المسؤولية



Allah ﷻ says:

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ

"And those who are faithfully true to their trusts and to their covenants."

(Surah Al-Mu'minun, 23:8)

**This verse** highlights another defining quality of the successful believers: they are those who protect and honor both the trusts placed in their care and the promises or agreements they make.

**The Arabic** word **Amanah** refers to a wide range of responsibilities—everything entrusted by Allah, individuals, or society.

**Likewise**, A'had (covenant) encompasses every type of commitment, whether verbal or written, with Allah or between people.

**The Prophet Muhammad ﷺ emphasized this principle repeatedly:**

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ، وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ

"The one who does not fulfill the terms of his trust has no faith, and the one who does not keep promises and pledges has no religion."

(Al Baihaqi)

**In another hadith:**

آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ

"There are three signs of a hypocrite: when he speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays the trust."

(Al Bukhari and Muslim)

# Understanding **Amanah** and '**Ahd** in Daily Life

## The Importance of Trustworthiness (Amanah)

**Trust** is foundational in Islam.

It applies not only to physical possessions but also to responsibilities, time, secrets, and more. For students, this includes:

**Completing** assigned homework or group projects

**Returning** borrowed items in the same condition

**Keeping** a friend's secret in confidence

**Acting** responsibly when trusted with a role or privilege

## The Importance of Keeping Promises ('Ahd)

**Promises** are not just casual statements—they are moral obligations.

For students and staff alike, this means:

**Respecting** the school rules and codes of conduct as part of a mutual agreement with the school community

**Following** through on commitments (e.g., project deadlines)

**Showing** up on time and as agreed

**Acting** responsibly when trusted with a role or privilege

Allah ﷻ says:

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

“And fulfill the covenant. Indeed, the covenant will be questioned.”

(Surah Al-Isra, 17:34)

**This verse** reminds us that Allah will hold us accountable for every trust and promise we make.

## Living the Principle of Amanah at NGS

### Academic Responsibilities

- Complete assignments honestly without cheating or plagiarism
- Return classroom materials in good condition
- Be responsible with shared digital tools and devices

### Social and Peer Relationships

- Keep promises made to classmates or friends
- Be punctual and reliable
- Offer help when committed, and follow through without excuses

### Personal and Family Life

- Carry out household chores and responsibilities as agreed with parents
- Be truthful and upfront about plans, expectations, or any shortcomings



# The Broader Impact of Trust and Integrity

## Strengthening Character

Trustworthy individuals gain respect and are seen as dependable. This builds their reputation as people of integrity, both in school and in society.

## Building Trust in the Community

A culture of mutual trust creates a healthier environment for learning and working. When everyone is committed to their word, the school becomes a peaceful and productive place.

## Strengthening Our Relationship with Allah

Trust and honesty are not just social values—they're acts of worship. By embodying Amanah and fulfilling our promises, we align ourselves with the qualities of the true believers.



Allah ﷻ says:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا  
حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ...

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice.”

(Surah An-Nisa, 4:58)



## Stop & Reflect

Do I fulfill the trusts placed upon me at school, home, and in private?

Do I follow through on my promises, even when it's difficult?

Am I mindful that every promise and trust will be questioned by Allah?

The Prophet ﷺ said:

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ

"There is no faith for the one who is not trustworthy."

(Ahmad)

May Allah make us among those who protect every trust and fulfill every promise with sincerity and integrity—true to both people and to Allah.

**Ameen**







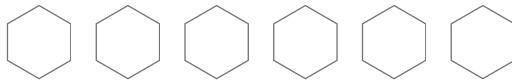


## PILLAR 6



# GUARDING SALAH الالتزام بالصلاة

Strengthening the commitment to prayer  
تقوية العهد مع الله بتسبيح الالتزام بأداء الصلاة



Allah ﷻ says:

وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ

“And those who guard their prayers.”

(Surah Al-Mu'minun, 23:9)

**This verse** marks the final characteristic in the series of traits Allah attributes to the successful believers.

**After** mentioning khushu' (humility) in Salah at the beginning of the passage, Allah ends the description of the believers with another emphasis on prayer: **guarding it consistently.**

### Why this emphasis?

**Because** prayer is both the beginning and the end of a believer's success, it is the foundation upon which all other qualities rest. It is not enough to pray; one must guard their prayer consistently, respectfully, and with full devotion.

## What Does It Mean to "Guard the Prayer"?

**Pray on time:** Not delaying or missing it.

**Pray correctly:** With proper wudu, posture, recitation, and etiquette.

**Pray consistently:** Establishing all five daily prayers as part of life's rhythm.

**Pray with the heart present:** Sincerely seeking connection with Allah, not mere physical movement.



## The Link Between Guarding the Prayer & Success

Guarding the prayer reflects a deep commitment to the covenant between the servant and the Creator.

The Prophet Muhammad ﷺ said:

العَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ

"The covenant that distinguishes between us and them is prayer; whoever neglects it has committed disbelief."

(At Tirmidhi)

Why Guarding Salah should be every Muslim's priority

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا

"But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil."

(Surah Maryam, 19:59)

This verse highlights that neglecting prayer is a sign of spiritual downfall. Guarding it, therefore, is a sign of **uprightness** and **success**.

## We Achieve true Stability through Salah

Allah ﷻ paints a vivid picture of human nature in Surah Al-Ma'arij.

**Humans** are naturally emotional, impatient, and fragile under stress. But then comes one powerful exception...

Allah ﷻ says:

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا إِذَا مَسَّهُ الشَّرُّ جَزُوعًا  
وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا إِلَّا الْمُصَلِّينَ الَّذِينَ  
هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ

"Indeed, man was created **anxious**: when evil touches him, **impatient**; and when good touches him, **withholding** [of it]—**except those who pray—those who are constant in their prayer.**"

(Surah Al-Ma'arij, 70:19–23)

In this single phrase, "إِلَّا الْمُصَلِّينَ" ("except those who pray"), Allah tells us that those who guard and remain committed to their prayer are protected from the emotional turbulence that defines human nature.

**Prayer** is not only a command—it's a refuge. It brings spiritual and emotional stability. It anchors the believer and frees them from **impulsiveness, anxiety, and despair.**

As the scholars note, this phrase is a clear and explicit exception—استثناء صريح—highlighting that

**prayer is the gateway to emotional strength and spiritual balance.**

**This** affirms that true emotional resilience begins with safeguarding one's connection to Allah through salah.



## Guarding the Prayers in the School Environment

At NGS, establishing a school culture rooted in Salah is not only possible, it is **essential**



Here's **how** we can make it practical:

### Prioritizing Prayer in the Schedule

- Ensure that the school timetable accommodates prayer time.
- Designate proper, clean, and quiet areas for students and staff to pray.

### Teaching Prayer Etiquette

- Regular reminders on the importance of wudu, cleanliness, and punctuality.
- Incorporating practical Salah workshops for students at different age levels.

### Role Modeling and Leadership

- Encouraging staff to model punctuality and khushu' in prayer.
- Train older students to lead and organize prayer lines with proper adab.

### Making Salah Spiritually Uplifting

- Connecting prayer to spiritual nourishment rather than a checklist item.
- Teaching students to see prayer as a privilege, not a burden.





## Stop & Reflect

Do I treat my prayer as a sacred meeting with Allah or as a task to finish quickly?

Am I consistently praying on time and with presence?

How can I improve the way I prepare for, perform, and reflect on my prayers?

The Prophet ﷺ said:

أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَدِكُمْ، يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا، هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟ قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ، قَالَ: فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا

"If there was a river at the door of one of you and he bathed in it five times a day, would any dirt remain on him?" They said: "No dirt would remain on him." He said:

"That is the example of the five prayers by which Allah removes sins."

(Bukhari and Muslim)

*Let us be among those who preserve their prayers on time, with humility, and love and become among those whom Allah describes as the truly successful. Ameen*





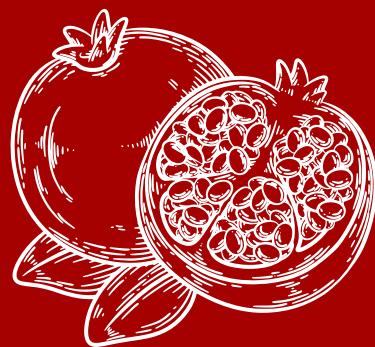






THE ULTIMATE GOAL

THE  
INHERITORS  
OF  
JANNAH



After listing the six defining characteristics of the believers in Surah Al-Mu'minun, Allah ﷻ says:  
concludes this **powerful passage** with a promise unlike any other:

أُولَئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ  
الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

“It is they who will be the inheritors, who will inherit Al-Firdaus.  
They will abide therein forever.”  
(Surah Al-Mu'minun, 23:10–11)

### What a **magnificent** conclusion:

**those** who strive to uphold the six principles, humility in prayer, avoiding vain talk, giving zakah, guarding chastity, fulfilling trusts, and safeguarding their prayers—are promised not just Paradise, but Al-Firdaus, the highest and most noble level of Jannah.

### But what **does it mean** to inherit Paradise?

**And** how can we possibly qualify for such an honor when we are imperfect beings prone to sin, weakness, and heedlessness?



THE  
JOURNEY  
IS  
THE GOAL



## Islam is not a religion of perfection.

It is a religion of striving. Allah does not ask for flawlessness; He asks for sincerity, effort, and humility.

The Prophet ﷺ beautifully reminded us:

كُلُّ بَنِي آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ

"All the children of Adam are sinners, and the best of sinners are those who repent."

(At-Tirmidhi)

Everyone falls short, but what distinguishes the believer is their return to Allah, **their commitment to keep trying, and their refusal to give up.**

## Striving Despite Shortcomings

The traits described in Surah Al-Mu'minun are not reserved for perfect people. They are aspirational qualities meant to be pursued daily. Some days we succeed. Other days we struggle. But if we constantly evaluate ourselves with honesty and humility, and keep striving in spite of our failures, **Allah's mercy envelops us.**

Allah ﷻ says:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

"And those who strive for Us – We will surely guide them to Our ways. And indeed, Allah is with the doers of good."

(Surah Al-Ankabut, 29:69)

**Striving itself is beloved to Allah**, for He is Al-Baseer, the All-Seeing, who witnesses every effort we make, and Al-Aleem, the All-Knowing, who knows the sincerity within our hearts and the battles we face to draw nearer to Him.

**Every step we take with genuine intention**, every attempt to improve ourselves despite our shortcomings, is noticed and rewarded by Him.

## Allah's Mercy is Greater Than Our Sins

We must remember always that Paradise is not earned by deeds alone. It is through Allah's mercy that we are saved.

The Prophet Muhammad ﷺ said:

لَنْ يُدْخِلَ أَحَدًا عَمَلُهُ الْجَنَّةَ قَالُوا: وَلَا أَنْتَ يَا  
رَسُولَ اللَّهِ؟ قَالَ: وَلَا أَنَا، إِلَّا أَنْ يَتَّعَمَّدَنِي  
اللَّهُ بِفَضْلِهِ وَرَحْمَتِهِ

"No one's deeds alone will cause him to enter Paradise." They asked: "Not even you, O Messenger of Allah?" He said: "Not even me, unless Allah encompasses me with His grace and mercy."

(Al Bukhari and Muslim)

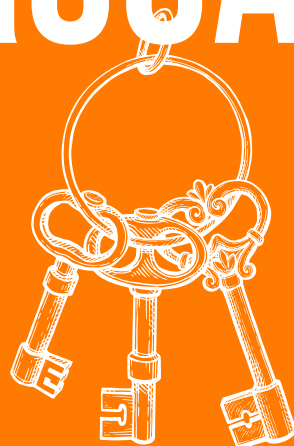
**So our role is not to reach perfection  
but to show Allah ﷻ that we are**

**sincerely trying.**





**CHOOSE  
HONESTY  
OVER  
ARROGANCE**



One of the greatest heart diseases is **denial**, the refusal to acknowledge our flaws.

Shaytan whispers arrogance, convincing us that we are fine as we are. But Allah ﷻ wants truthfulness from His servants:

Allah ﷻ says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ  
وَكَونُوا مَعَ الصّٰدِقِينَ

"O you who believe! Be mindful of Allah and be with those who are truthful."

(Surah At-Tawbah, 9:119)



## Being truthful

with ourselves opens the door to growth. It allows us to identify the diseases of our hearts and actively work to purify them.

This is exactly why this culture piece we are

**building at NGS is so important**

because it centers around reflection, sincerity, and the constant effort to improve for the sake of Allah.

We are  
**striving..**

to **raise** a generation that is regularly reminded of these values & carries them in their hearts as guiding principles in every area of life.

If we  
**successfully**

embed this culture into our school community,  
we will have achieved true success.

**not only** in academic or worldly terms,  
but in the highest and most lasting sense:

SUCCESS IN THE SIGHT OF ALLAH,  
AND SUCCESS IN THE HEREAFTER.



This is the kind of **legacy** we seek to leave behind.  
A community raised on **reflection, striving, and faith.**

# A Culture of Reflection & Repentance

## At NGS

let us nurture a culture where it's safe and encouraged to reflect, admit faults, and grow.

**A community that pretends to be perfect will never heal or elevate.**

But a community that embraces honesty, encourages repentance, & pushes each other toward sincerity will thrive.

Let's **teach** our **students** & **remind** ourselves **that**:

**1** It's okay to make mistakes.

It's necessary to reflect. **2**

**3** It's essential to keep trying.

## In the end

the reward for those who reflect, repent, and strive is not just Paradise, but Al-Firdaus, the highest level of Jannah:

Allah ﷻ says:

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

"They are the inheritors of Al-Firdaus. They will abide therein forever."

(Surah Al-Mu'minun, 23:11)

Let this be our **ultimate aspiration** and let our journey toward it be paved with sincere striving, honest reflection, and deep reliance on

**Allah's infinite mercy.**



## Stop & Reflect

- 1** Which of the **six traits** do I struggle with the most?
- 2** Am I sincerely striving to improve, or **am I** making excuses?
- 3** Do I seek Allah's help and mercy daily, knowing my deeds alone aren't enough?
- 4** Am I reading this because I have to, or **will I** truly strive to fit into this culture with my heart?
- 5** Do I feel that it's a challenging task that aren't aligning with my creed and values?



Allah ﷻ says:

رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ  
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

"Our Lord, do not let our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower."

(Surah Aal Imran, 3:8)







A  
PRACTICAL  
GUIDE FOR  
EMBEDDING  
THE

**CULTURE**

AT SCHOOL



For this **culture** to  
**take root & flourish,**

we need  
**everyone in our community,**  
staff, teachers, and parents,  
to actively live and breathe these values.

## How can I achieve this as a Teachers and NGS Staff?

The classroom is the daily environment where this culture **must be practiced, reinforced, and made alive** through real examples.

Here's how you can use this framework:

- 1 Introduce the Six Principles Intentionally:** At the beginning of each term, dedicate time to explaining each of the six principles. Use real-life examples from classroom scenarios to explain their meanings. Help students connect these values to their own lives.
- 2 Refer to Posters as Tools for Accountability:** Every classroom must display the six principles poster. Teachers should regularly refer to it when addressing behavior, both positive and negative. For instance, if a student mocks another, gently point to the value of avoiding vain talk and explain how the behavior goes against what Allah loves.
- 3 Integrate into the Curriculum:** The six values should not be confined to Islamic studies. Whether in English essays, science group work, or art, teachers can tie lessons back to concepts like trust, focus, or speech ethics.
- 4 Reward Character, Not Just Academics:** Establish character-based awards that are linked to the six principles, e.g., "Best Display of Trustworthiness," "Khushu' Award for Best Focus During Salah," etc.

5

**Model It First:** Children learn best through observation. Teachers and staff should embody the principles—speak with kindness, be punctual and trustworthy, keep promises, and show humility in worship.

6

**Teacher Reflection and Assessment:** Periodically, educators should reflect on how well these values are being modeled and how they can do better. Team reflections during staff meetings can also support peer learning.



## How will the school support me in embedding on the culture piece?

### Monthly Culture Pillar Focus

As part of a whole-school approach to deeply embed the culture framework, each month (or every six weeks) the entire school will focus on one of the six principles of success. All school activities, lessons, assemblies, and hallway displays should reflect the monthly theme.

Teachers must ensure their classroom environments visually reinforce the theme, this includes relevant posters, student work, Qur'anic ayat, and reflections tied to the pillar. Teachers should reference the value regularly in behavior management, class discussions, and projects.

This unified focus helps students internalize the meaning of each value and apply it across contexts.

A calendar outlining the schedule for each pillar will be provided at the beginning of the academic year and supported with tailored resources in the shared staff folder.

### Access to Visual Assets:

All staff will be given access to a shared digital folder with approved posters, verses, hadiths and du'as - visuals designed for different age levels. Teachers should rotate these visuals in their class boards and hallways to keep the reminders fresh.

### **Ongoing Culture Workshops**

Throughout the academic year, teachers and staff will participate in professional development sessions designed to build a deeper understanding of the six principles. These workshops will include reflective exercises, practical teaching strategies, and examples of classroom integration.

### **Department-Specific Strategies**

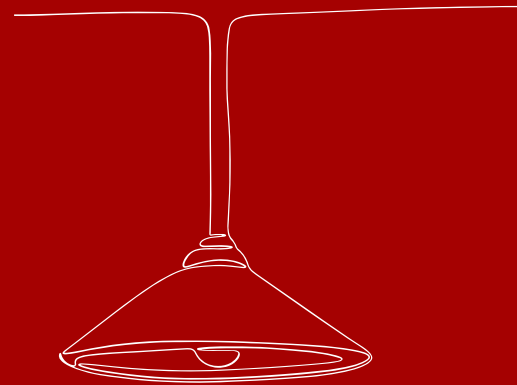
Each Head of Department (HOD) will receive a clear implementation strategy tailored to their subject and grade level or department. This will include lesson planning guides, integration checklists, and expectations on how each value connects to the learning objectives. Each non-academic department will also receive a strategy and list of expectations from their HOD on how to apply the culture guide into their daily work.

### **Clear Assessment Criteria**

Departments will outline success indicators to track how well the cultural values are being embedded. These may include classroom observations, student feedback, value-based rubrics, and sample reflection forms.



A  
PRACTICAL  
GUIDE FOR  
EMBEDDING  
THE  
CULTURE AT  
HOME



# Home is **the first school**

Reinforcing the culture at home not only strengthens the child's connection to school values but helps build lifelong faith and integrity.



Here's **how** parents can play a leading role:

## **Display the Six Principles Visibly**

Place the six principles poster in a central spot—on the fridge, a family board, or prayer area. Make it part of your family's daily language.

## **Start Conversations with Reflection**

Use mealtimes or drives to school to ask questions like, "Which value did you see today at school or in yourself? Which one was the hardest to follow?"

## **Use Real-Life Teachings**

When a child lies, misses Salah, or is unkind, point back to the principles, not as punishment, but as guidance. Remind them that this is what Allah loves.

## Model the Culture in Your Own Behavior

Children notice hypocrisy. If parents speak about salah but delay it unnecessarily, or talk about guarding speech but gossip freely, it sends mixed messages. Be the culture before expecting your child to live it.

## Create Home Activities Around Each Principle

Use books, crafts, and storytelling nights to explore the principles. Create monthly challenges where children get points or rewards for practicing one value in multiple ways.

## Stay Connected with the School

Attend culture-focused school events and workshops, read the monthly value newsletter, and communicate with teachers about how the values are affecting your child.

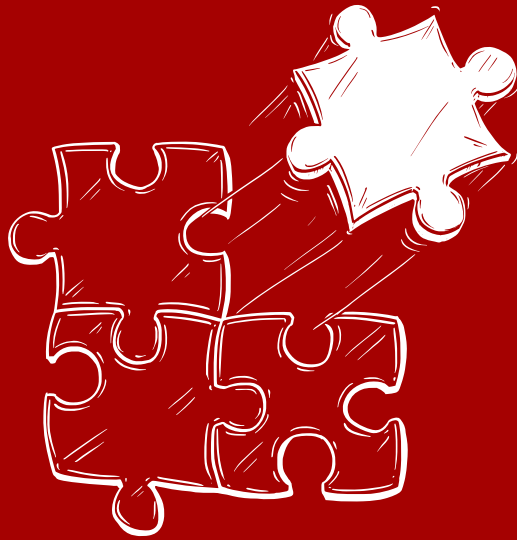
## Celebrate Progress, Not Perfection:

Always emphasize effort and honesty. When children acknowledge their mistakes and try again, praise them, not just for success, but for sincerity.



**Together**, home and school, can raise a generation whose hearts are attached to faith, whose words are guided by virtue, and whose character mirrors the light of the Qur'an and Sunnah.

THE  
**FINAL**  
REMINDER



**Reinforcing** the culture at home not only strengthens the child's connection to school values but helps build lifelong faith & integrity.

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(Surah Al-Mu'minun, 23:11)

**Let this be our ultimate aspiration**

and let our journey toward it be paved with sincere striving, honest reflection, and deep reliance on Allah's infinite mercy.



**Let's work together**  
to build a Culture That Lives Beyond the Page.

This guide is not meant to sit on a shelf, it is meant to be lived. Every page you've read is a call to action, not only in the classroom or home, but in the heart.

This is more than a school initiative; it is an invitation to become part of a living, breathing culture rooted in revelation and sincere striving.

**This is our legacy.**

**If our students leave NGS**

with these values engraved in their hearts then we have succeeded beyond test scores or accolades.

**We have raised believers, leaders, and servants of Allah ﷻ.**

## Resources:

- [Download NGS Culture Guide Book](#)
- [NGS Culture Assets Gallery](#)
- [NGS Culture Guide Department Strategies](#)
- [NGS Culture Assessment Criteria](#)



For any **feedback** or **questions** about the guidebook content kindly contact:

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“Let this book be a quiet companion on your journey, a gentle reminder that purpose, peace, and connection always begin within.”

Written by **Sheikh Ayaz Housee**  
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