**PAPER : ISLAMIC Studies**

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**Depratment : BS MircoBiology**

1. **What is the meaning of zakat?­ and explain itsobjectives**

**Ans:1**

**Zakat**

Zakat is the concept of obligatory charity in Islam. It’s how we give back, out of our own wealth, to those less fortunate. The word ‘zakat’ comes from the Arabic ‘to purify’, Allah swt says in the quran: “take from their wealth so that you might purify and sanctify them” (9:103). By recognising that one’s wealth is a gift from Allah (SWT) and giving away a portion of it to others, a Muslim purifies the rest of his or her wealth from greed and miserliness. In a world of gross social and economic inequality, it is vital for Muslims to uphold the tradition of Zakat.

Zakat is a right which the poor have over the wealthy; it is the duty of every wealthy muslim to fulfil this responsibility to those who are less fortunate. Over the years we have used zakat to distribute[food](https://www.muslimglobalrelief.org/feed-the-hungry/) and [water](https://www.muslimglobalrelief.org/water/) to the most needy. We have used it to support poor villages, provided people with the means to improve their living conditions and attain their basic needs. We have used it to provide urgent humanitarian medical relief and shelter for people in conflict zones.. All Zakat is spent on projects which are within the [Zakat eligible categories](https://www.muslimglobalrelief.org/current-appeals/)

**Itsobjectivges**

In business, an objective refers to the specific steps a company will take to achieve a desired result. The result is the goal. Hence the term ‘goals and objectives.’ In other words, my goal is what I want to become, while my objective is how I plan to get there.

A business’ goal is more general and may not specify when things will happen. Objectives, on the other hand, are specific and tell you what the company will do to reach its goal.

A business’ primary aim is to add value, which in the private sector involves making a profit. Strategic objectives or aims may include brand building, market leadership, expansion, or gaining a specific share of the market.

Objectives, if a company is losing money, may include laying off staff and closing some branches.

**Q2.Write prime categories of prayers and what is the difference between nafl and wajib prayer?**

**Ans:2**

## Nafl prayer

Saying Nafl or voluntary prayers was a regular and unchanging practice of the Prophet (pbuh). These are very beneficial and important in our life. It draws us closer to Allah (SWT) and helps us to attain better success in this life and also in the hereafter. Out of our five times obligatory prayers and Witr (wajib prayer which is offered after Eisha prayer), we can obtain extra benefits by performing many types of voluntary prayers. There are various types of Nafl prayers. Some of these are described below:

Ishraq prayer: The word ‘Ishraq’ means rising or being enlightened. According to Islamic Shariyah, the post-sunrise prayer that is performed at the time when the full light is dispersed after sunrise is called Ishraq prayer. According to Hadith Qudsy (Sayings of Allah that is revealed to the prophet and the prophet narrated it by his own words), whoever offers four Rakat Ishraq prayer at the beginning of the day, his daily needs will be fulfilled by Allah (SWT). Uqbah Ibn Amir (Ra) reported that Rasulullah (Pbuh) said, “Verily Allah (SWT) says, ‘O Son of Adam, suffice me [by offering] four Rakahs of prayer at the beginning of the day, I will suffice for you [your needs] till the end of the day in exchange of those four Rakahs.’” (Musnad Ahmad). According to another Hadith, one who prays Ishraq, he will receive the reward of one complete Hajj and one complete Umrah. Anas ibn Malik (Ra) narrated that the Messenger of Allah (pbuh) said, "Whoever prays Fajr in congregation then sits remembering Allah until the sun has risen then he prays two Rak'ah, then for him is the reward like that of a Hajj and Umrah." He said that the Messenger of Allah (pbuh) said, ‘Complete, complete, complete (complete Hajj and Umrah).’” (Jame Tirmiji). The time for the Ishraq prayer begins from 23rd minutes after sunrise.

Duha (Chasht) prayer: The word Duha means an hour of the day (Persian synonym of Duha is ‘Chasht’). The prayer that is performed just before noon is called Duha prayer. The greatness and importance of the Duha prayer is mentioned in a Hadith which is narrated by Abu Hurayra (Ra). He said, “My friend [the Messenger of Allah] advised me to do three things: fasting three days of every month, praying the Duha prayer and praying the with prayer before I sleep." (Sahih Bukhari and Muslim). Whoever offers Duha prayer Allah will build for him a palace in Paradise. The Prophet (pbuh) said, "Whoever does Duha prayer four Rakats and four Rakats before, then he will build a house in Heaven.” Duha prayer is sufficient as a charity on behalf of every joint of the body. Abu Dharr (Ra) narrated that Allah's Messenger (pbuh) said, “In the morning charity is due from every bone in the body of every one of you. Every utterance of Allah's glorification is an act of charity. ……, and two rakats which one prays (Duha) in the forenoon will suffice.” (Sahih Muslim). The preferred time for Duha (Chasht) prayer begins after one-quarter of the day has passed and extends until just before the sun passes its zenith (when the time for Zuhr prayer begins).

Tahajjud prayer: The word ‘Tahajjud' means awake at night. The prayer which is performed from midnight up to the appearance of the early dawn called ‘Tahajjud'. It is the most rewarding prayer after the obligatory prayers. Abu Huraira (Ra) reported that the Messenger of Allah (pbuh) was asked as to which prayer was most excellent after the obligatory prayers. He said, ‘Prayer offered in the depths of the night'. (Sahih Muslim).

Awwabeen prayer: After performing the fard and Sunnah of Maghrib, one may perform six Rakats of prayer. This prayer is called Awwabin. One who prays Awwabin he will get best rewards. Abu Hurairah (Ra) narrated that Allah's Messenger (pbuh) said, "Whoever prays six Rakats after Maghrib prayer and he does not speak about anything between them it would be equivalent to twelve years of worship for him.” (Jame Tirmiji).

**. FIVE DAILY RITUAL PRAYERS**

**a) Morning Prayer (Dawn Prayer, Salat al-Fajr):** The Morning Prayer is composed of four units (rakahs); two sunnah rakahs and two obligatory (fardh) rakahs. First the sunnah rakahs and then the obligatory rakahs are performed.

**b) Noon Prayer (Salat al-Zuhr):** It is ten rakahs in total. First, four first sunnah rakahs, and then four obligatory rakahs, and at the end, two last sunnah rakahs are performed.

**c) Late Afternoon Prayer (Salat al-Asr):** It is eight rakahs. First, four sunnah rakahs, and then four obligatory rakahs are performed.

**d) Sunset Prayer (Salat al-Maghrib):** It is five rakahs in total. First, three obligatory rakahs, and then two sunnah rakahs are performed.

**e) Night Prayer (Salat al-‘Isha):** It is then rakahs in total. First, the four first sunnah rakahs, then four obligatory rakahs, and then two last sunnah rakahs are performed. After the Night Prayer, three rakahs Odd-Numbered Prayer (Salat al-Witr) is performed. The latter is wajib.

**2. THE FRIDAY PRAYER (SALAT AL-JUM’AH):** This prayer is performed on Friday instead of the Noon Prayer.

**3. FUNERAL PRAYER:** It is composed of prayer and invocation for a deceased Muslim. There is no prostration (Sajdah) or bowing down (Ruku). The funeral prayer is a collective obligation, it is obligatory on the community (fardh al-kifayah).

## B. REQUIRED (WAJIB) PRAYERS

**1) Festival Prayers (Salat-al-Eidain):** The two yearly festival prayers consist of two rakahs. They are performed in congregation. Salat of Eid al-Fitr and Salat of Eid al-Adha.

**2) Odd-Numbered Prayer (Salat al-Witr):** It composed of three rakahs. It is performed daily after the Night Prayer (Salah ‘Isha). If one misses the Odd-Numbered Prayer, it is also wajib to make it up.

## C. SUNNAH PRAYERS

Sunnah prayers are those that our Prophet performed regularly other than the obligatory and wajib prayers. They are of two kinds, those that are connected to the obligatory prayers and those that are not:

**1. Those that are connected to the obligatory prayers:** Those are the sunnah prayers that are performed before or after the obligatory prayers.

**a) The sunnahs of the ritual prayers:** Those are the sunnah prayers that are performed before and/or after the obligatory rakahs of five daily ritual prayers. (For example the sunnah rakahs of the morning prayer).

**b) The sunnahs of the Friday Prayer:** Those are the sunnah rakahs that are performed before and after the obligatory rakahs of the Friday Prayer. (The first sunnah rakahs and the last sunnah rakahs of the Friday Prayer).

**2. The sunnahs that are not connected to the obligatory prayers:** Those prayers are the ones that are neither the first sunnah, nor the last sunnah of any of the obligatory prayers, but rather,

**Q.03 writeany five signs of before the day of judgememnt**

**Ans: 03**

**Judgement**

All praises is due to [Allah](http://www.inter-islam.org/faith/Part1a.html#Allah). We praise Him, ask him, and seek his forgiveness. We seek refuge in Allah from evils of ourselves and mischiefs of our deeds. Whomsoever Allah guides, cannot be misguided. Peace and blessings be upon the [Final Messenger MuhammedPeace and blessings be upon him](http://www.inter-islam.org/Seerah/iSeerah.html), on his family and his noble [companions](http://www.inter-islam.org/Actions/ir2.html#The Holy Companions) , Ameen

Belief in [Doomsday](http://www.inter-islam.org/faith/Part1a.html#The Last Dat (Qiyamat)) is one of the fundamentals and pillars of faith. It is the day when everyone is to get recompense and punishment for one's work and has to go to [heaven](http://www.inter-islam.org/faith/fstheaim.htm) or [hell](http://www.inter-islam.org/faith/hell.htm) according to one's deeds. This is the reason each and every Prophet warned his people of the Day of Judgement.

As for the knowledge of the time of Qiyamah (End of the World) , it has not been given to any [angel](http://www.inter-islam.org/faith/Part1a.html#Angels) or [Prophet](http://www.inter-islam.org/faith/Part1a.html#Messengers of Allah). Nobody besides Allah knows when the final hour is.   
The [Quran](http://www.inter-islam.org/Quran/iQuran.htm) states, O Prophet the infidels ask you about the time of Qiyamah. So tell them that it's knowledge is with Allah only.   (Surah Luqman)

**2) Major signs**   
Major signs ae events of extraordinary nature prophesied by our Prophet Peace and blessings be upon him to take place before Qiyamah like all the events mentioned in the following hadith narrated by Hudhaifa ibn Usayd that the Prophet Peace and blessings be upon him said, 'The last hour will not arrive till  you have seen ten signs. He Peace and blessings be upon him then mentioned the Smoke, Dajjal, Beast, Rising of the Sun from the place of it's setting, the Descent of Isa, Ya'juj Ma'juj, Three Landslides, one in the East , one in the West and one in the Arabian Peninsula after that a Fire would spread from Yemen and drive the people to their place of gathering.' (Muslim)

This book written by the Ulama of the Institute is a concise summary of only the major events leading up to the Day of Judgement. Each of the following signs: Mahdi, Dajjal, Descension of Isa, Ya'juj Ma'juj, Landslides, Smoke, Rising of the Sun from the east, Beast and the Fire are explained in detail. The supporting evidences are written at the end of every section and have been taken from various authentic Hadith collections.   
**All Praises belong to Allah, Lord of all the world.** [Back to content](http://www.inter-islam.org/faith/Majorsigns.html#contents)The Coming of Imaam Mahdi is one of the signs of Qiyamah as is the belief of the Ahlus-Sunnah and he has yet to appear. Abdullah-bin-Masood May Allah be pleased with him has reported that the Prophet Peace and blessings be upon him said, "The world will not pass away before the Arabs are ruled by a man (referring to Mahdi) of my family whose name will be the same as mine." (Abu Daud) However, many people in the past falsely claimed to be Imaam Mahdi. One of these false claimants was Mohd-bin-Tomart, a tyrant who spread corruption and even buried some of his companions because they didn't believe that he was the Mahdi described by the Ahadith of Prophet Peace and blessings be upon him. Some believe it was Mohd-bin-al Askari who disappeared at the age of 5 and went into hiding and has been hiding for 10 centuries. [Mirza Ghulam Ahmad (The Cursed)](http://www.inter-islam.org/faith/qadian.htm) was also one of those who claimed to be the Mahdi as well as many other people. Besides those mentioned there were many others who claimed the office of Mahdi, the most recent being somebody from Manchester who claimed the position for himself.

It should be noted that none of the above or anybody else who claimed to be the Mahdi in the past fulfilled the conditions laid down by the Prophet Peace and blessings be upon him.

A list of some of the signs which will precede Imaam Mahdi and some that describe him have been gathered in this book so that we Muslims are not misled to believe in somebody claiming to be the Mahdi who in reality is a blatant liar. **1)****A General Sign**   
There are many signs that will precede him; a general and very important sign is that he will come at a time when there is great confusion, intense disputes and violent [death](http://www.inter-islam.org/faith/death.htm). When people are afflicted by disturbances and fear. Calamities will fall upon the people, so much so that a man shall not find shelter to shelter him from oppression. There will be many battles and fitnaas before his appearance. Every time a fitnaa has come to an end, another will start, spread and intensify. The people will be troubled to such extent that they will long for death. It is then that Imaam Mahdi will be sent.   
Abu Saeed al-Khudri has reported that the Messenger of Allah Peace and blessings be upon him said:   
''He will be sent at a time of intense disputes and differences among people and earthquakes.'' (Ahmad)

**2)** **Note. The Double Eclipse In Ramadan statement quoted from Darequtni is NOT verified, indeed it's authenticity is questionable. It is NOT to be considered as authentic Hadith.**

**3)****The Battle in Mina** Before Imaam Mahdi emerges an inter-tribal fight will take place. In the same year [Haji](http://www.inter-islam.org/Actions/hajj.html)'s will be looted and a battle will erupt in Mina in which many people will be killed.   
Amr-bin-Shuaib reported from his grandfather that the Messenger of Allah Peace and blessings be upon him said, ''In [Dhul-Qada](http://www.inter-islam.org/Miscellaneous/months.htm#Zul-Qa'dah) (Islamic month) the tribes will fight, Hajis will be looted and there will be a battle in [Mina](http://www.inter-islam.org/Actions/Part14.html#The 5 days of Hajj (in brief)) in which many people will be slain and blood will flow until it runs over the Jamara-tul-aqba. Their companions (referring to Imaam Mahdi) will flee to a point between the Corner and the Maqaam and will be forced to accept people's allegiance.'' (Al-Fitan Nuaim-b-Hammad)

**4)****The Euphrates Will Disclose Mountain of Gold** The final hour will not come until the river Euphrates (which flows through Syria and Iraq and finally opens in the Gulf) will disclose a mountain of gold over which people will fight and die. It should be noted that this is a sign, which will precede Imaam Mahdi only according to some Ulama. Abu Huraira (R.A.) reported that the Messenger of Allah Peace and blessings be upon him said, ''The hour shall not occur until the Euphrates will disclose a mountain of gold  over which people will fight . Ninety- nine out of which hundred shall be killed and every one of them will say' Perchance I shall be the one to succeed. ''(Muslim)   
In another narration we have been told that whoever is present at the time when the Euphrates discloses a mountain of gold should not take the gold.

**5)****Emergence of the Suffyani** The Suffyani (a descendant of Abu Sufyan) will emerge before Imam Mahdi from the depths of Damascus. According to some weak narration his name will be Urwa bin Muhammed and his Kuniya 'Abu-Utba'. The Ahadith regarding the Suffyani specify that he is a tyrant who will spread corruption and mischief on the earth before Imam Mahdi. He will be such a tyrant that he will kill the children and rip open the bellies of women. When he hears about the Mahdi, he will send an army to seize and kill him. However the Earth will swallow this army before it even reaches Imam Mahdi.

**Q4.what is hajj and explain benefits of hajj.**

**Ans : 04**

**Hajj**

It is a ritual that is designed to promote the bonds of Islamic brotherhood and sisterhood by showing that everyone is equal in the eyes of Allah. The **Hajj** makes Muslims feel real importance of life here on earth, and the afterlife, by stripping away all markers of social status, wealth, and pride.

The importance of [Hajj](https://www.halaltrip.com/hajj-and-umrah-guide/) is indisputable; after all, it is one of the [pillars of Islam](https://en.wikipedia.org/wiki/Five_Pillars_of_Islam). But of all five of them, it is the hardest to achieve and therefore becomes obligatory to a smaller group of Muslims than the others obligations.

[Abu Hurayrah](https://en.wikipedia.org/wiki/Abu_Hurairah) narrated that the [Prophet (S.A.W)](https://en.wikipedia.org/wiki/Muhammad) said during a sermon: “O people, Allah has enjoined Hajj upon you so do Hajj.” -[Sahih-al-Muslim]

Not only is Hajj an emotional and spiritual journey, it is also a physically exhausting endeavor. The pilgrim will have to experience extreme heat and bodily strain, which means it is not suited for the weak and disabled. Hajj also requires air travel (for most) and a whole host of other expenses that come with international travel, which most people cannot afford. These and a number of other factors are what prevent many Muslims from completing Hajj, and [Allah](https://en.wikipedia.org/wiki/Allah) will not hold it against them as He is the one who has given them their health and wealth.

 Nevertheless, if you are fit and able to afford it, there are no reasons for you to put it off, as we must make pleasing our creator the highest of our priorities. For all the trials and tribulations that you will have to face, there are many benefits to be gained; as individuals and as a community; as Muslims and as human beings.

 Here are a few of the objectives and benefits of Hajj.

**1) Social Impact of Hajj**Picture Credit - www.disastermanagementksa.comHajj is the largest annual gathering of people anywhere in the world. People of all colors, backgrounds, and wealth come together as equals in front of their creator. Once you're there, there is no white, brown, or black; there's no rich or poor; there's only Muslim. Everyone wears the same [ihram](https://en.wikipedia.org/wiki/Ihram) to signify that no one is better than his Muslim brother. This creates unity among the Muslims of the world, it fosters brotherhood and love for the sake of Allah.

## ****2) Spiritual Benefits of Hajj****

PictureCredit-www.archive.boston.comAs Muslims, we need to always remember Allah in all stages of our life. We must remember him in our homes, our businesses, and even just walking down the street. But most of us give in to the pressures of the Dunya (world) and fail to remember our creator. Hajj is the ultimate reminder of Allah.

## ****3) Seek Absolution from Sins****

PictureCreditwww.photography-photojournalism.blogspot.com  
 We are all sinners, there is no denying that. One of the most important reasons to perform Hajj is to seek forgiveness from Allah. The best part is that the sins of a believer who's Hajj have been accepted is wiped clean entirely. How merciful is our Lord!

Abu Hurayrah (rali) narrates that he heard the Prophet (S.A.W) say, ‘Whoever performs Hajj and does not commit any Rafath (obscenity) or Fusooq (transgression), he returns (free from sin) as the day his mother bore him’”. - [Sahih-al-Bukhari]

## ****4) Significance of Hajj in One's Character****

PictureCreditwww.content.time.com  
We talked about how Hajj is a physically and emotionally trying time for the pilgrim. And at the end of it, you would have moved closer to Allah, and have had all your sins forgiven, Masha Allah! This is an experience that is sure to change you for the better. Hajj teaches you patience, discipline, and strengthens the bond between you and your fellow Muslims stronger.

## ****5) The Ultimate Benefit of Hajj****

PictureCreditwww.pinterest.com  
  
As Muslims, there is one goal that we all strive towards for the entirety of our life times. We believe that this world is not a resting place, but just a passing phase and we must do whatever we can to guarantee our place in the highest of heavens. And that's the ultimate reward for Hajj.Abu Hurayrah (rali) narrated that Prophet Muhammed (S.A.W) said that: “An accepted Hajj has no reward except Paradise.” - [Sahih-al-Bukhari & Sahih-al-Muslim]

**Q5, what is tawhid and prophethood in islam?**

**Ans: 05**

**Tawhid and Prophethood in islam**

95THE CONCEPT OF TAWHIDINISLAM: IN THE LIGHT OF PERSPECTIVES OF PROMINENT MUSLIM SCHOLARSAsma KounsarShah-i-Hamadan Institute of Islamic Studies,University of Kashmir, Srinagar, Jammu and KashmirAbstractThe concept of tawhidexcludes man’s commitment to anyone other than Allah(SWT). Also arejection of all sources of value other than will of Allah(SWT), all authority but His, and a refusal to accept any idea, command, or injunction from anyone, as man does from Allah(SWT), on the basis of its having not come from Him. Love or reverence, worship or submission, and a sense of obligation, all are directed towards Allah (SWT)alone and no one else deserves them in the ultimate, full sense of these attitudes. In the human context it means emancipation and restoration of man’s essential freedom from all human bondages before the commitment to Allah(SWT). Man is under no obligation to submit to any authority or commit to anyone’s will. He owes nothing to any being other than Allah(SWT). He has no superiors except Him. A lot has been written on the topic of tawhidby different scholars but a concise paper which would analyze different perspectives of different scholars on the issue of tawhidhas been long awaited. To fill the gap this paper attempts to provide the reader with such information; highlightens the richness in thought and contents with respectto the concept of tawhid and the distinctive views on the same by some prominent Muslim scholars bothfrom theclassical and modern era. Keywords:tawhid, Tabari, Ibn Kathīr, Mufti Muhammad Shafi, Maududi, Amin Ahsan Islahi, Ismail Rajial-Faruq

The concept oftawhidencapsulates the Islamic world-view. It is the basis of Islamic culture and civilization. Knowledge, social action and social organizations in Islam are based on the world-view defined bytawhid.Tawhiddefines the relation between the human and the creator as well the relationships among the various creations in the universe. The One God, known by His Arabic name Allah(SWT), is the core of Islam in all of its facets, and attestation to this Oneness, tawhid, is the axis around which all that is Islamic revolves. Allah(SWT)is beyond all relationality and duality, beyond the differences of gender and of all qualities that distinguishes beings from each other in this world. Yet, He is the source of all existence and all cosmic and human qualities as well as the End to whom all things return. At the heart of Islam stands the reality of God, the One, the absolute and the infinite, the infinitely good and merciful, the one who is at oncetranscendent and immanent. The first of the five pillars is the shahadah:“I bear witness that there is no god except Allah(SWT), and I bear witness that Muhammad (SAW) is the messenger of God.” This shahadahis not the creed or a philosophical argument. It is simply a testimony or witness to what the Qur’ānasserts to be a primordial fact;“God bears witness that there is no god but He, as do the angels or those who are possessed of knowledge.”3It means thatknowledge of God’s Oneness (tawhid) is true knowledge; it is true Islam, the antithesis of jahilliyah.41Abu Abdullah Muhammad b. Ismail,Sahih al-Bukhari (Kitab Bhawan, New Delhi, 1984), “Kitab al-Iman,” Hadith. No. 7.2Mahmoud M. Ayoub, Islam Faith and History(Oxford: One World, 2006), 55.3Al-Qur’ān āl-Imran 3:18.4Mahmoud M. Ayoub, Islam Faith and History, 55.

97Tawhidis considered as the fundamental principle of Islam, and this principle not only frame the Islamic worldview, but also constitutes the fountainhead of the maqasid(objectives) and the strategy of man’s life in this world. This principle also lays the foundation of Islamic social order, which teaches man that his socio-economic activities must be guided by the principles from a single common source, Allah(SWT). This single common source reveals its principles through the Holy Qur’ānwhich are elaborated by the Sunnah. The knowledge of tawhidpertains to what it means to be human. It lies in the original human nature (fitrah), since human beings were created knowing that ‘There is no god but Allah.’ In the Qur’ān it says, “So set (O Muhammad(SAW) your face towards the religion (of pure Islamic Monotheism) Haneef(worship none but Allah’s fitrah[i.e. Allah’s Islamic Monotheism]with which He has created mankind. No change let there be in Khalq-llaah(i.e. the religion of Allah), Islamic Monotheism), that is the straight religion.”5The messenger of Allah(SAW)also said that, “Every child is born in a state of fitrah, then his parents make him a Jew or Christian or a Magian.”6He did not say that they make him Muslim, because Islam is in accordance with the fitrah. Parents, writers, teachers and others instill into children’s minds ideas which change and contaminate this fitrah, placing veil over the fitrahso that they are not able to turn towards the truth.7Thus the prophets(AS)were sent to remind them of what they already know. Hence, to associate other with God is to go against the most fundamental instincts of the human nature. It is to betray human nature and even to leave the domain of human existence. This explains why it is such a grave sin. It is the overturning of what makes us human. In this view of things, claiming ignorance of tawhidis tantamount to claiming not to be human.8The concept of tawhid,by emphasizing belief in One Creator and Sustainer of the whole universe, gives human civilization a beginning and an end. It gives it purpose, an objective and a sense of direction. It is an integrating concept without which an ever-lasting and successful civilization cannot be built. Many human civilizations that history has recorded could not sustain themselves beyond a few centuries because of lack of this central integrating vision,tawhid. Thus, they soon run into contradictions andcollapse

**The End**