	Uslamia Chalina	
	gslamic-Studies: Mock	-
<u> Bz</u>	Concept and impostance of Fasting in Islam? Moreover,	
ma	its impact on individual and society.	
	The state of the s	
-	Introduction;	
	Fashing is the 2nd most important pillar of	-
	skimic beliefs. It comes in the month of	
	Ramadan. These are upto thisty fasting days	7
	cowich are obligatory for all muslim It has multiple	
	impack on human life in discouler and also on	,
	callective lige cin a society.	· ·
	1750	
	Concept of Fashing:	
	The fashing is a parity of daily life	,
	work, devine fasting a person can not eat,	
	also he and she cannot dring any thing up	
	to its end time, which is with the "Azanof	
	Magrib" during fasting a person even can't	
	Complete their physical needs (sexual) and	<del></del>
	not tell a lie at all. After whale month	
The state of the s	of Rannadan, In the first day of next month	
, ,	"Eid-ul-Fitar" prayed and grateful to	
,	Almighty Allah to indude ones in Fasting.	
	Importance of Fasting:	
	Importance of Fasting: The vole of fasting is very significant	
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As Dutch said in Cluran " A person	_
 who do fast for the sake of Alloch he/she will	_
 be rewarded by Allah directly on the day of	<u>`</u>
 kyclament"	_
 Prophet (S.A.W.W) said: "Allah loves a	
peuson smell of mouth executed during	_
forting by not eating or dring + from any	
other thing " (Bukhari)	-
the property of the second sec	_
Impack of fashing on Individual	_
.VI V	
1- Streng then Diety ( whii):	_
The Patience exeated by fasting during	_
a Whole day establish fakwa "in human	_
to confined eitheir selves for being in pusity	_
and restricted from wrong doings.	_
2- Establish relationship with Almighty	
God:	
During whole day a person secure from	_
any sin and continously connected their	
 selves with God their relation continously	-
 being strong day by day.	
 3- Purity of soul and Body:	
 The important impact of Fashing	
 cis the pusity of soul and body. A person	
, () -1,	
d	

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	cin fasting continously building their character
0	and making (doing) prayer without escaping
	he she will definately achieve a pure soul and
	sustainable body.
	4- festing creates aperon more religions:
	In fasting a person regularly learn while
	seciting guron and listen Hadith's sexion in
	mosque and executing him/her self seligious. Knowin
	Islam very closely
, ,	and the second second to the second to the second
	Impact of fasting on Society:
e Vij	1- love and trambleness in society:
	Buring prayer regularly and fasting on
r.	daily basis a connection executes among society
-	within people. Most of the people invite other to
	open their fast at their house and It is the
	most beautiful face of people in society and
-	creates humbleness and love for each other.
	2- Stengthen Ummah for collective good:
	co'hile supporting each other to make establish
	fasting with finance and oval leading during
	Ramadan; a song religious unity will produce
	and people make efforts for collective good.
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	Too short and substantially low respenses that the fairly low respenses that the fairly low respenses to the fairl	
	la by d & rang	
	( ) ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( )	·
	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	4
	continual connecting their selfer with Allah	-
	create stronger relation.	
		_
<u> </u>	Analyze the last sermon of holy prophet s. Aww as	
09	a comprehensive charter of human rights.	
Ans	Introduction:	_
	The last sermon of holy prophet was remarkat	<u>le</u>
	event in the history of Islam. It was occur during	_
	prophet (8-12-WW) bad done their first and last	
	propries & Arto as made a last unleraction of him	
	pilgrimage, and Itwas a last unteraction of him	
	. with huge congregation at Makkah.	
	<b>1</b>	- l
	Hnalying Last Sexmon of prophetis ind	-0)
	Analying L ast sexmon of prophetis. Au The Last sexomon was absolutely nothwesthing	-
,	for muslim regarding their rights. prophet (SA)	
	clearly defined the importance of every thing	() Approxima
	that need to clear for future generation. He	
	said that sam cleanifying you gos futhere	o
	problems regarding you and all other in	
	₹ J <b>V</b>	
8.0		

	in the world. Those who are not infront of me	
	it obligation to tell them what I have defined.	
	on that day prophet had clearly indicated that	
	I have no further hime to be with you, because	
	they the had completed his mission of Islam.	,
	Last sermon as a charker of human	
	rights	
	1- Right of body and wealth:	
	Prophet demonstrated at the hime of last	
	sermon vient clearly-that your life and your	
~	wealth are as important as this day and this	
	place. Theregore, take care of each one's body	
	and wealth	
	"The most true muslim among you is	
	whose hands and feets are protecting others	
	body and wealth" (Bukhari)	
	V	
	2- Rights of women:	
	Prophet said in last seromon that " people! in your affairs with coiver se	
	careful they are with you on the rejevence	
	of Alloch and everyone would be asked their	
	relation with their wiver, and be polite with	
	Them, if they serve for not home, and care your	Berteil
	Jun 401 Horney Trop	
		-

wealth and dignity, feel them and love them?'  (bukhan)  Rights of man (Husband):  Prophet addressed the dignity of husband over wife and clearly define that "woodn-wife should serve thelir husband and emplete their need mentally and physically; they are struggling day and right for you.  Rights of Ethnicky:  Their is no one superior among you on the basis of race cellure and thinicity. "Any arabaj no superior to areb. Any black is not superior to areb. Any black is not superior to back. I superior among you is one who is picky in their life."  Purity of wealth:  Prophet ensure people that "Allah'has restricted you from hiba" and for that Allah has added "Barkat" in your wealth. Therefore, a void doing interest based Bayiness which as absolutely in Sin.		
Right of man (Husband):  Prophet addressed the dignity of husband over wife and clearly define that "women-wife should serve their husband and implete their need mentally and physically, they are shuggling day and night for you.  Right of Ethnicky:  Their is no one superior among you on the baris of race aethere as Ethnicity. "Any arabaj no superior to one and any nonabrab as no superior to one than black is not superior to black.  If superior among you is one who is pietyan their life."  Purity of wealth:  Prophet ensure people that "Allah' has restricted you from siba and for that Dulah has added "Barkat" in your wealth. Therefore, absolutely in Sin:  absolutely in Sin:		wealth and dignity, feed them and love them?
Prophet and clearly define that "worken-wife should serve their husband and implete their need mentally and physically, they are shuggling day and might for you.  Rights of Ethnicky:  Their is no one superior among you on the basis of race cellure as Ethnicity. "Any a rabai no superior to ausb. Any black is not superior to black.  A superior among you is one who is pickyin their life."  Purity of wealth:  Prophet ensure poople that "Allah has added" Barkat" in your wealth. Therefore, a void doing interest based basiness which are absolutely in Sin:		(bakhan')
Prophet and clearly define that "worken-wife should serve their husband and emplete their need mentally and physically, they are shuggling day and night for you.  Rights of Ethnicky:  Their is no one superior among you on the basis of race cellure as Ethnicity. "Any a rabai no superior to ausb. Any black is not superior to white and any white is not superior to black. A superior among you is one who is pickyin their life."  Purity of wealth: Prophet ensure poople that "Allah has restricted you from hiba and for that Allah has added "Barkat" in your wealth. Therefore, absolutely in Sin.		Right of man (Husband):
should serve their husband and emplete their need mentally and physically; they are struggling day and might for you.  Mights of Ethnicky:  Their is no one superior among you on the basis of race cellure and thinicity. "Any a rabais no superior to make and any monabrab as no superior to areb. Any black is not superior to white and any white is not superior to black.  A superior among you is one who is pietyan their life."  Purity of wealth:  Prophet ensure people that "Allah has restricted you from hiba" and for that Allah has added "Barkat" in your Wealth. Therefore, a void doing interest base of business which are absolutely in Sin:	-	
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need mentally and physially; they are struggling day and might for you.  Alights of Ethnicity:  There is no one superior among you on the basis of race cellure as Ethnicity. "Any araba; no superior to marab and any monabrab as no superior to areb. Pany black as not superior to black.  To white and any white is not superior to black.  If superior among you is one who is pietyan their life."  Purity of wealth:  Prophet ensure poople that "Allah'has restricted you grom siba" and for that Allah has added "Barkat" in your wealth. Therefore, a void doing interest based business which are absolutely in Sin.		. should serve their husband and emplete their
Aights of Ethnicky:  Theiris no one Superior among you on the basis of race cellure an Ethnicity. "Any arabas no superior to monarab and any monabrab as no superior to audo. Rany black is not superior to black.  A superior among you is one who is pickyan their life."  Purity of wealth:  Prophet ensure people that "Allah has added "Barkat" in your wealth. Therefore, a void doing interest based business which are absolutely in Sin.		
Mights of Ethnicity:  Their is no one superior among you on the  basis of vace cellure as Ethnicity. They avabas  no superior to man avab and any monabrab is  no superior to areb, theny black is not superior  to white and any white is not superior to black.  A superior among you is one who is pietyin  their life.  Prophet ensure people that "Allah'has  vestricted you from tiba and for that Allah  has added "Barkat" in your wealth. Therefore,  a void doing interest based business which are  absolutely im Sin.		
Their is no one superior among you on the  basis of vace cellure an Ethnicity. "Any a raba;  no superior to aush, theny black is not superior.  to white and any white is not superior to black.  A superior among you is one who is pickyin their life."  Purity of wealth:  Prophet ensure people that "Allah'has restricted you from tiba" and for that Allah has added "Barkat" in your wealth. Therefore, a void doing interest base of Basiness which are absolutely in Sin:		
Their is no one superior among you on the  basis of vace cellure an Ethnicity. "Any a raba;  no superior to aush, theny black is not superior.  to white and any white is not superior to black.  A superior among you is one who is pickyin their life."  Purity of wealth:  Prophet ensure people that "Allah'has restricted you from tiba" and for that Allah has added "Barkat" in your wealth. Therefore, a void doing interest base of Basiness which are absolutely in Sin:		Aights of Ethnicity:
basis of vace cellure an Ethnicity. "Any avabais no supericto non-avaband any nonabrab as no superior to ausb. Pany black as not superiore to white and any white is not superior to black. It superior among you is one who is pickyan their life."  Purity of wealth: Prophet ensure people that "Allah'has restricted you grom hiba and for that Allah has added "Barkat" in your wealth. Therefore, a void doing interest base of basiness which are absolutely in Sin:		
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to white and any white is not superior to block.  A superior among you is one who is pietyan  their life"  Purity of wealth:  Prophet ensure people that "Allah'has  restricted you from hiba and for that Allah  has added "Barkat" in your wealth. Therefore,  absolutely in Sin:		
A superjor among you is one who is pickyan  Their life"  Purity of wealth:  Prophet ensure people that "Allah'has  restricted you from tiba" and for that Allah  has added "Barkat" in your wealth. Therefore,  absolutely in Sin:		to white and any white is not superior to black.
Purity of wealth:  Prophet ensure people that "Allah'has  restricted you from riba" and for that Allah  has added "Barkat" in your wealth. Therefore,  absolutely in Sin:		U /
Purity of wealth:  Prophet ensure people that "Allah'has  restricted you from riba" and for that Allah  has added "Barkat" in your wealth. Therefore,  avoid doing interest based business which are absolutely in Sin:	-	
Prophet ensure people that "Allah has  restricted you from siba and for that Allah  has added "Barkat" in your wealth. Therefore,  a void doing interest based business which are absolutely in Sin:	-	
Prophet ensure people that "Allah has  restricted you from siba and for that Allah  has added "Barkat" in your wealth. Therefore,  a void doing interest based business which are absolutely in Sin:	╟	Punt. of niegolith.
restricted you from siba and for that :Allah has added "Barkat" in your wealth. Therefore.  avoid doing interest based business which are absolutely in Sin:	-	
has added "Barkat" in your wealth. Therefore, a void doing interest base of business which are absolutely in Sin:	-	
absolutely in Sin:	200	7/
absolutely in Sin:		
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		absolutely in Sin:
The second secon		
		ll l

=		Conclusion:	
-		In conclusion, The above membioned orguments	
		circuly defined that how much prophet(s) propherixed	
		on human rights. From Mitth 2 His 23 year proaching	_
٠		period his was a comprehensive interaction for trent	
		Auge mumber of people. Moreover, in this sermon	
		prophet clearly indicated that he was going now	
		his work for islam was completed and he was	
		transfertighis responsibilities on guided companions	,
		with the mexcy of Allah.	_
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	Q 5:	What measures you suggest to unite the extremely	
		disunified muslim ummah today?	
_		<i>y</i>	
_	Ans:	Introduction:	
		In today's mean-spirited evorld the unite of	
		extremely disunified muslim ummah nged to address	
-		this problem by taking some pragmatic measures	
-		The muslim commanies composed of diverse	
-		ethnicity ranging from Africa to Europe and	
		Asia. Therefore, from boal societies to internationa	0
2.		pketform their in need of co-operation, toleran	
-			د د
-		and dignity of each other by sidelining the	
-		interest of each other to create stronger muslim	
		ummah.	

	Some suggested Measure:
	i da ayaachi
	A Line ide O Deople!
	Tolo and sove control sell Krom col
	ilal william (CS) org the
	In Quran Allah said: "Do not Exaggerated
	Ma Talama (4:171)
	Therefore, the modern muslim society take 9
	Patience and reduce extremism conice doing cong
	action keepan mind the teachings of Allah and his
	prophefeacuco).
1:	United on the way of Quran and sunnah:
	O people! take Mah's rope nghtigana do nat
J.	distribute your self cin sects. (3:103)
	In above verse Allah has clearly ordered they
	don't gramented your self in different ideology
	because Allah's ideology how clearly defined an
	Quran and accurately demonstrated by prophe
	Muhammaad Caruw). Theefore moder society
	Rockon on this dimension of society maintain
	peace prosperity and serie whole Ummah-
1	spread love and kindney for each other:
7	The prophet (SA) was the statnch suppor
, 77	

and kindness, Therefore, the modern muslim unity should follow the feaching of Prophet(sa) to unite the whale comman at all level of society. (Buthavi) : Promote love and dignity among each other" Support good and hate for bad: On collective bases people should suppost each other for good practices and avoid to each other from wrong doings, It will execute harmony and humbleness for eachother thatfoster cenity in muslim ummah. Like prophet said A person is pietipres among you who strygle against bad with their hand if helshe can't by to prohibit from at least face and it he she can not do then consider that as badan their hearts (Sukhau) Co-operation at International playorms: The whole ummah should conite at international from, regardless of their power and wealth, and promote support for each other and exects unite stance for bad evils and support each other in difficult time citail foster trength of muslim would.

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	Conclusion: Currently, muslim common is eastering
V	from progile turn, where all muslim communities
	from fragile turn, where and air dissevent
	2014
A 1.1	al who area make ly sex white of
Add refer	nces from Khilatar and co-operate sach pher
	for the sake of Duah thrugh given secommen-
	- dation and follow-strictly Quran and sunnich.
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/hy:	Importance of rule of law:
ii	- Introduction:
-	- Introduction.  According to Islamic leachings the release.
-	- Introduction:
-	- Introduction:  According to Islamic leachings the rule of few is broadly toughted by prophet and
-	- Introduction:  According to Islamic leachings the release form is broadly taughted by prophet and of the has seen on various prominent over in the
-	- Introduction:  According to Islamic leachings the release for low is broadly taughted by prophet and It has seen on various prominent over in the time of Prophet and his companions that rule
-	- Introduction:  According to Islamic leachings the release for low is broadly taughted by prophet and I be has seen on various prominent over in the time of Prophet and his companions that rule of low is very important in Islam and count
-	- Introduction:  According to Islamic leachings the value of low is broadly toughted by prophet and I I has seen on warious prominent oven in the time of Prophet and his companions that rule of low is very important in Islam and count be exaped it
-	- Introduction:  According to Islamic leachings the rule of few is broadly taughted by prophet and:  It has seen on various prominent oven in the time of Prophet and his companion, that rule of law is very important in Islam and count be excepted it
-	- Introduction:  According to Islamic teachings the rule of forw is broadly taughted by prophet and of the seen on various prominent even in the time of Prophet and his companion, that sule of law is very important in Islam and county be exaped it  Importance: Rule of Plaw in very important as
-	- Introduction:  According to Islamic teachings the rule of forw is broadly taughted by prophet and of the seen on various prominent even in the time of Prophet and his companion, that sule of law is very important in Islam and county be exaped it  Importance: Rule of Plaw in very important as
-	- Introduction:  According to Islamic leachings the rule of few is broadly taughted by prophet and:  It has seen on various prominent oven in the time of Prophet and his companion, that rule of law is very important in Islam and count be excepted it

and the second second second second	by elder and read in different islamic	
	books that born much the importance have given	
	to Rule of Icus by Allah and his prophet	
	evien prophet said once:	
	If fatima theff any thing I will but	
	their hands as conviction mentioned for thief	
And the last terms of the last	(Bukhay)	
	On another event when the sword of	
	Harriet Di was thect has be a solu	
	Haxraf Ri was theft by a penson and bullo	_
	was seen by Harrat Alis one sun and servant.	-
	then, when a Judge inlegagate the east and	_
	Listen lestimony by both of them then he deday	
	as a weak tide due both are very close to	
	Harzaat Ali, pun Judge selease the thiepaux	
	to no required testimony as mentioned for	
	a case of theft in Islam.	
, n)_	The Beauty of Islamic culture:	
	- Introduction:	
	The Islamic coeffere started from 7th	
-	Century during the time of prophet . I that diva	Mey
	in its and to the experience of the experience	U
	in its roots related to social, political and	-
	economic pactors. The Islamic culture	-
	promote all good practiced which	+
I		IL

are benefical got whole society.
Islamic culture promote love and agrity:
In islamic culture people dove to each other
and do prayer for each other as fought by
prophet:
"do first to say salam to your brothers"
( tenners)
Islamic teaching are very important cin
Oslamic culture of the culture thrive with caring
of dignity of each other
The sees of adams are inherently lignified
(F·17)
Forgiveness and brothenhood:
In Islamic culture people jorgive the
mistakes of each other for the sake of Allah
and, culture created tradition of tolerance.
Furthermore, Prophet said
"The best among you who forgive to others
firstly" (Bukhazi).
Brother hood is created among all musins
people by prophet, when theharter of mading
established.
Islamie culture permote simplicty:
It is very important to note that Islan
perioris, 10 more filled Islan

	1	
Instruction	s to Get Good Marks in	_
Islamiat Pa	apethe stauench supposter of simplicity It has	-
	seem can the practices of exploit and I	-
1-Try add	seen can the practices of prophet and his guided ng at least 2-3 Arabic version of companions, they we are simple clothes and live	_
ayah _	companions, they weares imple dother and live	
	Simple life without luxuesion, this and	1
2-Go for d	Simple life without luxuesions thing and versification of resources e.g.	_
гтон пао	in. Quian. books. Islamic	-
Philosoph	ers et corinstance: 32 sturch are Jamous for the	
3- Add Su	rah name for, the Relatable to for prophet (:A)	-
<b>QUESTION</b>	F.U. VUU CAII AUU HAIHENUI SUIAH	-
Ahzab and	Nisatiff wenger remarkable that he was did his	-
question	all physical work exith his hand. Despite	
		-
4- The set	having sexant and companions.	-
added in a	ny of threatign as a	
reference	as it encompassing points of all amis ensched	
aspects -		-
	with diverse beautiful things induding	-
5- Use the	veldiets of incidents; and gass therhold, simple	
studies of	Khilafat Era in Political \	<del>-</del>
Economic	and docial system of Islam which are faught	
	by Quran and hadis thoroghly and have	_
6-Balance	all parts, if the question has 2 (SA) and his give equal weitage	
or 3 part <del>s</del>	give equal weitage	
	guided companion.	-
5- Add flo	vcharts or Graph where you can	_
-		
	nore the asked part than to	
	vant material read question	-
2-3 times	o that you cannot deviated	
0 14/14		•
8- Write 1	)-11 headings for each question	-
0 0 - (		
9- GO TO!	-8 sides answer	