

Question # 02 Write a précis of the following passage and suggest a suitable title: (20)

Of all the characteristics of ordinary human nature envy is the most unfortunate; not only does the envious person wish to inflict misfortune and do so whenever he can with impunity, but he is also himself rendered unhappy by envy. Instead of deriving pleasure from what he has, he derives pain from what others have. If he can, he deprives others of their advantages, which to him is as desirable as it would be to secure the same advantages himself. If this passion is allowed to run riot it becomes fatal to all excellence, and even to the most useful exercise of exceptional skill. Why should a medical man go to see his patients in a car when the labourer has to walk to his work? Why should the scientific investigator be allowed to spend his time in a warm room when others have to face the inclemency of the elements? Why should a man who possesses some rare talent of great importance to the world be saved from the drudgery of his own housework? To such questions envy finds no answer. Fortunately, however, there is in human nature a compensating passion, namely that of admiration. Whoever wishes to increase human happiness must wish to increase admiration and to diminish envy.

What cure is there for envy? For the saint there is the cure of selflessness, though even in the case of saints envy of other saints is by no means impossible. But, leaving saints out of account, the only cure for envy in the case of ordinary men and women is happiness, and the difficulty is that envy is itself a terrible obstacle to happiness.

But the envious man may say: 'What is the good of telling me that the cure for envy is happiness? I cannot find happiness while I continue to feel envy, and you tell me that I cannot cease to be envious until I find happiness.' But real life is never so logical as this. Merely to realize the causes of one's own envious feeling is to take a long step towards curing them.

Precis

Among various characteristics of human nature, envy is the most destructive. It brings misfortunes on others with impunity and also renders a person to remain gruesome. An envious person is ungrateful and he tries to deprive others of beneficial things. It has tendency to affect works of excellence which are meant for service of others. To compensate this menace, being content on one's possessions shall be promoted. Moreover, admiration also helps in managing its effects. The saints have a quality of being selfless to deal with it. However, such a treatment for envy faces a challenge of its own as an envious man cannot be happy, but this seems irrational and cure for its eradication lies in looking back on its causes.

• Title: Destructiveness of envy and ways to counter it

- Given words in passage — 349
- Target words for precis — 116
- Words written in precis — 120

Question # 03 Read the following passage carefully and answer the questions given at the end. (20)

These phenomena, however, are merely premonitions of a coming storm which is likely to sweep over the whole of India and the rest of Asia. This is the inevitable outcome of a wholly political civilization which has looked upon man as a thing to be exploited and not as a personality to be developed and enlarged by purely cultural forces. The people of Asia are bound to rise against the acquisitive economy which the West have developed and imposed on the nations of the East. Asia cannot comprehend modern Western capitalism with its undisciplined individualism. The faith which you represent recognized the worth of the individual, and disciplines him to give away all to the service of God and man. Its possibilities are not yet exhausted. It can still create a new world where the social rank of man is not determined by his caste or colour or the amount of dividend he earns, but by the kind of life he lives, where the poor tax the rich, where human society is founded not on the equality of stomachs but on the equality of spirits, where an untouchable can marry the daughter of the king, where private ownership is a trust and where capital cannot be allowed to accumulate so as to dominate the real producer of wealth. This superb idealism of your faith, however, needs emancipation from the medieval fancies of theologians and logists. Spiritually, we are living in a prison house of thoughts and emotions which during the course of centuries we have woven round ourselves. And be it further said to the shame of us - men of older generations - that we have failed to equip the younger generation for the economic, political and even religious crisis that the present age is likely to bring. The while community needs a complete overhauling of its present mentality in order that it may again become capable of feeling the urge of fresh desires and ideals. The Indian Muslim has long ceased to explore the depths of his own inner life. The result is that he has ceased to live in the full glow and colour of life, and is consequently in danger of an unmanly compromise with forces which he is made to think he cannot vanquish in open conflict. He who desires to change an unfavourable environment must undergo a complete transformation of his inner being. God changes not the condition of a people until they themselves take the initiative to change their condition by constantly illuminating the zone of their daily activity in the light of a definite ideal. Nothing can be achieved without a firm faith in the independence of one's own inner life. This faith alone keeps a people's eye fixed on their goal and save them from perpetual vacillation. The lesson that past experiences has brought to you must be taken to heart. Expect nothing from any side. Concentrate your whole ego on yourself alone and ripen your clay into real manhood if you wish to see you aspiration realized.

(i) What is the chief characteristic of the modern political civilization?

(ii) What are the possibilities of our faith which can be of advantage to the world?

(iii) What is the chief danger confronting the superb idealism of our faith?

(iv) Why is the Indian Muslim in danger of coming to an unmanly compromise with the forces opposing him?

(v) What is necessary for any achievement?

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Reading Comprehension

Ans. 01.

~~Ans.~~ The chief characteristic of modern political civilization is that it gives undue importance to individual, in which man is objectified and exploited. Moreover, it lacks in efforts for development of man through his cultural values.

Ans. 02. The possibilities of our faith which can be advantageous to the world include, rejection of discrimination based on colour, caste or creed, being devoted to God and His creation, attainment of spiritualism, use of authority as trust and development of equity and fairness.

Ans. 03 The chief danger confronting our superb idealism of faith is the adherence with obsolete fancies of theologians and logists, which have affected our capability to adopt to modern ideals.

(2)

Ans. 04 The Indian Muslim is in danger of compromise with his evil forces because he has remained preoccupied with fancies of the past, which have imprisoned him so strong that he is unable to come out of them. Besides, failure to equip youth to deal with the crisis of modern age and dearth for urge of transformation have also pushed in lapse of forces which are hostile to him.

Ans. 05 The prerequisites for any achievement are diverse. First, one is expected to develop ~~his~~ one's spiritual life. Second, the man is required to set a clear goal and strive for its achievement. Finally, remaining focused on one's own self and ~~not~~ expecting not from others also help in realization of aspirations.

Question # 09 Translate the following into English by keeping in view figurative/idiomatic expressions (10)

استعماریت پسند انگریزی اقدار کے سامنے خوش آمدانہ اور فرمانبردارانہ طرز عمل کے برخلاف، جسے برطانوی حکمرانوں نے فروغ دیا تھا اور جسے اہل ہند نے اس دور میں اختیار کر رکھا تھا۔ سید احمد خاں اور ان کے اعلیٰ مرتبت اور روشن دماغ فرزند سید محمود دونوں نے ایسا رویہ اختیار کرنے کی کوشش کی گو یا وہ انگریزوں کے مساوی اور ہم مرتبہ ہوں۔ سن ۱۸۶۷ء کے اگرہ دربار کا واقعہ نہ صرف مسلمانوں کو بلکہ پوری ہندوستانی قوم کو بخوبی معلوم تھا۔ سید احمد خاں نے اس دربار سے اس لیے علیحدگی اختیار کی تھی کہ وہاں ہندوستانیوں کو انگریزوں کے مقابلے میں کم تر درجے کی نشست فراہم کی گئی تھی۔ اس دربار میں سید احمد خاں کو ایک تمغہ عطا کیا جانے والا تھا۔ بعد میں میرٹھ کے کمشنر ویلیمن کو یہ خدمت تفویض کی گئی کہ وہ علی گڑھ ریلوے اسٹیشن جا کر سید احمد خاں کو تمغہ پیش کریں۔

Translation

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Batch 50

Against the submissive and deceitful attitude before colonial English rule, which was supported by British rulers and adopted by the people of Hindia that period. Syed Ahmad Khan and his honoured and open-minded son, Syed Mahmood tried to adopt the conduct as was honoured and equal in rank to that of the English. The incident of Agra Darbar, 1867 AD was clearly known not only to Muslims but also to entire Hindu nation. Syed Ahmad Khan had parted his ways from that Darbar on the ground that the Hindus were given a sub-ordinate seat there as compared to the English. In that Darbar, Syed Ahmad Khan was to accorded a medal. Then, the Commissioner of Mirath, Williams was charged with this service to go to Ali Garh Railway Station and present medal to Syed Ahmed Khan.