

عام لوگوں کا خیال ہے کہ ملک کے قانون اور فرد کی آزادی ایک دوسرے کی ضد ہوتے ہیں۔ بظاہر یہ بات غلط معلوم نہیں ہوتی۔ ہر قانون شہریوں پر کوئی نہ کوئی پابندی عائد کرتا ہے۔ اگر ملک میں قوانین کی تعداد زیادہ ہو تو مجموعی پابندیاں بھی زیادہ ہوتی ہیں۔ زیادہ پابندیوں سے فرد کی آزادی ان کے بوجھ تلے دب کر رہ جاتی ہے۔ اس کے برعکس قوانین کی تعداد کم ہو تو شہریوں کی آزادی کا دائرہ وسیع ہوتا ہے۔

## Translation

The layman think that the laws of country and Individual freedoms are parallel to each other. Apparently, it does not look wrong. Every law enforce some restrictions on its citizens. If the number of laws are higher, the more will be restriction in country. The higher number of restrictions suppress the individual freedom. In contrary, if the number of laws are fewer, less, the sphere of individual freedom becomes comprehensive.

## Translation

Oneday Sultan Mehmood Ghazni was going back to the capital from the battlefield. A camel on which the was laden, slipped. The golden coins spread here and there and all the companions fell on them like vultures. But Ayaz didn't leave the king. The king asked him "Don't you need this golden coins?" Ayaz answered him "Sir! Enough for me is the wealth of your service." The king was greatly moved by the sincerity and loyalty.

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He was surprised to see that he was before God.

## EXERCISE

31

ایک دن سلطان محمود غزنوی (۱) میدان جنگ (۲) سے واپس اپنے درالخلافت (۳) کی طرف جا رہا تھا۔ ایک اونٹ جس پر خزانہ (۴) لدا ہوا تھا، پھسل گیا۔ اشرافیاں (۶) ادھر ادھر بکھر گئیں سب ساتھی ان پر گدھوں (۸) کی طرف ٹوٹ پڑے (۹) مگر ایاز نے بادشاہ کا ساتھ نہ چھوڑا (۱۰)۔ بادشاہ نے اسے پوچھا ”کیا آپ کو اشرافیاں درکار (۱۱) نہیں؟“ ایاز نے جواب دیا ”حضور! مجھے آپ کی خدمت کی دولت کافی ہے (۱۲)۔ محمود کے دل پر ایاز کی وفاداری (۱۳) اور خلوص (۱۴) کا گہرا اثر ہوا۔ (۱۵)

## Exercise 32

Once my father narrated an incident that he was studying at Ali-gash. He went to the village with friends in vacation. During the course of conversation, they talked about the confectioners of town. My father told his friends that "this confectioner <sup>is very</sup> dishonest." My father's friends said "good! we will tease him tomorrow." All of them reached the confectioner shop and started eating sweets after buying. After a while a friend told the confectioner "Botho give me some water and remaining amount of money. The confectioner asked "which money? You did not give money yet". The second friend immediately said "

Day: \_\_\_\_\_

"You are forgetting. I had given you note of 10 rupees." Just at that time the third said "O brother, you have forgotten his note, do not forget my note."

میرے والد صاحب نے ایک واقعہ سنایا (۱) کہ وہ علی گڑھ میں پڑھا کرتے تھے۔ (Past simple) چھٹیوں میں دوستوں کے ساتھ گاؤں آئے (Past simple)۔ رات کو باتوں باتوں (۲) میں محلے کے حلوائی کا ذکر (۳) آ گیا۔ والد صاحب نے دوستوں کو کہا ”یہ حلوائی (۴) بڑا بے ایمان ہے۔“ والد صاحب کے دوستوں نے کہا ”اچھا! کل ہم اسے پریشان (۵) کریں گے۔“ صبح تمام دوست حلوائی کی دوکان پر پہنچے اور مٹھائی (۶) خرید کر کھانے لگے۔ تھوڑی دیر کے بعد پہلا دوست دوکاندار سے بولا ”بھائی تھوڑا سا پانی پلاؤ (۷) اور باقی پیسے (۸) واپس کر دو۔“ حلوائی نے کہا ”پیسے کیسے؟ ابھی تو تم نے پیسے دیئے ہی نہیں۔“ (Present Perfect) دوسرے دوست نے فوراً بولا۔ ”تم بھول رہے (۹) ہو۔ میں نے تمہیں دس روپے کا نوٹ (۱۰) دیا تھا۔“ ٹھیک اس وقت (۱۱) تیسرا دوست بولا۔ ”ارے بھائی تم ان کا نوٹ تو بھول گئے ہو (Present Perfect) کہیں میرا نوٹ نہ بھول جانا (۱۲)۔“ (حکمیہ فقرہ)

## Exercise no 33

One day, our Holy Prophet (SAW) went on a journey with his friends/companions and asked these companions to roast a goat during the journey. One of the companions said "O Prophet of Allah, I shall slaughter it." The other <sup>second</sup> said "I shall prepare its meat." The third ~~said~~ offered his services. The leader of Ummah said "I shall bring wood from the forest." The companions of Holy Prophet (SAW) requested him that "we are here to serve you." The Holy Prophet (SAW) said



"It is right but I do not like it to sit separately with distinction". Allah dislikes the person who should try to distinguish himself from his friends.

## EXAMPLE

ایک دن ہمارے پیارے نبی ﷺ اپنے ساتھیوں کے ساتھ سفر پر تشریف لے گئے (۱) اور سفر کے دوران ساتھیوں کو بکری بھوننے (۲) کیلئے کہا۔ (حکیمہ فخرہ) ایک صاحب (۳) نے کہا ”یا رسول اللہ ﷺ! میں اس کو ذبح کروں گا (۴)۔“ دوسرے نے کہا ”میں اس کا گوشت تیار کروں گا۔“ تیسرے صاحب نے اپنے آپ کو خدمت کیلئے پیش کیا (۵)۔ سربراہ امت ﷺ نے فرمایا (۶) ”اور میں جنگل سے لکڑیاں میں لاؤں گا۔“ اصحاب رسول ﷺ نے عرض کیا ”یا رسول اللہ ﷺ! ہم جو حاضر ہیں۔“ آپ ﷺ نے فرمایا۔ ”ٹھیک ہے۔ مگر مجھے یہ پسند نہیں کہ میں امتیاز کے ساتھ الگ بیٹھا رہوں (۸)۔“ اللہ تعالیٰ اس بات کو ناپسند کرتا ہے کہ کوئی شخص اپنے رفیقوں میں ممتاز بننے کی کوشش (۹) کرے۔

Q. 2. Write a précis of the following and suggest a suitable title:

(20)

The fear of human beings when faced with the mysteries of life and their weakness by comparison with the vastness of nature created in them a need to communicate with the divine, with the superior powers which they believed regulated the universe and determined their own fates. Knowledge of wishes of the gods was always a sure guide for human behavior. In ancient Greece, the precise nature of these wishes was 'decoded' by the art of giving oracles, practiced by soothsayers who had the gift of understanding the signs or signals sent by the gods.

The soothsayers uttered their oracles by interpreting flashes of lightening, rolls of thunder or the flights of certain birds of prey (omens); alternatively, they might observe the direction in which the fire burned when a sacrifice was made, examine the entrails of animals which had just been sacrificed, or base judgments on the sacrificial beast's willingness to approach the altar. The interpretation of dreams was popular too, and so was palmistry. The most notable soothsayers of ancient Greece were Tiresias, Calchas, Helenus, Amphiaraus and Cassandra.

However, there were abundant instances in which the gods did not manifest themselves to the faithful in the forms of signs but spoke directly to an intermediate who for a short time was overcome by a 'divine mania' and transcended his own human essence. Here the prophet- or more usually the prophetess- entered a state of ecstasy in which he or she delivered the message from the gods to the suppliants.

These practices for foreseeing the future were the basis on which the ancient Greek oracles operated. Each oracle was located within a properly-organized sanctuary and was directly associated with one or other of the gods. Apollo was the archetypal soothsayer for the Greeks the god who was responsible for conveying to mortals the decisions pronounced by Zeus. The most important of all the oracles, that at the Delphi, delivered the messages with the intervention of Apollo, while the oldest that of Dodona, functioned with the assistance of Zeus.

Q. 3. Read the following passage carefully and answer the questions given at the end.

(20)

## Man and the divine laws

The human's scarce and their worries about life and universe has forced them to approach the divine powers which they think regulate the world. The guidance about the wishes of god was important and the ancient greek decoded it through different methods.

The foreshayers used different methods to pause their judgments on the basis of their ambience, on the traits of animals and on the basis of human features.

Sometimes, gods used to send their messages through prophets/messengers.

Every prophet was linked with a god or many. Apollo was the messenger of Zeus