

**Q.2. Read the following passage carefully and answer all the questions given at the end.**

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, recognizes 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 that 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 generation—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 force, 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 your aspiration realized.

## **Questions:**

- i. What is the chief characteristic of the modern political civilization?  
(4)
- ii. What are possibilities of our Faith, which can be of advantage to the world? (4)
- iii. What is the chief danger confronting the superb idealism of our Faith? (4)
- iv. Why is the Indian Muslim in danger of coming to an unmanly compromise with the Forces opposing him? (4)
- v. What is necessary for an achievement? (2)
- vi. Explain the expression as highlighted/under lined in the passage.  
(5)
- vii. Suggest an appropriate title to the passage. (2)

## Comprehension 2008

### Answer (1)

The chief characteristic of the modern political civilization is to consider man as a trivial thing who is meant to be exploited. Moreover, there is the lack of focus on the personality development in the modern world. He is under the strong influence of cultural restraints.

### Answer (2)

The faith emphasizes on the individuality. It determines the value of mankind who directs all his services to God and man. These qualities are beneficial for the world, because it creates a society where the social rank based on caste or colour is null and void. In such societies, the rich pays tax, and the focus is on the equality of spirit. Moreover, the private ownership does not allow to accumulate so much wealth.

### Answer (3)

The chief dangers confronting the superstitious idealism of faith are the theological and dogmatic, with the strict beliefs. Similarly, the emotions and thoughts trap individuals in the profound orthodox mentality. These have a great influence on a man's actions and doing. It sets the criteria of society.

### Answer (4)

The Indian Muslim is in the trap of his own fears and thoughts. Unfortunately, ~~that~~ it has restricted him to analyze his inner life. His inner force binds him to change unfavorable circumstances. Thus, he is in the danger of coming to an unmanly compromise with the forces opposing him.

### Answer (5)

For achievement, a firm faith is required, which enables a man to enlighten his life and assure him to break the shackles

of orthodox mentality. It would help him to remain focused on the goals.

### Answer (6)

The passage highlights the transition from the negativities associated from the modern political environment in terms of exploitation of humans to the advantages which the world can ~~obtain~~ <sup>gain</sup> from the strong sense of faith when a perfect society is created. Then it explains the dangers of inner emotions and thoughts which do not allow him to enjoy his life. At last, the passage underscores that the achievement of life's goal is certain with these firm faiths and beliefs.

### Answer (7)

The title of the passage would be

"The significance of faith in navigating from restrictions to achievements."

**Translate the following Urdu paragraph into English by keeping in view figurative/idiomatic expressions.**

(10)

لاہور شہر سیاست ہی نہیں ثقافت کا بھی قدیم مرکز ہے۔ مظلوموں کی ثقافت نے عروج کا زمانہ اس شہر میں دیکھا۔ سکھ ثقافت کا بھی یہی مرکز تھا۔ علم و ادب کی ثقافت بھی اسی شہر کے حصہ میں آئی۔ اہل تصوف کا بھی یہی مرکز تھا۔ تصوف کی مشہور کتاب کشف المحجوب کے مصنف حضرت علی ہجویری المشہور حضرت داتا گنج بخش بھی اسی شہر میں مدفون ہیں۔ انگریزوں کے دور میں بھی لاہور کا فیشن پرے ہندوستان میں رائج ہوتا تھا۔ قیام پاکستان کے بعد بھی اس شہر کی اہمیت کم نہیں رہی۔

## Translation 2018

Lahore city is the traditional centre not only for politics but also for culture. The culture of Mughals have had seen an era of superiority in this city. It was also the land for Sikh culture. Literature and knowledge also became part of this city. It was also the focal point of Sufism. Hazrat Ali Hajveri also known as Hazrat Dاتا Ganj Baksh, the writer of the famous book of Sufism, Kashf-ul-Mehboob, was buried in the city. In the British era, the fashion of Lahore was practiced in the whole Hindustan. After independence, the significance of this city was not lessened.