

موجودہ حالات میں سب سے اہم ضرورت پیداوار بڑھانے اور قیمتوں کو کم کرنے کی ہے۔ عام آدمی معاشی طور پر پریشان ہے۔ اس کی آمدنی اس کے روز مرہ کے اخراجات سے کم ہے۔ کم آمدنی کے پیش نظر روز مرہ استعمال کی چیزوں کی قیمتیں کم ہونی چاہئیں۔ یہ اسی صورت میں ممکن ہے کہ زراعتی اور صنعتی پیداوار میں زبردست اضافہ ہو اور لوگ دن رات محنت کریں۔

1 - most important need is to increase production and

The most important need of the current situation is to increase the production and reduce the costs. Common man is financially challenged. His income is less than his daily expenditures. There should be less costs of things of daily use due to low income. This is only possible when there is tremendous increase in agricultural and industrial production and people work hard day and night.

زندگی کے نشیب و فراز میں ایسے لمحات بھی آتے ہیں جب انسان بالکل ناامید ہو جاتا ہے۔ اسے ہر طرف اندھیرا ہی اندھیرا نظر آتا ہے اور اس کی مقابلے کی سکت ختم ہو جاتی ہے۔ یہ بات انسان کی عظمت کے خلاف ہے۔ دنیا میں جتنی بھی ترقی ہوئی ہے وہ اس عظیم و ہمت کا نتیجہ ہے جو کہ اللہ تعالیٰ نے انسان کو عطا فرمائی ہے۔ انسان کو چاہیے کہ کبھی ہمت نہ ہارے بلکہ مردانہ وار ناکامیوں کا مقابلہ کرے۔ اللہ تعالیٰ ایک دن ضرور کامیابی عطا کرے گا۔

You are allowed to submit only one question in one pdf. The remaining questions may be submitted in separate pdfs.

Some moments also come in the ups and downs of life, when a man totally becomes hopeless. He sees darkness everywhere and he becomes unable to compete.

This is against the highness of the man. All the development of the world is the result of that determination and courage that Allah Almighty has bestowed to the man. Man should never lose courage, instead face failures manly. ^{Surely,} Allah Almighty will give success ~~one day.~~
Surely, one day Allah Almighty will give success.

ڈر ہے کہ چند سال بعد دنیا کا تیل ختم ہو جائے گا۔ ہر ملک یہ کوشش کر رہا ہے کہ تیل کے مزید ذخیرے دریافت کرے۔ معلوم نہیں کہ یہ کوشش کس حد تک کامیاب ہوگی۔ ضرورت اس بات کی ہے کہ ہم اپنی تیل کی ضروریات کو کم کریں۔ صنعت و زراعت میں تیل کی کھپت کو کم نہیں کیا جاسکتا۔ البتہ نجی ضرورتوں کو کم کیا جاسکتا ہے۔ ہمیں چاہیے کہ باہر سے کاروں کی جگہ بسیں درآمد کریں۔ تاکہ طالب علموں کے لیے بسوں کی سہولت کو بہتر بنایا جاسکے۔

It is feared that the oil of the world will be exhausted in a few years.

It is feared that oil of the world will finish in a few years. Every country is trying to discover more reserves of oil. It is unknown how far this struggle will succeed. It is necessary that we should reduce our needs of oil. The consumption of oil can not be cut down in industrial and agricultural sector. However, private needs can be lowered. We should import buses instead of cars. So that facility of buses may be improved for the students.

▪ **CSS Précis 2010**

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 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. Whosoever 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 saint's envy of other saints is by no means impossible. But, leaving saints out of account, the only cure of 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 of 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 cause of one's own envious feeling is to take a long step towards curing them.

Envy and Its Cure

The most unfortunate characteristic of ordinary human nature is envy. An envious man remains unthankful of his blessings and desires to deprive others of their blessings. Gradually, this emotion can lead an envious man to illogical thinking process. Nevertheless, envy can be replaced through a kind passion, known as admiration. Apart from saints, the cure of envy of ordinary people is happiness. But the problem is that the envy is itself cause of unhappiness. In reality, the only possible cure of envy is the realization of causes of one's envious feelings.

(Word count is one hundred and twelve)

▪ **CSS Précis 2011**

The Psychological causes of unhappiness, it is clear, are many and various. But all have something in common. The typical unhappy man is one who having been deprived in youth of some normal satisfaction, has come to value this one kind of satisfaction more than any other, and has, therefore, given to his life a one-sided direction, together with a quite undue emphasis upon the achievement as opposed to the activities connected with it. There is, however, a further development which is very common in the present day. A man may feel so completely thwarted that he seeks no form of satisfaction, but only distraction and oblivion. He then becomes a devotee of "Pleasure". That is to say, he seeks to make life bearable by becoming less alive. Drunkenness, for example, is temporary suicide; the happiness that it brings is merely negative, a momentary cessation of unhappiness. The narcissist and the megalomaniac believe that

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happiness is possible, though they may adopt mistaken means of achieving it; but the man who seeks intoxication, in whatever form, has given up hope except in oblivion. In his case the first thing to be done is to persuade him that happiness is desirable. Men, who are unhappy, like men who sleep badly, are always proud of the fact. Perhaps their pride is like that of the fox who had lost his tail; if so, the way to cure it is to point out to them how they can grow a new tail. Very few men, I believe, will deliberately choose unhappiness if they see a way of being happy. I do not deny that such men exist, but they are not sufficiently numerous to be important. It is common in our day, as it has been in many other periods of the world's history, to suppose that those among us who are wise have seen through all the enthusiasms of earlier times and have become aware that there is nothing left to live for. The man who hold this view are genuinely unhappy, but they are proud of their unhappiness, which they attribute to the nature of the universe and consider to be the only rational attitude for an enlightened man. Their pride in their unhappiness makes less sophisticated people suspicious of its genuineness; they think that the man who enjoys being miserable is not miserable.

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Causes of Unhappiness

All the Psychological causes of unhappiness share something in common. Mostly, an unhappy man is ~~the~~ One who wants to satisfy his particular urge. Therefore, he does not count his other achievements. Now a days, man often ^{try to} seek pleasure by becoming less alive. This is the case when a man fails to seek satisfaction from any other side. Another problem is pride on unhappiness. In this case, people pretend that they have enjoyed everything in life and there is nothing left to be happy about.

From Plato to Tolstoi art has been accused of exciting our emotions and thus of disturbing the order and harmony of our moral life." Poetical imagination, according to Plato, waters our experience of lust and anger, of desire and pain, and makes them grow when they ought to starve with drought. "Tolstoi sees in art a source of infection. " not only in infection," he says, "a sign of art , but the degree of infectiousness is also the sole measure of excellence in art." But the flaw in this theory is obvious. Tolstoi suppresses a fundamental moment of art, the moment of form. The aesthetic experience – the experience of contemplation- is a different state of mind from the coolness of our theoretical and the sobriety of our moral judgment. It is filled with the liveliest energies of passion, but passion itself is here transformed both in its nature and in its meaning. Wordsworth defines poetry as " emotion recollected in tranquility'. But the tranquility we feel in great poetry is not that of recollection. The emotions aroused by the poet do not belong to a remote past. They are " here"- alive and immediate. We are aware of their full strength, but this strength tends in a new direction. It is rather seen than immediately felt. Our passions are no longer dark and impenetrable powers; they become, as it were, transparent. Shakespear never gives us an aesthetic theory. He does not speculate about the nature of art. Yet in the only passage in which he speaks of the character and functions of dramatic art the whole stress is laid upon this point. " The purpose of playing," as Hamlet explains, " both at the first and now, was and is, to hold, as, twere, the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time, his form and pressure." But the image of the passion is not the passion itself. The poet who represents a passion doest not infect us with this passion. At a Sheakspeare play we are not infected with the ambition of Macbeth, with the cruelty of Richard III or with the jealousy of Othallo. We are not at the mercy of these emotions; we look through them; we seem to penetrate into their very nature and essence. In this respect Sheakspeare's theory of dramatic art, if he had such a theory, is in complete agreement with the conception of the fine arts of the great painters and sculptors.

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Art: The Virtual Reality

Philosophers have always been blamed art for excitation of emotions and thus causing disturbance of the human's moral life. Plato believed that art nourishes emotions. Tolstoloi said that measure of excellence in art is directly proportional to the degree of ~~extent~~ infectiousness in it. He has, however, ignored the experience of contemplation. The peace we feel in great poetry is due to the fact that emotions aroused by poet are alive. That is why they are felt immediately. According to Shakespeare, art does not provoke emotions rather humans see through it. Thus, Shakespeare is in complete agreement with the idea of fine arts of the great artists.

106 words

Competitive English Précis & Composition



اپنے پوشیدہ عیبوں کو معلوم کرنے کے لیے یہ دیکھنا ضروری ہے کہ ہمارے دشمن ہم کو کیا کہتے ہیں۔ ہمارے دوست اکثر ہمارے دل کے موافق ہماری تعریف کرتے ہیں۔ اول ہمارے عیب ان کو عیب ہی نہیں لگتے یا پھر ہماری خاطر کو ایسا عزیز رکھتے ہیں کہ اس کو رنجیدہ نہ کرنے کے خیال سے ان کو چھپاتے ہیں۔ یا پھر ان سے چشم پوشی کرتے ہیں۔ برخلاف اس کے ہمارا دشمن ہم کو خوب ٹٹولتا ہے اور کونے کونے سے ڈھونڈ کر ہمارے عیب نکالتا ہے۔ گود دشمنی سے چھوٹی بات کو بڑا بنا دیتا ہے۔ دوست ہمیشہ اپنے دوست کی نیکیوں کو بڑھاتا ہے اور دشمن عیبوں کو۔ اس لیے ہمیں اپنے دشمن کا زیادہ احسان مند ہونا چاہیے کہ وہ ہمیں ہمارے عیبوں سے مطلع کرتا ہے۔ اس تناظر میں دیکھا جائے تو دشمن دوست سے بہتر ثابت ہوتا ہے۔

In order to be aware of our hidden

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In order to be aware of our flaws, it is imperative to know what our enemies say about us. Our friends ~~frequently~~ Sometimes praise us in accordance of our will.

Firstly, they don't consider our flaws as the flaws or they hide them to make us not feel hurt for our sake.

Or they ~~are~~ → ignore them. On the contrary, our enemy finds our faults by observing us deeply. Though he makes mountain out of molehill due to his rivalry. A friend always talks about good deeds and a foe always promotes flaws. That's why we should be more thankful to our enemy as he makes us aware about our flaws. In this context, an enemy is proven to be better than a friend.