

‘کامیابی کا تعویذ‘

NEW Examination POLICY
Annual 2026

پنجاب کے تمام بورڈز کے لیے

صرف 2 ماہ تیاری کر کے پڑھائی میں کمزور طلباء و طالبات A+ گریڈ میں کامیابی حاصل کر سکتے ہیں۔

(Complete Solved)

English

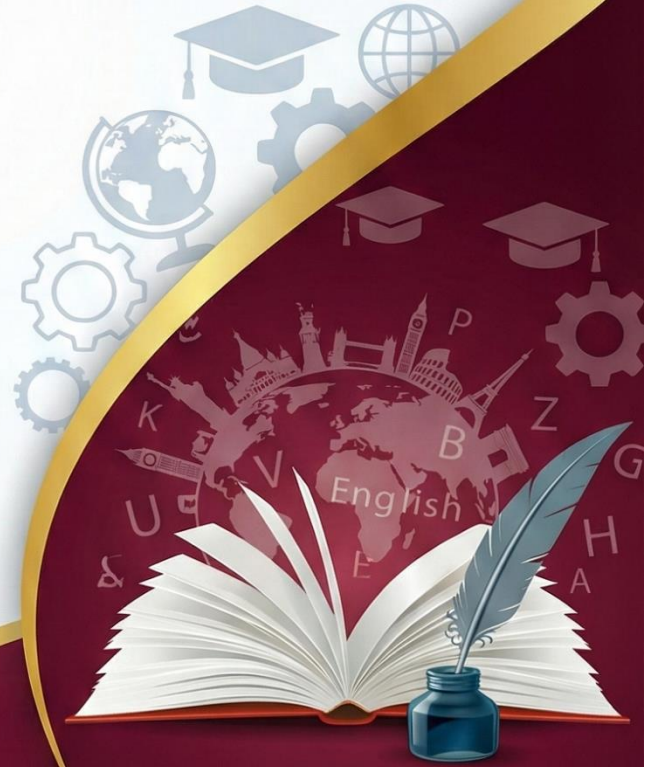
Inter Part-I

* Subjective Part

* Objective Part

اب فیل ہونا بھول جائیں

According to ALP



القدير جناح سائنس اکیڈمی "ملیاں کلاں مرید کے روڈ شیخوپورہ (محمد قدیر رفیق)

Contact: 0302-4741124

کامیابی کا تعویذ

پنجاب کے تمام بورڈز کے لیے

(Complete Solved)

ENGLISH

Inter Part-I

* Subjective Part *

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(محمد رفیق)

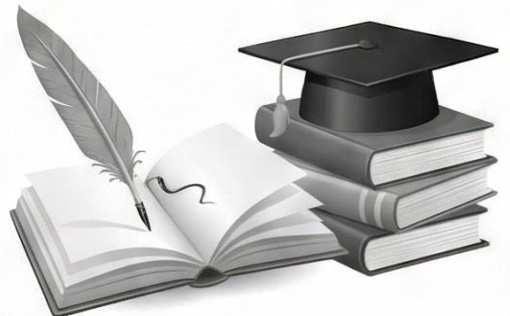
القدیر جناح سائنس اکیڈمی

ملیان کلاں مرید کے روڈ شیخوپورہ

Contact: 0302-4741124

Syllabus:

According to ALP





ENGLISH 11th

OBJECTIVE PART

(a) Tick (✓) the correct answer.

(5 Marks Challenge)

No	Question	A	B	C	D
1	The fabric of society was torn by idolatry, tribal arrogance, and widespread _____.	Material	Structure ✓	Clothing	Decoration
2	One such incident was his participation in Hilf al-Fudul , a pact formed to defend the oppressed and uphold _____.	Organization	Battle	Agreement ✓	Punishment
3	He would frequently retreat to the Cave of _____, seeking solitude and reflection.	Saur	Uhud	Hira ✓	Arafat
4	The Quraish viewed his message as a _____ to their traditions and authority.	Gift	Danger ✓	Tradition	Helper
5	The Charter of Madinah introduced principles of governance rooted in equality and _____.	Ship	Map	Document ✓	Story
6	The Muslims faced ostracism, boycotts, and _____ in Makkah.	Reward	Acceptance	Exclusion ✓	Protection
7	The Hijrah was a _____ turning point in Islamic history.	Uncertain	Delaying	Firm and conclusive ✓	Forgettable
8	The Muslims faced relentless _____ for following Islam.	Celebration	Praise	Cruel treatment ✓	Partnership
9	The migration to Madinah marked a turning point in Islamic _____.	Relocation ✓	Trade route	Inactivity	Map change
10	The Charter of Madinah united diverse communities under a model of peaceful _____.	Rebellion	Shared living ✓	Opposition	Authority
11	Where does the sacred city of Makkah lie according to the text?	Eastern Hijaz	Northern Arabia	Southwestern Hijaz ✓	Central Najd
12	Which city is mentioned as the birthplace of Rasoolullah (S.A.W)?	Taif	Madinah	Makkah ✓	Jerusalem
13	In which year was Rasoolullah (S.A.W) born?	610 A.D	570 A.D	622 A.D	571 A.D ✓
14	To which clan did Rasoolullah (S.A.W) belong?	Banu Hashim	Banu Umayyah	Quraish ✓	Aws
15	What was the condition of the world at the time of Rasoolullah's (S.A.W) birth?	Spiritually enlightened	Politically stable	Morally uplifted	Engulfed in ignorance ✓
16	Which practices had torn the social fabric of pre-Islamic Arabia?	Simplicity and literacy	Idolatry and tribal arrogance ✓	Law and order	Commerce and peace
17	What happened to Hazrat Abdullah before the birth of Rasoolullah (S.A.W)?	Went on a trade journey	Passed away ✓	Moved to Madinah	Built the Ka'bah



18	At what age did Rasoolullah (S.A.W) lose Hazrat Amina?	four years	five years	six years ✓	seven years
19	Who took care of Rasoolullah (S.A.W) after Hazrat Abdul Muttalib's death?	Hazrat Abu Bakr	Hazrat Abbas	Hazrat Abu Talib ✓	Hazrat Hamzah
20	Which quality did Rasoolullah (S.A.W) show in his trade practices?	Arrogance	Carelessness	Greed	Honesty ✓
21	Which title was given to Rasoolullah (S.A.W) for being trustworthy?	Al-Hakeem	Al-Ameen ✓	Al-Farooq	Al-Rasheed
22	What other title was Rasoolullah (S.A.W) given for his truthfulness?	Al-Mu'min	Al-Muallim	Al-Sadiq ✓	Al-Mutawakkil
23	What was the purpose of Hilf al-Fudul in Makkah?	Promote idol worship	Encourage trade	Defend the oppressed ✓	Organize warfare
24	What dispute arose during the reconstruction of the Ka'bah?	Over funding	Over location	Over placing the Hajr-e-Aswad ✓	Over trade routes
25	What quality did Rasoolullah (S.A.W) demonstrate during the Ka'bah dispute?	Delay	Anger	Partiality	Impartiality ✓
26	What was the profession of Hazrat Khadijah (R.A)?	Farmer	Trader ✓	Teacher	Politician
27	How did Hazrat Khadijah (R.A) respond to Rasoolullah's (S.A.W) honesty in trade?	Ignored him	Complained to her father	Proposed marriage ✓	Avoided business with him
28	What kind of support did Hazrat Khadijah (R.A) offer during Rasoolullah's (S.A.W) early mission?	Social and legal	Military and spiritual	Emotional and financial ✓	Economic and political
29	In which month did the first revelation occur?	Rajab	Muharram	Ramadan ✓	Dhul-Hijjah
30	Who delivered the first revelation to Rasoolullah (S.A.W)?	Hazrat Azrael	Hazrat Israfeel	Hazrat Jibraeel ✓	Hazrat Mikaeel
31	What were the first words revealed to Rasoolullah (S.A.W)?	Preach the truth	Declare Islam	Read in the name of your Lord ✓	Build the Ka'bah
32	What did the message of Tauhid challenge in Makkah?	Honesty	Idolatry ✓	Brotherhood	Trade
33	How did the Quraish react to Rasoolullah's (S.A.W) message of Islam?	Welcomed it	Supported it	Opposed it ✓	Ignored it
34	What form of hardship did Muslims face in Makkah?	Diplomatic pressure	Economic boycott ✓	Financial freedom	Political support
35	What was the name of the migration from Makkah to Madinah?	Badr	Hajj	Hijrah ✓	Umrah
36	What principle did the Charter of Madinah establish?	Tribal superiority	Religious monopoly	Civic equality ✓	Trade control
37	Which battle is known as the first major Muslim victory?	Uhud	Badr ✓	Khandaq	Tabuk
38	In which year did the Conquest of Makkah take place?	6 AH	9 AH	7 AH	8 AH ✓
39	What action did Rasoolullah (S.A.W) take after the Conquest of Makkah?	Imprisoned enemies	Destroyed homes	Declared general amnesty ✓	Abandoned Makkah



40	What Qur'anic verse describes Rasoolullah (S.A.W) as a mercy?	Surah Al-Nas	Surah Al-Baqarah	Surah Al-Anbiya 21:107 ✓	Surah Al-Fil
41	In which year did Rasoolullah (S.A.W) perform Hajjat-ul-Wida?	8 AH	10 AH ✓	11 AH	9 AH
42	What did Rasoolullah (S.A.W) emphasize in his final sermon?	Wealth and success	Arab superiority	Human equality ✓	Battle strategies
43	According to the final sermon, what determines a person's superiority?	Ethnicity	Language	Piety ✓	Wealth
44	What does Quaid-e-Azam identify as a major outcome of gaining independence?	Increased foreign investment	The end of student protests	A free government responsible to its people ✓	The reopening of colonial offices
45	What warning does Quaid-e-Azam give about the misuse of freedom?	It can lead to wealth without effort	It might cause laziness among students	It should not be mistaken for lawlessness ✓	It guarantees success
46	Which historical event does Quaid-e-Azam reference to highlight Pakistan's struggle?	The Quit India Movement	The Punjab and Delhi riots ✓	The Bengal famine	The Kashmir conflict
47	Why does Quaid-e-Azam stress the importance of students focusing on their studies?	To avoid political activism	To build a strong and self-reliant nation ✓	To keep universities functioning	To meet international academic standards
48	What mentality does Quaid-e-Azam criticise in students seeking only government jobs?	It promotes political instability	It reflects colonial influence and limits growth ✓	It benefits the economy	It builds national pride
49	What alternative paths does Quaid-e-Azam encourage students to consider?	Travel and tourism	Political campaigning	Manual work, trade, industry, and technical fields ✓	Teaching and social work only
50	What example does Quaid-e-Azam share to support his message?	His own educational background	A student who joined the military	A young man who left government service and succeeded in banking ✓	His friend's success in farming
51	What is the overall tone of Quaid-e-Azam's message to the students?	Humorous and casual	Stern and authoritarian	Encouraging and visionary ✓	Dismissive and critical



52	Why did Quaid-e-Azam not prepare a formal Convocation Address?	He had no interest in academic speeches	He was unwell at the time	He had too many other duties ✓	He was not informed early
53	How did Quaid-e-Azam define his own services?	As acts of fame	As political success	As a religious duty ✓	As personal goals
54	Why did Quaid-e-Azam say he was not speaking as Head of State?	He was no longer in office	He wanted to sound friendly ✓	He disliked political speeches	He was invited in a private capacity
55	What did Quaid say about the new generation entering life?	They are under British rule	They have to move abroad	They live under a free state ✓	They must join the army
56	According to Quaid, what does freedom not mean?	To think freely	To act selfishly ✓	To travel abroad	To stop education
57	What kind of spirit did Quaid promote after freedom?	Religious	Militant	Constructive ✓	Political
58	What did Quaid say is harder than fighting for freedom?	Joining politics	Running a government ✓	Delivering speeches	Making friends
59	What did enemies hope to do to Pakistan?	Spread education	Strengthen it	Destroy it early ✓	Offer trade deals
60	What action did India take against Pakistan mentioned in the speech?	Opened borders	Sent refugees	Withheld cash balances ✓	Promoted trade
61	Who are the "fifth columnists" in Quaid's speech?	Freedom fighters	Political leaders	Hidden enemies ✓	Student groups
62	What did Quaid say many M.A. graduates earn less than?	Teachers	Taxi drivers ✓	Doctors	Shopkeepers
63	What does Quaid say about manual labour?	It is shameful	Is a last option	Is honourable ✓	It is for the poor only
64	What fields are rapidly growing in Pakistan according to Quaid?	Agriculture and forestry	Industry and banking ✓	Sports and fashion	Theatre and cinema
65	What is the central message of Quaid's speech to students?	Enjoy life and relax	Leave Pakistan	Work hard and serve the nation ✓	Take part in protests
66	What is the bird's initial action when it comes down the walk?	It drinks from a puddle	It bites an angleworm in half ✓	It flies away	It hops to a wall
67	How does the speaker describe the bird's eyes?	Bright as the sun	Like sparkling jewels	Like frightened Beads ✓	As calm and serene
68	What does the bird do after the speaker offers it a crumb?	Eats the crumb	Flies away ✓	Sings a song	Hops closer to the speaker



69	The bird's flight is compared to:	Leaves falling from a tree	Waves crashing on the shore	Oars dividing the ocean ✓	Wind blowing through the trees
70	What is the tone of the poem "A Bird Came Down the Walk"?	Joyful and celebratory	Tense and suspenseful	Calm and reflective ✓	Angry and resentful
71	Where did the bird come down?	On the hill	On the walk ✓	On water	On grassy lawn
72	What does the word 'angle' in 'angle worm' suggest?	Bird's hunting instinct ✓	Bird's hunger	Bird's freedom	Bird's nature
73	What does the bird do first in the poem?	Flies into a tree	Pecks at the ground	Walks down the path ✓	Sings a song
74	How does the bird eat the worm?	It carefully chews it	It tears it into pieces	It swallows it raw ✓	It stores it for later
75	How does the bird respond to the speaker's offer of a crumb?	It eats the crumb	It ignores the speaker	It flies away ✓	It sings in response
76	What literary device is used in "frightened Beads"?	Metaphor	Simile ✓	Personification	Symbolism
77	What poetic technique is used in "Oars divide the Ocean"?	Simile	Metaphor ✓	Personification	Alliteration
78	What does the bird's refusal of the crumb symbolize?	Freedom ✓	Fear	Dependence	Hunger
79	Which of the following is a primary reason for Pakistan's Vulnerability to climate change?	Lack of technology	Geographic diversity ✓	High literacy rate	Industrial growth
80	What is the major effect of glacier melting in Pakistan as mentioned in the text?	Increased agricultural productivity	Decreased sea levels	Reduced water availability ✓	More frequent earthquakes
81	Which city in Pakistan is particularly affected by rising temperatures and heatwaves?	Islamabad	Karachi ✓	Lahore	Peshawar
82	Which steps has Pakistan taken to address the risks of glacial melting?	Renewable Energy Development Program	Urban Heat Island Reduction Plan	Glacial Lake Outburst Flood (GLOF) Project ✓	Coastal Erosion Prevention Program
83	Which areas are being threatened by the rising sea-levels in Pakistan?	Desert regions	Mountainous regions	Coastal regions ✓	Urban centers
84	What makes Pakistan particularly prone to climate risks? Its.....	Economy	Diversity of geography ✓	Forests	Border location
85	What is the total number of SDGs established in 2015?	15	16	17 ✓	18
86	Which SDG number focuses on climate action?	11	12	13 ✓	14
87	What is the main cause of rising temperatures in Pakistan?	Deforestation	Emissions ✓	Rainfall	Agriculture
88	Which Pakistani city recorded 51°C in 2022?	Lahore	Multan	Jacobabad ✓	Hyderabad



89	What traps heat in the Earth's atmosphere?	Ice caps	Water vapor	Greenhouse gases ✓	Carbon sinks
90	What type of climate events are becoming more frequent in Pakistan?	Earthquakes	Tsunamis	Heatwaves ✓	Snowstorms
91	Which areas in cities retain more heat?	Forests	Lakes	Urban heat islands ✓	Parks
92	What happened in Karachi in 2015 due to a heatwave?	Flood	Fire	Over 1,200 deaths ✓	Earthquake
93	Which river is mainly fed by the melting glaciers in Pakistan?	Ravi	Chenab	Indus ✓	Jhelum
94	What percentage of glacier ice has already melted?	10%	20%	30% ✓	410%
95	What natural process is failing to keep pace with glacier melt?	Precipitation	Regeneration ✓	Cloud formation	Ice cracking
96	What year did the major flood affect over 20 million people in Pakistan?	2005	2010 ✓	2015	2020
97	What was the economic loss caused by the 2010 floods?	\$2 billion	\$5 billion	\$10 billion ✓	\$15 billion
98	Which region is facing frequent droughts?	Swat	Tharparkar ✓	Gilgit	Sialkot
99	By 2050, how much are wheat yields projected to decline in Pakistan?	2-3%	6-8%	10-12%	6-8% ✓
100	By 2100, sea levels may rise by how much along Pakistan's coast?	0.2 meters	0.4 meters	0.6 meters ✓	1.0 meter
101	What is the main theme of The Echoing Green?	War and conflict	The cycle of life ✓	The struggle for power	Isolation
102	Who is Old John in the poem?	A young boy playing	A wise bird	An elderly man watching ✓	A farmer working
103	What does the rising sun symbolize in The Echoing Green?	The end of life	The beginning of a journey/Youth ✓	Youth and energy	The destruction of nature
104	What happens when the sun sets in the poem?	The children stop playing and rest	The old people start singing	The birds become louder	The children stop playing ✓
105	What does the word "echoing" suggest in the poem?	The repetition of joy across generations ✓	The loud cries of birds	The sound of people arguing	The fading of happiness
106	What kind of mood does the poem begin with?	Joyful and lively ✓	Dark and gloomy	Angry and chaotic	Mysterious and eerie
107	What do the birds symbolize in the poem?	Chaos and confusion	Freedom and happiness ✓	The burden of life	Silence and loneliness



108	How do the elderly feel as they watch the children play?	Angry and jealous	Nostalgic and happy ✓	Sad and lonely	Confused and afraid
109	What happens at the very end of the poem?	The children rest peacefully ✓	The elderly start playing games	The sun rises again	A storm begins
110	What literary device is used in "like birds in their nest"?	Metaphor	Simile ✓	Alliteration	Hyperbole
111	How does the structure of the poem reflect its theme?	It begins and ends with sadness	It describes only the struggles of life	It starts with joy, moves to reflection, and ends with peace ✓	It follows an unclear and chaotic pattern
112	What is the significance of the children's play?	It suggests that children do not care about others	It represents the joy of youth ✓	It shows that life is meaningless	It proves that old people are better than young people
113	What do the "laps of their mothers" symbolize?	Safety and comfort ✓	Weakness and fear	A place of punishment	A sign of disobedience
114	What feeling does the setting sun create?	A sense of calm and rest ✓	A feeling of anger and frustration	A mood of fear and horror	A sense of excitement and energy
115	What does the phrase "many sisters and brothers" emphasize?	That only boys are playing	That the elderly are unhappy	The importance of family and togetherness ✓	That the children are fighting
116	What is the main message of the poem?	Life moves in a natural cycle from joy to rest ✓	Childhood is the only important stage of life	The elderly should not remember their youth	Playing games is more important than anything else
117	What percentage of the human body is composed of water?	50%	60% ✓	70%	80%
118	What portion of the Earth's water is freshwater?	1%	3% ✓	5%	10%
119	What fraction of freshwater is readily accessible for use?	Half	One-third ✓	One-fourth	One-fifth
120	Clean water is essential for which activity?	Voting	Cooking ✓	Writing	Shopping
121	What is the result of using water faster than it is replenished?	Pollution	Scarcity ✓	Flooding	Migration
122	Clean water contributes directly to which of the following?	Internet speed	Public health ✓	Economic inflation	Road safety
123	Contaminated water commonly causes which problem?	Malnutrition	Infections ✓	Dehydration	Allergies
124	Diarrhea-related deaths due to unsafe water number approximately?	429,000	629,000	829,000 ✓	929,000



125	How many people lack safely managed drinking water services?	1.5 billion	2.2 billion ✓	3.0 billion	4.5 billion
126	What does handwashing improve?	Prosperity	Public health ✓	Produce	Economy
127	Agricultural runoff harms.....	Deforestation	Soil hardening	Aquatic life ✓	Pollution
128	Farmers rely on water primarily for?	Export	Cooking	Irrigation ✓	Construction
129	Water scarcity in agriculture can lead to?	urbanization	Food shortage ✓	Factory expansion	Weather change
130	Who must collaborate to address water challenges?	Artists	Government s and communities ✓	Tourists	Retailers
131	Who commanded the building of a palace in the story of Shahpesh?	Khipil	Ebn Busrac	Shahpesh ✓	The Poet
132	What was Khipil doing when Shahpesh came for inspection?	Carving stone	Giving orders	Reciting stories and poetry ✓	Sleeping
133	How long did the construction of the palace linger?	One year	Two years	Three years ✓	Four years
134	What metaphor did Shahpesh use about the farm-servant?	An eagle that flew away	A fool in a palace	One who boasted of weeds instead of crop ✓	A gardener who loved roses
135	What happened when Khipil stepped forward on the terrace?	He escaped	He flew across	He fell into the water ✓	The king pulled him back
136	What did Shahpesh call Khipil's fall into the water?	A punishment	A mistake	A bath ✓	An accident
137	What privilege did Shahpesh grant Khipil in the hall?	Lead the court	Sit in the marble chair ✓	Recite poetry	Guard the door
138	How long was Khipil told to remain seated on the invisible chair?	Until midnight	For an hour	Till noon ✓	All night
139	What did the crowd do when they saw Khipil sitting in the air?	Wept	Laughed uncontrollably ✓	Fled	Bowed
140	What phrase is used to describe Khipil's punishment legacy?	Throne of fools	Dungeon of idlers	Palace of the wagging tongue ✓	Court of empty words
141	Who is Ebn Busrac in the story?	A poet	A nobleman ✓	A general	A fictional wise man
142	What does the phrase "Palace of the Wagging Tongue" symbolize?	A place of learning	A reward for wisdom	A punishment for talkativeness ✓	A tribute to storytelling



143	What is the tone of Shahpesh's compliments toward Khipil's unfinished palace?	Sincere	Regretful	Ironic ✓	Angry
144	What central idea about language does the story convey?	Words can build empires	Language is more powerful than action	Talk without work leads to downfall ✓	Poetry saves the soul
145	Who is the central figure in "Those Winter Sundays" besides the speaker?	The speaker's mother	The speaker's friend	The speaker's father ✓	The speaker's sibling
146	What time of day does the father wake up?	Early in the morning	Late at night	Early in the morning ✓	Midday
147	How does the speaker describe the father's hands?	Soft and delicate	Cold and lifeless	Cracked and aching from labour ✓	Clean and smooth
148	What did the father do for the speaker that went unnoticed?	Cooked all meals	Bought expensive gifts	Polished the speaker's shoes and warmed the house ✓	Told stories every night
149	What does the speaker mean by "chronic angers" in the house?	Constant fights between siblings	A long-lasting, tense atmosphere in the home ✓	Temporary disagreements	Anger towards the cold weather
150	What day is specifically mentioned in the poem?	Monday	Friday	Sunday ✓	Tuesday
151	What does the father do early in the morning?	Cook food	Warm the house ✓	Go to church	Buy groceries
152	The poem expresses the theme of:	Joyful celebration	Unnoticed love ✓	Sudden anger	Religious devotion
153	What emotion does the speaker feel looking back?	Anger	Jealousy	Regret ✓	Pride
154	What kind of love does the father show?	Romantic	Verbal	Silent ✓	Demanding
155	"Blueblack cold" is an example of:	Simile	Alliteration	Imagery ✓	Metaphor
156	The word "austere" in the poem suggests love that is:	Harsh but sincere ✓	Joyful and bright	Loud and expressive	Sweet and soft
157	What does the metaphor "Abraham at the stake" primarily represent in the poem "Ruba'iyat"?	Physical suffering	Political resistance	Unwavering faith in God (Allah) ✓	Historical events
158	The phrase "God-drunk" in the poem suggests:	Religious intoxication/ Deep love for God ✓	Literal drunkenness	Criticism of faith	Medical condition
159	What does "music of strange lands" contrast with in the poem?	European art	Islamic civilization	Islam's fire ✓	Eastern philosophy
160	The phrase "to no Makkah bends" implies that European civilization:	Respects Islamic values	Rejects divine guidance/La	Admires Muslim architecture	Studies Arabic language



			cks spiritual focus ✓		
161	What is worse than slavery according to the poem?	No faith ✓	No knowledge	No money	Independence
162	What saved Abraham from the fire?	Strong body	Good luck	Powerful friends	Strong faith in ALLAH ✓
163	How should the Muslims be drunk?	Lose senses	God-drunk ✓	Unconscious	Buried
164	What has caused Muslims to lose their spiritual bond?	Poverty	Worldly desires ✓	Lack of education	Harsh weather
165	What is the condition of the Muslims' ranks?	Arranged	Intact	Broken ✓	Unbroken
166	Of what is the soul of Europe empty?	Natural resources	Law	Civilization/ Spirituality ✓	Unity
167	What makes the Muslim nation powerful?	Weapons	Wealth	Unity of faith ✓	Natural resources
168	How can Muslims regain their glory?	Through war	Through modern ideas	Through ALLAH's love ✓	Through technology
169	What is Iqbal's view on modern civilization?	Spiritually poor ✓	Full of faith	Balanced	Superior
170	What task does Darry attempt to do in the play "The End of the Beginning"?	Cook a meal	Do the laundry	Complete the household chores ✓	Wash the car
171	What is the primary theme explored in the play?	Love and romance	Gender roles and stereotypes in domestic life ✓	The importance of career success	Political issues in society
172	What was Darry doing at the beginning of the scene?	Cooking	Sleeping	Shaving ✓	Cleaning
173	What complaint did Darry make about the shaving water?	It was too hot	It was dirty	It was cold ✓	It was missing
174	What did Lizzie say would happen if Darry did half her work?	He'd sleep all day	He'd run away	He'd be dead ✓	He'd be fine
175	What did Darry say about housework?	It was fun	It was a fuss	It was a sinecure ✓	It was impossible
176	What did Darry try to hide inside the clock?	A record	A key	A spring ✓	A coin
177	What kind of glasses did Barry wear?	Sunglasses	Spectacles ✓	Goggles	Monocle
178	What exercise position did Darry lie in?	On his side	On his belly	On his back ✓	On his knees
179	What musical device was used for exercise?	Radio	Gramophone ✓	Drum	Flute
180	Who entered the room while Darry was exercising?	Lizzie	Alice	Barry ✓	Tom
181	What time does the Town Hall clock strike when Darry rushes?	Eight	Nine ✓	Ten	Eleven



182	What task does Darry start after wearing the overall?	Cooking	Dusting	Washing delf (dishes) ✓	Sewing
183	What happened to the jug Barry held?	It cracks	It falls/broke ✓	It disappears	It melts
184	What body part does Darry injure?	Hand (or Nose) ✓	Foot	Nose	Back
185	What did Darry call Barry sarcastically?	A genius	A quiet guest	A destroying neighbour ✓	A cleaning hero
186	Where did Darry leave the heifer to graze?	In the barn	On the roadside	On the bank behind the house ✓	In the front yard
187	What did they tie the rope to?	A table	A beam	A chair ✓	A hook
188	What happened to the chair tied to the rope?	Burnt	Moved across the room/Up the chimney ✓	Got stuck	Fell
189	Where did Darry disappear?	Out the door	Into the sink	Up the chimney ✓	Behind the curtain
190	What instrument did Barry carry?	Violin	Mandolin ✓	Flute	Guitar
191	What does the word "fundamental" mean in "Water is fundamental to life"?	Unimportant	Essential ✓	Optional	Dangerous
192	What percentage of global greenhouse emissions is Pakistan responsible for?	Less than 1% ✓	5%	10%	20%
193	The melting of glaciers initially causes:	Drought	Increased water flow/Floods ✓	Snowfall	Earthquakes
194	"Just" a housewife implies:	High status	Undervalued role ✓	Wealthy	Professional
195	Who is the author of "The Echoing Green"?	Wordsworth	William Blake ✓	Keats	Shelley
196	Who is the poet of "Ruba'iyat"?	Allama Iqbal ✓	Ghalib	Faiz	Rumi
197	In "The End of the Beginning", Darry thinks women's work is:	Hard	Easy ✓	Important	Skilled
198	The first revelation to the Prophet (PBUH) was in the cave of:	Thaur	Hira ✓	Uhud	Badar
199	The Prophet (PBUH) was known as Al-Sadiq and:	Al-Hadi	Al-Amin ✓	Al-Ghani	Al-Nabi
200	The Charter of Madinah guaranteed protection for:	Muslims only	All citizens ✓	Quraish only	Traders only

Tick (✓) the correct answer in meaning to the underlined words:

Sr.	Question	A	B	C	D
1	Makkah, a <u>sacred</u> (مقدس) city, is surrounded by arid hills.	Common	Holy ✓	Modern	Ancient



2	The Holy Prophet was born in the <u>clan</u> (خاندان/قبیلہ) of Quraish.	Family ✓	Region	Nation	Area
3	The Holy Prophet is known as the <u>benefactor</u> (محسن) of humanity.	Patron	Guide	Helper ✓	Teacher
4	The world was <u>engulfed</u> (گہرا ہوا) in ignorance and moral decay.	Brightened	Consumed ✓	Ignored	Attacked
5	The world was engulfed in ignorance and moral <u>decay</u> (زوال).	Uplift	Stop	Decline ✓	Alertness
6	The social <u>fabric</u> (ڈھانچہ) was torn by injustice and tribal arrogance.	Structure ✓	Culture	Law	Belief
7	The society was torn by <u>idolatry</u> (بت پرستی) and arrogance.	Idol worship ✓	Foolishness	Greed	Pride
8	Humanity seemed to <u>yearn for</u> (خواہش کرنا) divine guidance.	Cry for	Hope for	Long for ✓	Run for
9	Humanity awaited the dawn of <u>enlightenment</u> (آگاہی/روشنی).	Power	Clarity	Awareness ✓	Leadership
10	The early years of the Holy Prophet were <u>marked</u> (نمایاں) by loss.	Changed	Filled	Disfigured	Influenced ✓
11	The early years of the Holy Prophet were marked by <u>profound</u> (گہرا/شدید) loss.	Slight	Light	Intense ✓	Little
12	The Holy Prophet was <u>orphaned</u> (یتیم) at a tender age.	Rejected	Parentless ✓	Happy	Helpless
13	The Holy Prophet was <u>taken in</u> (گود لیا/پناہ دی) by his grandfather.	Taught	Welcomed ✓	Discouraged	Adopted
14	Hazrat Abu Talib took <u>responsibility</u> (ذمہ داری) for the Holy Prophet.	Authority	Duty ✓	Promise	Care
15	Hazrat Abu Talib was a <u>steadfast</u> (ثابت قدم) guardian.	Weak	Loyal ✓	Sincere	Consistent
16	Despite his <u>orphanhood</u> (یتیمی), the Holy Prophet grew in strength.	Loneliness	Parentlessnes ✓	Hardship	Grief
17	The Holy Prophet had an <u>exceptional</u> (غیر معمولی) character.	Usual	Bright	Outstanding ✓	Common
18	The Holy Prophet was known for his <u>humility</u> (عاجزی).	Modesty ✓	Silence	Shyness	Highness
19	The Holy Prophet was praised for his <u>generosity</u> (سخاوت).	Sermon	Bravery	Openhandedness ✓	Love
20	His <u>interaction</u> (میل جول) reflected honesty and gentleness.	Character	Communication ✓	Teaching	Style
21	His interaction reflected <u>integrity</u> (دیانتداری) and gentleness.	Pride	Revelation	Honesty ✓	Meditation
22	The Holy Prophet did trade with honesty and <u>fairness</u> (انصاف).	Justice ✓	Love	Kindness	Loyalty
23	People of Makkah <u>bestowed</u> (عطا کیا) titles upon the Holy Prophet.	Studied	Explored	Awarded ✓	Recognized
24	These events belong to the <u>adulthood</u> (بلوغت) of the Holy Prophet.	Infancy	Early life	Mature age ✓	Old age
25	These events <u>illustrate</u> (وضاحت کرنا) his noble character.	Show ✓	Disguise	Create	Explore
26	He had deep <u>concern</u> (فکر) for justice.	Contempt	Worry ✓	Struggle	Pact



27	He showed this concern through participation (شرکت) in Hilf al-Fudul.	Joining ✓	Agreement	Help	Exit
28	The pact defended the oppressed (مظلوم).	Distinguished	Scholars	Affluent	Persecuted ✓
29	Hilf al-Fudul was a noble alliance (اتحاد).	Union ✓	Mission	Oath	Declaration
30	The Holy Prophet spoke fondly (پیار سے) of the pact.	Loudly	Silently	Lovingly ✓	Quickly
31	The Holy Prophet admired Hilf al-Fudul even after the advent (آمد) of Islam.	Preaching	Liking	Code	Beginning ✓
32	The Holy Prophet gave wise arbitration (ثالث) during the rebuilding of the Ka'bah.	Settlement ✓	Sermon	Measure	Course
33	A dispute (تنازعہ) arose over placing the Hajr-e-Aswad.	Leader	Shortage	Conflict ✓	Noise
34	The Holy Prophet offered an impartial (غیر جانبدار) solution.	Unbiased ✓	Calm	Disputed	Wise
35	His solution was insightful (بصیرت افروز) and prevented conflict.	Impartial	Superficial	Thoughtful ✓	Instant
36	Hazrat Khadijah (R.A) had business acumen (سمجھ بوجھ).	Wisdom ✓	Investment	Success	Concern
37	She entrusted (سپرد کیا) the Holy Prophet with a trade mission.	Assigned ✓	Begged	Loved	Advised
38	He was sent on a trade expedition (مہم) to Syria.	Journey ✓	Advice	Mark	Treaty
39	Injustice prevailed (غالب/چھا جانا) in Makkan society.	Extinguished	Ended	Suffered	Dominated ✓
40	The Holy Prophet would often retreat (خلوت/اختیار کرنا) to the Cave of Hira.	Suggest	Hint	Withdraw ✓	Like
41	He would seek solitude (تنہائی) and reflection.	Living	Seclusion ✓	Wealth	Job
42	He meditated (غور و فکر کیا) in the Cave of Hira.	Reflected ✓	Recited	Slept	Sat
43	Hazrat Jibraeel (A.S) brought the first revelation (وحی).	Book	Message ✓	Meal	Liking
44	ALLAH created man from a clinging (چمٹنے والا) clot.	Sticky ✓	Red	Weak	Soft
45	ALLAH created man from a clinging clot (لوٹھڑا).	Lump ✓	Piece	Drop	Cell
46	The revelation began a spiritual awakening (بیداری).	Awareness ✓	Return	Demise	Change
47	It started a radical (انقلابی/بنیادی) transformation in Arabia.	Weak	Superficial	Revolutionary ✓	Partial
48	Tauhid challenged class privilege (استحقاق).	Adjustment	Connection	Advantage ✓	Prejudice
49	Islam laid the foundation for accountability (احتساب).	Liability ✓	Control	Justice	Order
50	The new society promoted truth and compassion (ہمدردی).	Joy	Justice	Mercy ✓	Fairness
51	The Quraish became staunch (پکا/کٹر) opponents of the Holy Prophet.	Temporary	Wavering	Resolute ✓	Weak
52	Muslims faced relentless (مسلسل/سخت) persecution.	Harsh ✓	Light	Simple	Open



53	Muslims suffered <u>persecution</u> (ظلم و ستم), boycotts, and social isolation.	Torment ✓	Ailment	Pressure	Ignorance
54	They faced economic boycott and social <u>ostracism</u> (حقہ پائی بند کرنا).	Rejection	Hatred	Isolation ✓	Joining
55	The Holy Prophet remained <u>unwavering</u> (غیر متزلزل) in his mission.	Weak	Impatient	Steadfast ✓	Wavering
56	He preached Islam with patience and <u>resilience</u> (لچک/برداشت).	Fairness	Affliction	Connection	Determination ✓
57	As <u>oppression</u> (ظلم) grew, the Holy Prophet was commanded to migrate.	Preaching	Promulgation	Message	Tyranny ✓
58	The <u>Charter</u> (منشور) of Madinah was created.	Constitution ✓	Conflict	Culture	Hierarchy
59	The Charter was <u>crafted</u> (بنایا گیا) under his guidance.	Rejected	Designed ✓	Accepted	Appreciated
60	The Charter introduced principles <u>rooted</u> (بنیاد) in civic equality.	Demolished	Hated	Protested	Grounded in ✓
61	It united <u>diverse</u> (مختلف) communities.	United	Different ✓	Erudite	Ignorant
62	It guaranteed protection regardless of <u>ethnicity</u> (نسل).	Faith	Language	Race ✓	Culture
63	The Charter was a <u>revolutionary</u> (انقلابی) model of coexistence.	Bold	Peaceful	Radical ✓	Historical
64	It was a model of <u>coexistence</u> (باہمی بقا) and justice.	Harmony	Balance	Peace (Shared living) ✓	Survival
65	There were several military <u>encounters</u> (مقابلے/جھڑپیں) with the Quraish.	Events	Activities	Clashes ✓	Adventures
66	The Battle of Badr <u>reinforced</u> (مضبوط کیا) the Prophet's mission.	Repeated	Preached	Launched	Strengthened ✓
67	It confirmed the <u>legitimacy</u> (حقانیت) of his mission.	Enforcement	Lawlessness	Exploitation	Authenticity ✓
68	Further victories followed, <u>culminating</u> (اختتام پذیر ہونا) in the Conquest of Makkah.	Forgiving	Killing	Destroying	Concluding ✓
69	The <u>conquest</u> (فتح) of Makkah took place in 8 AH.	Peace	Victory ✓	Clemency	Illumination
70	The Conquest of Makkah was marked by <u>exemplary</u> (مثالی) mercy.	Divine	Model ✓	Immediate	Promised
71	The Holy Prophet declared general <u>amnesty</u> (عام معافی).	Outlook	Apology	Forgiveness ✓	Apathy
72	It was a <u>triumph</u> (فتح) of forgiveness over revenge.	Finale	Struggle	Victory ✓	Strength
73	It was a triumph of forgiveness over <u>vengeance</u> (انتقام).	Violence	Punishment	Hatred	Revenge ✓
74	Despite <u>enduring</u> (برداشت کرنا) years of hostility, he forgave his enemies.	Provoking	Tolerating ✓	Showing	Expressing
75	He forgave even his most <u>ardent</u> (کٹر/شدید) enemies.	Fierce ✓	Unseen	Real	Common
76	The Qur'an gives a beautiful <u>description</u> (بیان) of the Prophet.	Character	Favour	Portrayal ✓	Settlement



77	The Prophet delivered his final <u>sermon</u> (خطبہ) at Arafat.	Warning	Impression	Decision	Speech ✓
78	The sermon <u>encapsulated</u> (احاطہ کرنا/مختصر بیان) the ethical message of Islam.	Summarised ✓	Demonstrated	Repeated	Explained
79	The sermon reflected the <u>core</u> (مرکز/اصل) of Islam.	Preaching	Surface	Fame	Essence ✓
80	The sermon <u>affirmed</u> (تصدیق کی) universal human dignity.	Confirmed ✓	Announced	Praised	Recommended
81	The Holy Prophet <u>proclaimed</u> (اعلان کیا) that all humans are equal.	Reflected	Remembered	Declared ✓	Reminded
82	His life continues <u>transcending</u> (ماورا ہونا/آگے بڑھنا) the boundaries of time.	Praising	Going beyond ✓	Limiting	Admitting
83	His message rises above all <u>barriers</u> (رکاوٹیں).	Religions	Speeches	Obstacles ✓	Rules
84	His life is a shining example of moral <u>excellence</u> (برتری/کمال).	Aspect	Conviction	Virtue ✓	Attitude
85	The sermon was final and <u>profound</u> (گہرا/پرمغز).	Impactful ✓	Short	Fluent	Stylish
86	The Holy Prophet said, 'The white has no <u>superiority</u> (فوقیت) over the black.'	Supremacy ✓	Equality	Humility	Identity
87	The Prophet's words <u>affirmed</u> (توثیق کی) equal worth for all people.	Denied	Confirmed ✓	Doubt	Questioned
88	The sermon was the <u>fulfilment</u> (تکمیل) of the divine message.	Denial	Refusal	Completion ✓	Avoidance
89	The Prophet's life will continue to <u>inspire</u> (متاثر کرنا) and guide humanity.	Confuse	Ignore	Motivate ✓	Discourage
90	The Quaid-e-Azam was <u>approached</u> (رابطہ کیا) by the Vice-Chancellor.	Attacked	Contacted ✓	Followed	Rejected
91	Quaid-e-Azam could not prepare his address on an <u>academic</u> (تعلیمی/عالمانہ) level.	Formal	Scholarly ✓	Informal	Casual
92	He spoke in <u>fulfilment</u> (پورا کرنا) of the promise he had made.	Rejection	Delay	Completion ✓	Refusal
93	The Vice-Chancellor used <u>flattering</u> (خوشامدانہ) terms for Quaid-e-Azam.	Harsh	Praise-filled ✓	True	Plain
94	He did it as a duty <u>incumbent</u> (لازم) on every Muslim.	Forbidden	Optional	Necessary ✓	Requested
95	Many of you have <u>won laurels</u> (کامیابی حاصل کرنا) in the University.	Suffered	Lost	Succeeded ✓	Failed
96	Some of you have come to the end of your <u>scholastic</u> (تعلیمی) career.	Musical	Academic ✓	Political	Family
97	You now stand at the <u>threshold</u> (دبلیز) of life.	Front	Edge	Beginning ✓	Top
98	You are different from your <u>predecessors</u> (آباؤ اجداد) in this regard.	Followers	Companions	Ancestors ✓	Juniors
99	You must understand the <u>implications</u> (نتائج/مضمرات) of this change.	Outcomes ✓	Importance	Rules	Instructions
100	The change in 1947 was truly <u>revolutionary</u> (انقلابی).	Minor	Peaceful	Radical ✓	Usual
101	We broke the <u>shackles</u> (زنجیریں) of slavery.	Weapons	Chains ✓	Slogans	Pledges



102	You cannot act irrespective (قطع نظر) of others.	Ignoring ✓	Helping	Following	Listening
103	On the contrary (برعکس), your responsibility is greater than before.	However	Contrast	For example	Instead ✓
104	We now need constructive, not militant (جنگجو) spirit.	Peaceful	Brave	Aggressive ✓	Clever
105	The enemy was thwarted (ناکام بنا دیا) in their plans.	Helped	Ignored	Defeated ✓	Praised
106	The Punjab and Delhi holocaust (قتل عام/تباہی) was terrible.	Feast	Fire	Massacre ✓	Strike
107	People were mercilessly (بے رحمی سے) attacked during riots.	Quickly	Kindly	Cruelly ✓	Slowly
108	Thousands were butchered (ذبح/قتل) during migration.	Welcomed	Ignored	Killed ✓	Punished
109	The care and rehabilitation (بحالی) of refugees was a challenge.	Displacement	Neglect	Restoration ✓	Destruction
110	Those unfortunate refugees (مہاجرین) arrived in Punjab.	Criminals	Strangers	Migrants ✓	Rebels
111	Our enemies failed at the very inception (آغاز) of Pakistan.	End	Start ✓	Middle	Border
112	Pakistan survived the shock of the upheaval (ہنگامہ/تبدیلی).	Defeat	Chaos ✓	Ailment	Attack
113	The nation came out stronger and more chastened (سنوہر کر/پاک ہو کر).	Confused	Purified ✓	Regretful	Warned
114	Then came more troubles in rapid succession (تسلسل).	Pattern	Delay	Series ✓	Swiftness
115	India imposed an economic blockade (ناکہ بندی).	Support	Trap	Siege ✓	Request
116	Right-thinking people deplore (مذمت کرنا/افسوس کرنا) such actions.	Approve of	Praise	Regret ✓	Expect
117	They stress the need for vigilance (چوکسی).	Attention ✓	Laziness	Carelessness	Ignorance
118	You must beware (بوشیار رہنا) of hidden enemies.	Avoid	Ignore	Watch out ✓	Welcome
119	Fifth columnists (غدار/جاسوس) work from inside.	Patriots	Traitors ✓	Students	Writers
120	We must weed out (نکال باہر کرنا) the corrupt ones.	Help	Remove ✓	Welcome	Protect
121	They wish to exploit (ناجائز فائدہ اٹھانا) your weakness.	Ignore	Use unfairly ✓	Protect	Explain
122	You have followed a mental rut (لیک/رویہ) for too long.	Attitude	Innovation	Inspiration	Routine ✓
123	Some clerks live a miserable (بری/قابل رحم) life.	Easy	Happy	Poor ✓	Short
124	Menial (مزدوری/چھوٹا کام) workers often earn more.	Wealthy	Skilled	Manual ✓	Smart
125	You will feel demoralized (بددل) if rejected.	Strong	Confident	Discouraged ✓	Active
126	Disgruntled (ناراض/غیر مطمئن) people are easy to exploit.	Dissatisfied ✓	Satisfied	Ready	Confident



127	Some people always have an axe to grind (ذاتی مقصد).	Play fair	Relax	Have a personal motive ✓	Complain
128	Explore other avenues (راستے/شعبے) of work.	Fields ✓	Exits	Houses	Signs
129	Clerks worked in dingy (گندے/تاریک) offices.	Clean	Bright	Dirty ✓	Warm
130	The bird came down (نیچے آیا/اترا) the walk.	Occurred	Landed ✓	Took off	Attacked
131	The bird came down the walk (راستہ).	Climb	Fly	Path ✓	Lake
132	The bird bit (کاٹا) an angleworm.	Hugged	Kissed	Chewed ✓	Touched
133	The bird bit an angleworm (کینچوا).	Leaf	Earthworm ✓	Beetle	Ant
134	The bird ate the worm raw (کچا).	Fresh	Soft	Uncooked ✓	Ripe
135	The bird drank dew from a convenient (قریبی/آسان) grass.	Far	Accessible ✓	Sharp	Slippery
136	The bird hopped (پھدکا/اچھلا) sidewise to the wall.	Walked	Ran	Jumped ✓	Sat
137	The bird glanced (دیکھا) with rapid eyes.	Stared	Looked quickly ✓	Closed	Blinked
138	The bird glanced with rapid (تیز) eyes.	Lazy	Bright	Fast ✓	Wide
139	The bird's eyes looked like frightened (خوفزدہ) beads.	Excited	Sleepy	Scared ✓	Shining
140	The bird's eyes looked like frightened beads (موتی).	Pearls ✓	Dust	Dots	Stones
141	The bird stirred (حرکت دی) its velvet head.	Moved ✓	Brushed	Shook	Covered
142	The bird stirred its velvet (مخملی/نرم) head.	Shiny	Soft ✓	Colorful	Large
143	The bird looked cautious (محتاط).	Careless	Watchful ✓	Playful	Weak
144	The observer offered the bird a crumb (روٹی کا ٹکڑا).	Fruit	Nut	Piece of bread ✓	Seed
145	The bird unrolled (کھولے) its feathers.	Folded	Dropped	Opened ✓	Broke
146	The bird unrolled its feathers (پر).	Stones	Wings ✓	Ropes	Leaves
147	The bird rowed (چپو چلانے/اڑا) softly home.	Walked	Jumped	Flew smoothly ✓	Climbed
148	The flight was smoother than oars (چپو) in the ocean.	Paddles ✓	Feathers	Wheels	Blades
149	The ocean was too silver (چمکدار/صاف) for a seam.	Soft	Shiny ✓	Hard	Rough
150	The ocean was too silver for a seam (جوڑ/لہر).	Fold	Line ✓	Dot	Ripple
151	The butterflies leaped off the banks of noon (دوپہر کا وقت).	Morning	River bank	Midday ✓	Nightfall
152	The butterflies leap (اچھلتی ہیں) in the light.	Run	Fly	Jump ✓	Hide
153	They leap, plashless (بے آواز) as they swim.	Loud	Silent ✓	Deep	Wet
154	The butterflies swim (تیرتی/اڑتی) through the air.	Float ✓	Stop	Sit	Sink
155	Pakistan aims for a sustainable (پائیدار) future.	Temporary	Bright	Endurable ✓	Short-lived



156	SDG 13 is relevant (متعلقہ) to Pakistan's climate conditions.	Useless	Connected ✓	Ordinary	Distant
157	Climate change increases Pakistan's vulnerability (کمزوری/خطرہ).	Weakness ✓	Power	Security	Strength
158	Pakistan's geography shows great diversity (تنوع).	Uniformity	Variety ✓	Simplicity	Sameness
159	Agriculture depends on rainfall and precipitation (بارش).	Wind	Soil	Moisture ✓	Sunlight
160	Climate change exacerbates (بگاڑنا/شدید کرنا) the country's risks.	Reduces	Worsens ✓	Ends	Heals
161	Rapid urbanization (شہری آبادی میں اضافہ) affects major cities.	Desertion	City growth ✓	Farming	Smog
162	Karachi suffers from weak infrastructure (ڈھانچہ).	Economy	Rules	Framework ✓	Culture
163	Limited resources are compounding (بڑھا رہے ہیں) the crisis.	Solving	Ignoring	Worsening ✓	Hiding
164	Pakistan must mitigate (کم کرنا) climate damage.	Increase	Escape	Lessen ✓	Accept
165	Urban growth has outpaced (آگے نکل جانا) development.	Slowed	Followed	Matched	Surpassed ✓
166	Heatwaves are caused by enhanced (بڑھا ہوا) greenhouse effects.	Weakened	Improved/Increased ✓	Reduced	Ignored
167	Increased gas concentration (ارتکاز/مقدار) retains more heat.	Spread	Gathering ✓	Emission	Movement
168	Pakistan must combat (مقابلہ کرنا) climate-related challenges.	Promote	Support	Fight ✓	Join
169	Public awareness campaigns (مہمات) are being launched.	Delays	Missions ✓	Complaints	Questions
170	These efforts align with (مطابقت رکھنا) SDG 13.	Conflict with	Ignore	Match ✓	Oppose
171	Glaciers are melting, causing water scarcity (قلت).	Overflow	Shortage ✓	Spread	Relief
172	Glaciers are melting at an accelerated (تیز شدہ) rate.	Slow	Quickened ✓	Average	Delayed
173	This results in reduced water availability (دستیابی).	Scarcity	Presence ✓	Spread	Flow
174	It is threatening (خطرہ) agriculture and water supply.	Supporting	Damaging ✓	Improving	Delivering
175	The issue is particularly acute (شدید) in Pakistan.	Mild	Serious ✓	Ordinary	Distant
176	Agriculture is heavily dependent (انحصار) on the Indus River.	Independent	Relying ✓	Opposed	Protected
177	Glaciers are beginning to shrink (سکڑنا) rapidly.	Increase	Break	Contract ✓	Hold
178	They melt faster than they can regenerate (دوبارہ بننا).	Rebuild ✓	Destroy	Break	Release
179	Pakistan has implemented (نافذ کیا) a flood prevention plan.	Ignored	Created	Applied ✓	Discussed



180	A sudden outburst (پھٹ پڑنا/بھاق) of water may cause flooding.	Silence	Explosion ✓	Warning	Plan
181	Pakistan is seeing an increase in the severity (شدت) of weather events.	Softness	Harshness ✓	Comfort	Calm
182	Tharparkar faces frequent droughts (خشک سالی).	Floods	Rainfall	Dry spells ✓	Storms
183	Floods and cyclones (سمندری طوفان) are examples of extreme weather.	Brightness	Whirlwinds ✓	Breeze	Sunshine
184	There is a rapid pressure (دباؤ) of urbanization in Pakistan.	Peace	Stress ✓	Silence	Freedom
185	Climate change has disrupted (درہم برہم کرنا) weather patterns.	Fixed	Interrupted ✓	Strengthened	Arranged
186	The 2010 floods caused estimated (تخمینہ شدہ) losses of \$10 billion.	Counted	Imagined	Approximate ✓	Denied
187	Pakistan's actions reflect its commitment (عہد) to SDG 13.	Carelessness	Dedication ✓	Disinterest	Denied
188	The response mechanism (نظام/طریقہ کار) has been improved.	Delay	Problem	System ✓	Reaction
189	The framework helps build resilience (لچک/بحالی کی قوت) in communities.	Weakness	Strength ✓	Laziness	Decline
190	These steps support vulnerable (غیر محفوظ/کمزور) populations.	Strong	Protected	At risk ✓	Powerful
191	The effects on agriculture are particularly concerning (تشویشناک).	Encouraging	Worrying ✓	Informative	Exciting
192	Pakistan has a heavy reliance (انحصار) on agriculture.	Dependence ✓	Worrying	Informative	Exciting
193	Agriculture has become more unpredictable (غیر یقینی).	Certain	Regular	Unstable ✓	Fixed
194	Agriculture is sensitive to climate variations (تبدیلیاں).	Similarities	Repeats	Changes ✓	Controls
195	Wheat yields are estimated (تخمینہ لگانا) to fall by 2050.	Ignored	Assessed ✓	Proven	Raised
196	Crop yields are expected to decline (کم ہونا) in the future.	Grow	Spread	Drop ✓	Begin
197	The 2020 locust attack (حملہ) caused major losses.	Invasion ✓	Celebration	Movement	Harvest
198	Pakistan is taking climate-smart initiatives (اقدامات).	Delays	Steps ✓	Failures	Warnings
199	Drought-resistant (خشک سالی برداشت کرنے والے) crops are being developed.	Weak	Delicate	Tolerant ✓	Fragile
200	Water use is being improved by optimizing (بہترین استعمال) it.	Limiting	Ignoring	Maximizing ✓	Hiding
201	Coastal erosion (کٹاؤ) is affecting Sindh and Balochistan.	Flooding	Wearing away ✓	Building	Expansion
202	Rising sea levels may inundate (ڈبو دینا/سیلاب) farmland.	Dry	Flood ✓	Protect	Preserve
203	Sea-level rise could potentially (ممکنہ طور پر) displace millions.	Certainly	Doubtfully	Possibly ✓	Rarely



204	Pakistan supports conservation (تحفظ) of mangroves.	Elimination	Destruction	Protection ✓	Removal
205	Sea-level rise is caused by thermal (حرارتی) expansion.	Electrical	Ice-related	Heat-related ✓	Structural
206	Warming oceans lead to water expansion (پھیلاؤ).	Reduction	Shrinking	Growth ✓	Movement
207	Melting caps have serious consequences (نتائج).	Results ✓	Predictions	Precautions	Solutions
208	Pakistan has launched (شروع کیا) a mangrove project.	Ended	Planned	Started ✓	Avoided
209	The goal is rehabilitation (بحالی) of mangrove forests.	Destruction	Relocation	Restoration ✓	Isolation
210	Mangroves act as natural barriers (رکاوٹیں).	Channels	Obstacles ✓	Bridges	Flows
211	Pakistan's biodiversity (حیاتیاتی تنوع) is under serious threat.	Population	Biological diversity ✓	Temperature	Deforestation
212	Climate change is harming the ecosystem (ماحولیاتی نظام).	Structure	Economy	Environment	Ecological system ✓
213	Natural habitats (مسکن/رہائش گاہیں) are being disrupted.	Homes ✓	Species	Crops	Resources
214	These changes cause the degradation (تنزلی/بگاڑ) of ecosystems.	Growth	Revival	Decline ✓	Enhancement
215	Pakistan loses approximately (تقریباً) 43,000 hectares of forest yearly.	Exactly	Nearly ✓	Gradually	Partially
216	Deforestation leads to the destruction (تباہی) of habitats.	Building	Safety	Devastation ✓	Preparation
217	Land is being used with unsustainable (ناپائیدار) practices.	Efficient	Practical	Unstable ✓	Reliable
218	Pakistan aims to conserve (محفوظ کرنا) endangered species.	Abandon	Protect ✓	Relocate	Hunt
219	Snow leopards are endangered (خطرے سے دوچار) by climate change.	Thriving	Safe	Threatened ✓	Protected
220	Damaged ecosystems must be restored from being degraded (خراب).	Improved	Eroded/Deteriorated ✓	Secured	Maintained
221	There is a significant (نمایاں) rise in temperature over the past few decades.	Dramatic	Abrupt	Noticeable ✓	Slight
222	Global warming is caused by emission (اخراج) of greenhouse gases.	Discharge ✓	Consumption	Storage	Control
223	Greenhouse gases trap (قید کرنا) heat in the atmosphere.	Release	Capture ✓	Destroy	Avoid
224	The country is experiencing (تجربہ کرنا/سامنا کرنا) frequent heatwaves.	Ignoring	Planning	Undergoing ✓	Preventing
225	The country is experiencing (سامنا کرنا) frequent heatwaves.	Ignoring	Planning	Undergoing ✓	Preventing
226	"The sun does arise (نکلنا)".	Sleep	Rise ✓	Rest	Set
227	"And make happy (خوش) the skies".	Angry	Worried	Joyful ✓	Weak
228	"The merry (خوشگوار) bells ring".	Gloomy	Cheerful ✓	Large	Lonely
229	"To welcome (خوش آمدید کہنا) the Spring."	Greet ✓	Hide	Delay	Refuse



230	"To the bells' <u>cheerful</u> (خوشگوار) sound."	Dark	Pleasant ✓	Cold	Dull
231	"On the <u>Echoing</u> (گونجتا ہوا) Green."	Fading	Ringing ✓	Melting	Drying
232	"Does <u>laugh away</u> (بنس کر ٹالنا) care."	Think over	Dismiss ✓	Accept	Solve
233	"Laugh away <u>care</u> (فکر/پریشانی)."	Joy	Comfort	Worry ✓	Energy
234	"Among the old <u>folk</u> (لوگ)."	Songs	People ✓	Birds	Trees
235	"Such, such were the <u>joys</u> (خوشیاں)."	Troubles	Concerns	Pleasures ✓	Duties
236	"In our <u>youth-time</u> (جوانی) were seen."	Retirement	Adolescence ✓	Old age	Free time
237	"Till the little ones <u>weary</u> (تھک جانا)."	Active	Tired ✓	Playful	Excited
238	"The sun does <u>descend</u> (غروب ہونا/نیچے جانا)."	Appear	Go down ✓	Rise	Glow
239	"Our sports have an <u>end</u> (اختتام)."	Start	Finish ✓	Break	Point
240	"Round the <u>laps</u> (گود) of their mothers."	Hands	Arms	Knees ✓	Heads
241	"Like birds in their <u>nest</u> (گھونسلہ)."	Home ✓	Fence	Wing	Cloud
242	"Are ready for <u>rest</u> (آرام)."	Play	Movement	Relaxation ✓	Work
243	"And <u>sport</u> (کھیل) no more seen."	Play ✓	Race	Rule	Book
244	"On the <u>darkening</u> (تاریک ہوتا ہوا) Green."	Lightening	Dimming ✓	Blazing	Coloring
245	"The sun does <u>arise</u> (طلوع ہونا)."	Appear ✓	Fall	Rest	Sink
246	"The <u>skies</u> (آسمان) are happy."	Heavens ✓	Mountains	Water	Lands
247	"They laugh at our <u>play</u> (کھیل)."	Game ✓	Task	Fight	Plan
248	"Old John... does laugh away <u>care</u> (پریشانی)."	Joy	Trouble ✓	Game	Skill
249	"To the bells' <u>cheerful</u> (خوش کن) sound."	Fearful	Joyous ✓	Dull	Harsh
250	"And make happy the <u>skies</u> (آسمان).", Another synonym of skies is:	Firmament ✓	Storm	Dust	Ocean
251	Water is <u>fundamental</u> (بنیادی) for life.	Insignificant	Trivial	Burdensome	Important ✓
252	Water <u>constitutes</u> (بنانا/تشکیل دینا) about 60% of the human body.	Replaces	Forms ✓	Reduces	Lacks
253	Only a <u>fraction</u> (حصہ) of freshwater is usable.	Portion ✓	Whole	Pile	Surface
254	Climate change is <u>threatening</u> (خطرہ) clean water.	Protecting	Increasing	Endangering ✓	Cleaning
255	Human patterns are <u>drastically</u> (شدت سے) affecting the climate.	Slightly	Gently	Severely ✓	Casually
256	Clean water is essential for <u>sanitation</u> (صفائی).	Dirt	Cleaning ✓	Farming	Pollution
257	Access to clean water is a <u>cornerstone</u> (بنیادی پتھر) of public health.	Obstacle	Beginning	Foundation ✓	Structure
258	It supports <u>sustainability</u> (پائیداری) and development.	Growth	Waste	Durability/Long-lasting ✓	End
259	Many regions face water <u>scarcity</u> (قلت).	Shortage ✓	Flooding	Purity	Abundance
260	Pollution causes water <u>contamination</u> (آلودگی).	Cleaning	Purity	Pollution ✓	Storage
261	Awareness fosters <u>appreciation</u> (قدردانی) for clean water.	Disrespect	Misuse	Gratitude ✓	Forgetting
262	<u>Contaminated</u> (آلودہ) water spreads diseases.	Clean	Safe	Polluted ✓	Filtered



263	Dirty water can harbour (پناہ دینا) harmful bacteria.	Kill	Shelter ✓	Evaporate	Ignore
264	These are called waterborne (پانی سے پھیلنے والی) diseases.	Food-based	Airborne	Spread by water ✓	Heat-based
265	Children are vulnerable (غیر محفوظ/کمزور) to infections.	Cure	Rate	Place	Susceptible ✓
266	Water is necessary for human survival (بقا).	Fun	Safety	Existence ✓	Comfort
267	Water is scarce (نایاب/کم) in many regions.	Plentiful	Rare ✓	Dirty	Stored
268	Poor hygiene spreads infectious (متعدی) diseases.	Contagious ✓	Harmless	Silent	Seasonal
269	Pollution has serious implications (نتائج).	Results ✓	Gifts	Decorations	Hopes
270	Rivers and wetlands (آبی زمینیں) need clean water.	Plains	Marshes ✓	Hills	Cities
271	Ecosystems support diverse (مختلف) species.	Same	Few	Varied ✓	Rare
272	Aquatic (آبی) life depends on clean rivers.	Underground	Water-based ✓	Air-based	Forest
273	Waste can disrupt (خلل ڈالنا) ecosystems.	Maintain	Fix	Disturb ✓	Feed
274	Species lose their natural habitat (مسکن).	Home ✓	Game	Time	Behavior
275	Many areas have inadequate (ناکافی) water services.	Proper	Insufficient/Improper ✓	Improper	Clean
276	Water pollution creates health complications (پیدچیدگیاں).	Issues ✓	Solutions	Devices	Answers
277	Factories release harmful pollutants (آلودگی (پھیلانے والے مادے)).	Gases	Waste	Chemicals ✓	Polluters
278	Toxins (زہریلے مادے) accumulate in water bodies.	Disappear	Float	Gather ✓	Move
279	These toxins pose (پیش کرنا/لانا) a health risk.	Reduce	Avoid	Present ✓	Cure
280	Water scarcity can hinder (روکنا) food production.	Improve	Block ✓	Speed	Manage
281	Treating diseases needs substantial (کافی/بڑا) funding.	Small	Heavy/Large ✓	Clear	Minimal
282	Clean water requires strong infrastructure (بنیادی ڈھانچہ).	Roads	Systems ✓	Nature	Filters
283	It supports economic stability (استحکام).	Change	Crisis	Steadiness ✓	Growth
284	Climate change can exacerbate (بگاڑنا) scarcity.	Reduce	Ignore	Worsen ✓	Heal
285	Arid (خشک) regions lack enough water.	Dry ✓	Cold	Wet	Fertile
286	These areas often suffer droughts (خشک سالی).	Floods	Rainfall	Dry spells ✓	Seasons
287	The solution requires a multifaceted (بہت جہتی) approach.	Simple	Many-sided ✓	Easy	Strong
288	We must incorporate (شامل کرنا) better practices.	Avoid	Copy	Include ✓	Remove
289	We should use sustainable (پائیدار) methods.	Temporary	Long-lasting ✓	Harsh	Cheap
290	Governments must implement (نافذ کرنا) new policies.	Delay	Apply ✓	Stop	Share



291	Communities promote water harvesting (ذخیرہ کرنا/جمع کرنا).	Storage ✓	Boiling	Wasting	Selling
292	They work on conservation (تحفظ) of water.	Use	Saving ✓	Spreading	Mixing
293	We need innovative (جدید/تخلیقی) solutions.	Old	Creative ✓	Simple	Usual
294	Education is one of the key components (اجزاء/حصے).	Rooms	Spells	Parts ✓	Seasons
295	It supports disease prevention (روک تھام).	Spread	Control ✓	Growth	Cure
296	Clean water has a profound (گہرا) impact.	Deep ✓	Small	Short	Vague
297	Groups must collaborate (تعاون کرنا) to improve access.	Compete	Fight	Work together ✓	Work alone
298	Infrastructure improves water accessibility (رسائی).	Reach ✓	Block	Cost	Flow
299	Clean water supports global prosperity (خوشحالی).	Wealth ✓	Power	Safety	Pride
300	Clean water lowers disease incidence (شرح/واقع ہونا).	Cure	Rate ✓	Place	Method

Tick (✓) correct form of verb. (5 Marks Challenge)

Sr.	Question	(D)	(C)	(B)	(A)
1	Honesty never wasted.	Gone	Went	Goes	Go
2	The office at 4 P.M.	Closing	Closes	Close	Is closed
3	Do you know why an apple down?	Fell	Did fell	Fall	Falls
4	I usually to Murree in summer.	Was go	Goes	Gone	Go
5	A black sheep the whole flock.	Had spoiled	Spoiled	Spoils	Spoil
6	Hard work never waste.	Will have gone	Goes	Went	Go
7	Charity at home.	Begins	Has begun	Began	Begin
8	Two and two four.	Making	Made	Make	Made
9	Iron in water.	Sinking	Sink	Has sinking	Sinks
10	Uneasy lies the head that the crown.	Wore	Will wear	Wear	Wears
11	The Sun in the East.	Rise	Have risen	Risen	Rising (Rises)
12	He always the truth.	Will speak	Speak	Speaks	Spoke
13	They exercise daily.	Were taking	Have taken	Take	Will take
14	The earth round the sun.	Will revolve	Revolves	Revolved	Revolve
15	A rolling stone no moss.	Shall gather	Gathered	Gathers	Gather
16	They Exercise daily.	Taking	Had taken	Take	Takes
17	Beauty no ornaments.	Has need	Needs	Needed	Need
18	Unless you hard, you cannot pass.	Have work	Will work	Worked	Work
19	A coward many times before his death.	Has died	Will die	Dies	Died
20	The Muslims in one God.	Has been raining	Will believe	Believes	Believe
21	A drowning man at a straw.	Will cash	Has caught	Catches	Catch
22	We generally Urdu in college.	Spoken	Speaks	Spoke	Speak
23	Money the mare go.	Made	Will make	Makes	Make
24	I tea every morning.	Had taken	Has taken	Takes	Take



25	All that is not gold	Will glitters	Glittered	Glitters	Glitter
26	The sun in the west.	Will set	Settings	Sets	Set
27	Slow and steady the race.	May win	Will win	Win	Wins
28	All is well that well.	Will end	End	Ended	Ends
29	Good students their time.	Do not waste	Does not waste	Are not waste	Not waste
30	It seldom here in winter.	Rained	Rains	Raining	Rain
31	My brother cricket daily.	Plays	Played	Play	Is playing
32	It two to make a quarrel.	Had taken	Will take	Took	Takes
33	Fate up even with the cleverest of criminals.	Catching	Caught	Catches	Catch
34	Hardworking students always good marks.	Get	Had got	Has got	Got
35	He quite often us.	Visit	Visits	Visiting	Visted
36	He a car.	Driven	Is drive	Drives	Drive
37	We five times a day.	Would pray	Will have prayed	Praying	Pray
38	She often questions from her teacher.	Asks	Will ask	Was asked	Was asking
39	She generally English.	Has spoken	Speaking	Speak	Speaks
40	The sun the air and gives us light.	Has warmed	Warmed	Warms	Warm
41	The boy often a lie.	Has told	Will tell	Tells	Tell
42	She her cat very much.	Loves	Are loving	Loved	Loving
43	The sun in the East.	Risen	Rose (Rises)	Rise	Raised
44	He sad today.	Is look	Looks	Looked	Looking
45	The toy of plaster of paris.	Make	Has made	Is made	Is make
46	Stay here till the sun.....	Is rising	Rose	Rises	Rise
47	Truth always	Triumph	Triumphs	Be triumph	Triumphed
48	She how to swim.	Has known	Known	Does not know	Not knows
49	Does he prayers five time a day?	Has offered	Offer	Offers	Offered
50	Dogs always at strangers.	Will bark	Barked	Bark	Barks
51	We a letter every week.	Written	Writes	Write	Have written
52	We seldom to bed before eleven.	Shall	Were	Went	Go
53	A gentleman his servant.	Must never abuse	Has never abused	Never abuse	Never abuses
54	Pakistan now a-days rapidly.	Had progressed	Progressed	Is progressing	Progress
55	What you doing now?	Have	Will	Were	Are
56	Can you tell who this institute now?	Has run	Is running	Ran	Had run
57	He sleeping now.	Was	Is	Had been	Has been
58	She her lesson at present.	Will learn	Is learning	Learnt	Learns
59	The thief by the police.	Has beaten	Is beating	Is being beaten	Beat
60	What is she now?	Did	Has done	Done	Doing
61	They in the ground at present.	Will play	Are playing	Is playing	Play
62	Are you your homework?	Did	Done	Doing	Do
63	He because he is ill.	Is resting	Had rested	Rested	Rest



64	You are not on the trip.	Be gone	Be going	Going	Go
65	He for Lahore tomorrow.	Has left	Left	Is leaving	Leaves
66	The principle has just a speech.	Made	Can make	Will make	Make
67	I written an application.	Have been	Had been	Has	Have
68	He has not yet his work.	Completing	Completed	Completes	Complete
69	We have not them.	Helping	Helps	Help	Helped
70	We the examination yet.	Have not taken	Is not taken	Has taken	Took
71	She has not the work.	Finishing	Finishes	Finish	Finished
72	He a letter.	Was written	Writing	Has written	Is written
73	He here just now.	Reached	Has reached	Reach	Reaches
74	He has already the test.	Passed	Passes	Passing	Pass
75	I you for a long time.	Has not been seeing	Have not seen	Did not see	Do not see
76	She done her work satisfactorily.	Doing	Has	Done	Do
77	We cricket since last Monday.	Have not been played	Have not played	Did not play	Do not play
78	He punished.	Can	Were	Will	Has been
79	He will have	Is played	Plays	Playing	Played
80	This book last year.	Was published	Will be published	Has been published	Is published
81	He me yesterday.	Met	Has met	Meets	Meet
82	I remember I you last year.	Met	Has met	Had met	Was meeting
83	He all the day long.	Was weep	Weeping	Wept	Was wept
84	I questions by the police.	Was asked	Were asked	Ask	Shall ask
85	He was climbing down the tree when I him.	Will see	Saw	Seen	See
86	Why did youhim?	Tease	Teases	Teasting	Teased
87	This book was two days ago.	Will be published	Will published	Published	Publish
88	We to see picture last night.	Will go	Went	Had gone	Go
89	He two days ago.	Died	Will die	Don't die	Die
90	Your were not	Have invited	Invites	Invited	Invite
91	I this last night.	Am not read	Did not read	Do not read	Will not read
92	He out five minutes ago.	Will go	Gone	Went	Goes
93	The guests here last night.	Will reach	Are reaching	Reached	Reach
94	He go to school yesterday.	Will not	Did not	Does not	Has not
95	He punished by the teacher.	Shall have	Had	Has	Was
96	My friend to Lahore Yesterday.	Will go	Has gone	Went	Goes
97	They the president yesterday.	Will meet	Has met	Met	Had meet
98	They here a month ago.	Had come	Came	Will have come	Have come
99	He to Islamabad yesterday.	Had gone	Went	Go	Goes
100	They a letter yesterday.	Will write	Have written	Wrote	Write
101	He me last week.	Have met	Will meat	Met	Meet
102	Why did they a noise?	Making	Make	Makes	Made
103	He did not me.	Invite	Inviting	Invites	Invited
104	I a letter yesterday.	Had received	Received	Receive	Have received
105	Why there yesterday?	Had you go	Did you go	You went	You go



106	A few days ago, they us.	Will meet	Meet	Met	Had met
107	I on her yesterday.	Will have called	Will call	Called	Calling
108	Where did you for your holidays last year?	Going	Gone	Went	Go
109	The thief into the house yesterday.	Broken	Broke	Breaks	Break
110	The train twenty minutes ago.	Will be arrived	Had been arrived	Had arrived	Arrived
111	He a book three days ago.	Will buy	Had bought	Bought	Buy
112	He a lecture yesterday.	Deliver	Delivers	Were delivered	Delivered
113	I him last evening.	Seen	Have seen	Saw	See
114	Aslam in 1965.	Was born	Has born	Is born	Born
115	She to see me last month.	Has come	Comes	Come	Came
116	This book last month.	Was published	Publishes	Published	Publish
117	Ali did hard work and:	Had been succeeded	Have succeeded	Succeeded	Succeeds
118	He a horse in 1990.	Had kept	Has keep	Kept	Keeps
119	We a wonderful scene last night.	Saw	Have seen	Seen	See
120	Last week, I a noble lady.	Had met	Has met	Met	Meet
121	Most of the students in my class the interviews very interesting.	Founds	Finds	Finding	Found
122	I the college in November.	Have joined	Joined	Joins	Join
123	My friends the prime minister yesterday.	Had been	Saw	Sees	See
124	He Africa last year.	Had visited	Has visited	Visited	Visits
125	They to see us last Friday.	Are coming	Had come	Have come	Came
126	Quaid-e-Azam very hard.	Will work	Worked	Work	Works
127	He there last year.	Had not gone	Has not gone	Did not go	Did not went
128	The thief had run before the police:	Had come	Came	Comes	Come
129	The patientwhen the doctor came.	Is died	Have died	Died	Had died
130	The patient before the doctor came.	Has died	Had died	Dies	Died
131	The peon the bell, when I reached college.	Will ring	Had rung	Has rung	Rang
132	I thanked them for what they for me.	Had done	Has done	Will do	Would do
133	I..... my office before the letter came.	Leave	Left	Had left	Have left
134	The rain before i reached home.	Has stopped	Will stopped	Had stopped	Stopped
135	The doctor before the patient died.	Had arrived	Arrives	Has arrived	Arrived
136	She told me his name after he:	Leave	Will leave	Had left	Left
137	It before I came out.	Rains	Will rain	Had rained	Has rained
138	The train before we reached the station.	Was left	Had left	Has left	Left



139	They their meals before the guests arrived.	Will take	Have taken	Had taken	Will have taken
140	It snow again.	Will	Shall be	Is be	Was be
141	What will he?	Doing	Do	Does	Did
142	They their lesson tomorrow.	Learned	Learns	Learn	Will learn
143	The course by next month.	Has completed	Will be completed	Had completed	Was completed
144	He to Karachi tomorrow morning.	Will go	Went	Was going	Goes
145	He for England tomorrow.	Left	Was leaving	Has left	Will leave
146	The Principal the class tomorrow.	Visiting	Visited	Visit	Will visit
147	We Murree next month.	Have visited	Shall visit	Would visited	Visited
148	The will be by the teacher.	Punishing	Punished	Punishes	Punish
149	They a house next year.	Have bought	Are bought	Shall buy	Will buy
150	By next May, I this story.	Will have written	Wrote	Have written	Write

SECTION – I

Q.2 Write short answers (in 3-5 lines / sentences) of any SEVEN questions of the following

Question No. 1: Reflect on the lasting legacy of Rasoolullah (S.A.W) as mentioned in the text. How does his (S.A.W) life and mission continue to inspire people across different cultures and societies today?

Answer: According to the text, the life of Rasoolullah (S.A.W) transcends (ماورا / عبور کرنا) all barriers of time, place, and culture, serving as a shining example of moral excellence (اخلاقی کمال) for all mankind. His mission established a way of life that balances faith with justice, mercy, and truth, continuing to guide humanity towards spiritual awakening (روحانی بیداری) and social justice.

Question No. 2: What was the importance of Rasoolullah (S.A.W)'s involvement in Hilf al-Fudul? How does this event show his (S.A.W) commitment to justice?

Answer: The Hilf al-Fudul was a pact (معاهدہ) formed to defend the oppressed (مظلوم) and uphold (برقرار رکھنا) justice in Makkah. Rasoolullah (S.A.W)'s participation shows his early and deep-rooted commitment to justice, as he later declared that even after the advent (آمد) of Islam, he would still honour such a cause to support the rights of others.

Question No. 3: How did Hazrat Khadijah (S.A.W) support Rasoolullah (S.A.W) both emotionally and financially? Why was her support crucial during the early years of his mission?

Answer: Hazrat Khadijah (R.A) stood beside Rasoolullah (S.A.W) as his first supporter, providing essential emotional and financial support (مالی تعاون) during the most challenging (مشکل ترین) early years of his divine mission. Her support was crucial (ناگزیر / اہم) because she believed in his integrity and message when he faced opposition, helping to sustain (قائم رکھنا) the mission through her wealth and encouragement.

Question No. 4: What was the Charter of Madinah and how did create a new system of governance that promoted fairness and equality?

Answer: The Charter of Madinah was a document crafted (تیار کیا) under the guidance of Rasoolullah (S.A.W) that introduced principles of governance (نظام حکومت) rooted in civic equality, religious freedom, and the rule of law. It created a revolutionary model of coexistence (باہم رہنا) by uniting diverse communities and guaranteeing protection for all citizens regardless of their faith or ethnicity (نسلیت).

Question No. 5: Why was the Hijrah (migration) from Makkah to Madinah so important for the growth of Islam? How did it change the course of history?



Answer: The Hijrah was a decisive (فیصلہ کن) turning point in Islamic history because it allowed for the establishment of the first Islamic society in Madinah away from Makkan oppression. This migration transformed the Muslim community from a persecuted (ستایا ہوا) group into a unified (متحد) state with its own system of governance, laying the foundation for the spread of Islam.

Question No. 6: Why do you think the writer focuses on values like mercy, justice, and equality in Rasoolullah's (S.A.W) life? What might be the writer's intention or point of view?

Answer: The writer focuses on values like mercy, justice, and equality to highlight the transformative (تبدیلی) (سماجی و سیاسی ڈھانچہ) (لانیے والا) impact of Rasoolullah (S.A.W)'s teachings on the socio-political fabric (سماجی زوال) of Arabia. The intention is to present him not just as a religious figure, but as a benefactor (محسن) of humanity whose character resolved social decay (سماجی زوال) and established universal human dignity.

Question No. 7: In his (S.A.W) final sermon, Rasoolullah spoke about the core tenets of Islam. How can his (S.A.W) message be understood as a universal call for justice, equality, and moral integrity?

Answer: In his final sermon, Rasoolullah (S.A.W) proclaimed that no Arab has superiority (فوقیت) over a non-Arab, nor a white person over a black person, establishing that superiority is based solely on piety (تقوی) and righteous action. This message serves as a universal call for equality and justice by dismantling (ختم کرنا) racial and tribal hierarchies (درجہ بندی) and affirming human dignity.

Question No. 8: Describe the significance of the Conquest of Makkah. How did Rasoolullah's (S.A.W) decision to declare general amnesty demonstrate his magnanimity and vision for a unified society?

Answer: The Conquest of Makkah was a bloodless victory of spirit where Rasoolullah (S.A.W) declared general amnesty (عام معافی), forgiving even those who had persecuted him for years. This act of magnanimity (عالی ظرفی) transformed the hearts of his enemies, replacing vengeance (انتقام) with forgiveness, and united the people, leading to a spiritual awakening across Arabia.

Question No. 9: How does Quaid-e-Azam describe the transformation that came with the independence of Pakistan? Why does he stress the importance of understanding its implications?

Answer: Quaid-e-Azam describes independence as a revolutionary change where the "shackles (زنجیریں) of slavery" have been broken, making Pakistan a sovereign (خودمختار) state with its own government responsible to the people. He stresses understanding these implications (اثرات / مضمرات) so that the youth realize they are now free people who must work constructively for the good of their own State.

Question No. 10: Discuss the contrast he draws between the militant spirit of pre-independence days and the constructive spirit required in a sovereign state. Why is the latter more challenging?

Answer: Quaid-e-Azam contrasts (موازنہ) the "militant spirit" (جارحانہ جذبہ) used to fight for freedom with the "constructive spirit" (تعمیری جذبہ) needed to build the nation. He argues that the constructive spirit is more challenging because it is far more difficult to construct (تعمیر کرنا) and run a government than it is to go to jail or fight for freedom.

Question No. 11: Discuss how two of the speaker's main ideas—youth's responsibility and economic self-reliance—interact with one another.

Answer: Quaid-e-Azam connects youth responsibility with economic self-reliance (خود انحصاری) by urging students to divert (موڑنا) their attention from government jobs to commerce, industry, and technical education. He argues that by becoming self-reliant in these fields, the youth will not only prosper (خوشحال ہونا) personally but also become a source of strength and pride for the State.

Question No. 12: Explain the significance of the speaker's criticism of the colonial education system. What mindset did it create among students?

Answer: The speaker criticizes the colonial education system for aiming mainly to produce "well-trained, well-equipped clerks" (کلرک / منشی) for the bureaucracy. This system created a mentality (ذہنیت) where students felt that passing a B.A. or M.A. meant they should automatically look for a government job, limiting their ambition (مقصد) and potential in other fields.

Question No. 13: Why does Quaid-e-Azam discourage the pursuit of government service as the sole ambition of graduates? What problems does he foresee with this trend?

Answer: Quaid-e-Azam discourages relying solely on government service because the government cannot absorb (بہر تی کرنا / جذب کرنا) thousands of graduates, leading to demoralization (بد دلی). He foresees that those



who fail to get these jobs become disgruntled (ناراض) and vulnerable to exploitation (استحصال) by selfish people, while those who do get them often earn less than manual workers.

Question No. 14: What does Quaid-e-Azam mean when he says that 'freedom does not mean license'? Explain in your own words.

Answer: By stating "freedom does not mean license" (من مانی / کھلی چھٹی), Quaid-e-Azam means that independence does not give people the right to behave however they please without regard (لحاظ) for others. True freedom requires discipline and acting in the interests of the State and fellow citizens, rather than engaging in lawlessness or selfish behavior.

Question No. 15: How does the idea of responsible citizenship connect with the idea of self-reliance and career diversification? Discuss how Quaid-e-Azam develops both ideas.

Answer: Responsible citizenship involves contributing to the State's progress, which Quaid-e-Azam argues is best achieved through self-reliance and career diversification (پیشے کا تنوع) in technical and commercial fields. He develops this by stating that students serve the State and their parents best by equipping (تیار کرنا / لیس کرنا) themselves for the "battle of life" through new avenues like banking and industry rather than just seeking government posts.

Question No. 16: Track the development of the speaker's argument about government jobs and their impact on the mindset of the youth. How does this idea evolve and support the broader message about nation-building?

Answer: The speaker starts by noting the colonial legacy that trained students only for clerkship, then highlights the economic misery of low-paid government servants, and finally proposes alternatives (متبادل) in commerce and industry. This evolution (ارتقاء) supports nation-building by encouraging youth to abandon a "clerkship" mentality in favor of diverse careers that strengthen the nation's economy.

Question No. 17: What makes Pakistan particularly vulnerable to the impacts of global warming?

Answer: Pakistan is particularly vulnerable (غیر محفوظ / زد میں) to global warming due to its diverse geography, which includes high mountain ranges, vast plains, and an extensive coastline, making it prone to various risks like glacial melt and sea-level rise. Additionally, its heavy dependence on agriculture, a sector sensitive (حساس) to climate changes, and limited financial resources exacerbate (بگاڑنا / شدید کرنا) this vulnerability.

Question No. 18: How does rising temperature affect urban areas like Karachi?

Answer: Rising temperatures have led to more frequent and intense heatwaves in urban areas like Karachi. This situation is worsened by the "urban heat island" effect, where densely built-up areas retain (برقرار رکھنا / جذب) more heat, and rapid population growth has outpaced (آگے بڑھ جانا) infrastructure development, posing severe health risks to the population.

Question No. 19: What is the connection between glacial melting and water scarcity in Pakistan?

Answer: The melting of glaciers in the Himalayas and Karakoram ranges initially causes increased water flow and floods, but over time, it leads to reduced water availability (پانی کی دستیابی). Since these glaciers feed the Indus River, their rapid melting threatens the long-term drinking water supplies and agriculture that depend on this river system, leading to scarcity (قلت).

Question No. 20: Why are extreme weather events becoming more frequent in Pakistan?

Answer: Extreme weather events are becoming more frequent due to changes in atmospheric conditions caused by global warming, which disrupt (درہم برہم کرنا) weather patterns. Pakistan's geographical diversity, combined with rapid urbanization and population growth, makes the country particularly susceptible (متاثر ہونے والا) to the intensifying severity of floods, droughts, and cyclones.

Question No. 21: How does global warming impact Pakistan's agriculture sector?

Answer: Global warming negatively impacts agriculture by causing changes in temperature and precipitation, making crop production unpredictable (غیر متوقع) and less productive. For instance, wheat yields are projected (تخمینہ لگانا) to decline by 6-8% by 2050, and unusual weather patterns contribute to disasters like locust attacks, threatening food security.

Question No. 22: Why is it important for Pakistan to implement the Heatwave Management Plan under SDG 13?

Answer: Implementing the Heatwave Management Plan is crucial because extreme heat poses severe health risks, as seen in the 2015 Karachi heatwave which caused over 1,200 deaths. The plan, which includes early



warning systems and public awareness, helps align (ہم آہنگ کرنا) with SDG 13 (Climate Action) to protect citizens from the increasing frequency of lethal (مہلک) heatwaves.

Question No. 23: What role does Pakistan's reliance on agriculture play in its vulnerability to climate change?

Answer: Pakistan's heavy reliance on agriculture for food security and employment makes it highly vulnerable because this sector is extremely sensitive to climate variations (موسمی تغیرات). Any disruption in temperature or rainfall directly affects crop growth and productivity, thereby threatening the economy and the livelihood (روزی روٹی) of a large portion of the population.

Question No. 24: Can limited financial and technical resources hinder Pakistan's ability to adapt to climate change?

Answer: Yes, the text states that Pakistan's limited financial and technical resources hinder (روکنا / رکاوٹ ڈالنا) its ability to effectively mitigate and adapt to climate change. These limitations make it difficult to build necessary infrastructure (بنیادی ڈھانچہ), implement protective projects, and respond adequately to the growing risks of climate-induced disasters.

Question No. 25: The author uses cause-effect frequently throughout the text in Unit 8 (Clean Water).

Choose one instance and explain how this pattern helps the reader understand the seriousness of water-related issues.

Answer: In the section on human health, the author uses a cause-effect pattern by explaining that contaminated (آلودہ) water harbors harmful bacteria and viruses (cause), which leads to severe diseases like cholera and typhoid (effect). This helps the reader understand the seriousness of the issue by directly linking water quality to life-threatening health consequences and mortality (اموات).

re are the answers to the questions from Unit 10, including the Urdu meanings for difficult words.

Question No. 26: What is the central message conveyed through the fate of Khipil and how is it relevant to people who rely more on words than actions?

Answer: The central message (مرکزی پیغام) is that empty words and false promises lead to ruin, while only tangible actions (عملی اقدامات) have value. Khipil's fate is relevant to those who rely on idle talk (فضول باتیں) because it serves as a warning that eventually, reality will expose their incompetence (نااہلی), leading to severe consequences instead of rewards.

Question No. 27: How does Shahpesh use sarcasm and irony in his treatment of Khipil, and what does this reveal about his leadership style?

Answer: Shahpesh uses sarcasm (طنز) and irony (ستم ظریفی) by praising Khipil for a "magnificent" palace that does not exist and forcing him to "enjoy" its non-existent features. This reveals a leadership style that is observant and just, using wit (ذہانت) to punish deceit (دھوکہ) publicly rather than reacting with immediate anger, ensuring the punishment fits the crime.

Question No. 28: How does Khipil's character evolve from the start of the story to the end? Does he become more fearful, defiant, or resigned? Provide examples.

Answer: Khipil evolves (ارتقاء پانا) from being arrogant and deceitful (فریبی) at the start to becoming increasingly fearful (خوفزدہ) as his lies are exposed. By the end, he does not become defiant (سرکش) but rather resigned (مایوس/دستبردار) to his fate, physically and mentally exhausted by the Shah's ironic punishment of standing on the empty building site.

Question No. 29: Shahpesh uses a metaphor about the farm servant who failed to sow seeds. What does this metaphor reveal about his perspective on Khipil's work?

Answer: The metaphor (استعارہ) of the servant who failed to sow seeds (بیج بونا) reveals that Shahpesh views Khipil's lack of work as a fundamental failure of duty. It highlights his perspective that one cannot expect a harvest (results) without labor, and that Khipil, like the lazy servant, deserves no reward for work that was never actually performed.

Question No. 30: How does the story begin (exposition), and what key information do we learn about Shahpesh and Khipil?

Answer: The exposition (ابتدائی تعارف) introduces Shahpesh as a wise and powerful Persian ruler and Khipil as a builder known for his talk rather than his work. We learn that Shahpesh commissions (حکم دینا) a palace,



establishing the central conflict: the ruler expects results, while the builder relies on delay tactics and deceit (دھوکہ دہی).

Question No. 31: How do humour, wit and satire often serve as methods of story-telling to comment on political and social issues?

Answer: Humour, wit (حاضر جوابی), and satire serve as powerful tools to critique political and social issues like corruption and incompetence (نااہلی) without being overly aggressive. They allow the storyteller to expose the absurdity (بے ہودگی) of authority figures or societal flaws in an entertaining way, making the criticism more palatable (قابل قبول) and thought-provoking for the audience.

Only For Intelligent Students

Question No. 1: What was the condition of the world at the time of Rasoolullah's (S.A.W) birth?

Answer: At the time of Rasoolullah's (S.A.W) birth, the world was engulfed (گھرا ہوا) in ignorance and moral decay (اخلاقی زوال). The social fabric (سماجی ڈھانچہ) of society was torn by idolatry (بت پرستی), tribal arrogance, and widespread injustice, and humanity was silently yearning (خواہش مند) for divine guidance to restore order and dignity.

Question No. 2: What was Hilf al-Fudul, and why is Rasoolullah's (S.A.W) participation in it important?

Answer: Hilf al-Fudul was a pact (معاہدہ) formed by the tribes of Makkah to defend the oppressed (مظلوم) and uphold justice. Rasoolullah's (S.A.W) participation is important because it highlights his early commitment to justice; he later declared that even after Islam, he would still honour (پاسداری کرنا) such an alliance to protect people's rights.

Question No. 3: What happened during the first revelation in the Cave of Hira?

Answer: During a meditative retreat (غور و فکر کا اعتکاف) in the Cave of Hira, the angel Jibraeel (A.S) appeared and commanded Rasoolullah (S.A.W) to "Read." When he replied, "I cannot read," the angel taught him the first verses of Surah Al-'Alaq, marking the beginning of his divine mission (خدائی مشن) as the last Prophet.

Question No. 4: Why did Rasoolullah (S.A.W) migrate to Madinah?

Answer: Rasoolullah (S.A.W) migrated to Madinah because the oppression (ظلم) and persecution by the Quraish in Makkah had become unbearable. This migration, known as Hijrah, was divinely commanded and served as a decisive turning point (فیصلہ کن موڑ), allowing Muslims to establish a unified Islamic state and society.

Question No. 5: How did Rasoolullah (S.A.W) treat his enemies after conquering Makkah?

Answer: After the Conquest of Makkah, Rasoolullah (S.A.W) demonstrated exemplary mercy (مثالی رحم) by declaring a general amnesty (عام معافی) for everyone, even his most bitter enemies who had persecuted him for years. This act of magnanimity (عالی ظرفی) transformed hearts and replaced vengeance with forgiveness.

Question No. 6: What message did Rasoolullah (S.A.W) give in his final sermon about human equality?

Answer: In his final sermon, Rasoolullah (S.A.W) declared that no Arab is superior (برتر) to a non-Arab, nor a white person to a black person, except through piety (تقویٰ). He dismantled racial and tribal pride, establishing a universal charter of human dignity and equality (مساوات).

Question No. 7: How is Rasoolullah's (S.A.W) legacy described in the text?

Answer: Rasoolullah's (S.A.W) legacy is described as a shining example of moral excellence (اخلاقی کمال) that transcends all barriers of time and culture. His life and mission established a balance between faith, justice, and mercy, continuing to inspire and guide humanity towards spiritual awakening (روحانی بیداری).

Question No. 8: How did Quaid-e-Azam describe the difference between the militant spirit of the past and the constructive spirit required now?

Answer: Quaid-e-Azam stated that while a "militant spirit" (جارحانہ جذبہ) was necessary to fight for freedom, a "constructive spirit" (تعمیری جذبہ) is now needed to build the nation. He emphasized that it is far more difficult to construct and run a government than it is to fight or go to jail for freedom.

Question No. 9: What was the main aim of education under British rule according to Quaid-e-Azam?

Answer: Quaid-e-Azam criticized the colonial education system, stating that its main object was to produce "well-trained, well-equipped clerks" (کلرک / منشی) for the bureaucracy. This system created a mindset where students only aspired to government service rather than looking for other opportunities.



Question No. 10: Why did Quaid-e-Azam discourage blind pursuit of government jobs?

Answer: He discouraged this because the government cannot absorb (جذب کرنا/بھرتی کرنا) thousands of graduates, leading to disappointment and demoralization. He warned that relying solely on government jobs leads to a "circle of clerkship" with low pay and miserable conditions, whereas other fields offer greater prosperity.

Question No. 11: What emerging fields did Quaid suggest students explore?

Answer: Quaid-e-Azam urged students to divert their attention to technical education (تکنیکی تعلیم), banking, commerce, trade, and industry. He believed these fields provided immense scope and opportunities for personal success and were essential for the economic strength (معاشی طاقت) of the State.

Question No. 12: What does Quaid-e-Azam mean when he says that 'freedom does not mean license'?

Answer: By saying "freedom does not mean license" (من مانی/کھلی چھٹی), Quaid meant that independence does not give people the right to behave without discipline or regard for others. True freedom requires self-discipline and acting responsibly for the greater good of the State and society.

Question No. 13: What did Quaid advise students to remain aware of regarding enemies of the State?

Answer: Quaid advised students to be vigilant (بوشیار) against "fifth columnists" (غدار/جاسوس) and selfish people who wish to exploit the youth for their own gain. He warned that enemies, having failed to prevent Pakistan's creation, were now trying to weaken it from within.

Question No. 14: How did Quaid-e-Azam define national duty for students?

Answer: Quaid defined the students' national duty as being fair to themselves, their parents, and the State by devoting full attention to their studies. He argued that only by equipping (لیس کرنا) themselves with education could they solve the nation's social and economic problems.

Question No. 15: What makes Pakistan particularly vulnerable to the impacts of global warming?

Answer: Pakistan is highly vulnerable (غیر محفوظ) due to its diverse geography (high mountains, plains, coastline) and heavy dependence on agriculture, which is sensitive to climate change. Limited financial resources and rapid population growth further exacerbate (شدید کرنا) the risks of floods, heatwaves, and droughts.

Question No. 16: What is the connection between glacial melting and water scarcity in Pakistan?

Answer: The melting of glaciers in the Himalayas and Karakoram ranges initially causes floods but eventually leads to reduced water availability (پانی کی دستیابی). Since these glaciers feed the Indus River, their rapid melting threatens the long-term water supply for agriculture and drinking.

Question No. 17: Why are urban areas like Karachi more affected by heatwaves?

Answer: Urban areas like Karachi suffer more due to the "urban heat island" effect, where concrete buildings and roads retain heat (گرمی جذب کرنا). This is worsened by rapid urbanization and a lack of green spaces, leading to more frequent and lethal (مہلک) heatwaves.

Question No. 18: How has climate change affected agriculture in Pakistan?

Answer: Climate change has made agriculture unpredictable due to erratic rainfall and rising temperatures. This negatively impacts crop productivity; for instance, wheat yields (پیداوار) are projected to decline, and extreme events like locust attacks threaten food security (غذائی تحفظ).

Question No. 19: What causes sea-level rise along Pakistan's coast, and what are its consequences?

Answer: Sea-level rise is caused by the thermal expansion of seawater and melting polar ice due to global warming. This threatens Pakistan's coast (saahil) with erosion (کٹاؤ) and could displace millions of people living in coastal communities while damaging agricultural land.

Question No. 20: What is the threat to Pakistan's biodiversity and ecosystems?

Answer: Global warming disrupts natural habitats, leading to the decline of species like the snow leopard and Indus River dolphin. Pakistan is losing forest cover annually, and this habitat destruction (مسکن کی تباہی), combined with climate stress, severely threatens the country's rich biodiversity.

Question No. 21: Why is SDG 13 particularly relevant to Pakistan?

Answer: SDG 13 (Climate Action) is relevant because Pakistan is among the countries most affected by climate change despite contributing little to global emissions. Implementing measures like the Heatwave Management Plan and afforestation is crucial for the country's survival and adaptation (مطابقت).

Question No. 22: Why is water considered fundamental to life?



Answer: Water is fundamental (بنیادی) because it makes up about 60% of the human body and is essential for maintaining bodily functions. It supports all life on land, and clean water is specifically vital for drinking, cooking, sanitation, and hygiene (حفظان صحت).

Question No. 23: How does clean water directly impact human health?

Answer: Clean water prevents the spread of waterborne diseases (پانی سے پیدا ہونے والی بیماریاں) like cholera and typhoid, which are caused by bacteria and viruses in contaminated water. Access to safe water significantly reduces illness and death, leading to a healthier population.

Question No. 24: Why are children especially at risk from unclean water?

Answer: Children are particularly vulnerable (حساس/کمزور) because their immune systems are less developed. The text notes that many children die before their fifth birthday due to diarrheal diseases caused by a lack of access to clean water and proper sanitation services.

Question No. 25: How does pollution affect ecosystems and aquatic life?

Answer: Pollution from industrial waste and agricultural runoff degrades (خراب کرنا) water quality, harming aquatic life. Pollutants like heavy metals accumulate in water bodies, disrupting the ecosystem and leading to a decline in fish populations and loss of biodiversity.

Question No. 26: How does inadequate access to clean water affect agricultural productivity?

Answer: Agriculture relies heavily on water for irrigation (آبیاشی) and livestock. When clean water is scarce or contaminated, crop yields suffer, and food production becomes insecure, affecting both the economy and the food supply for the population.

Question No. 27: What is the economic impact of water scarcity and pollution?

Answer: Water scarcity and pollution hinder economic development by increasing healthcare costs due to disease and reducing productivity in agriculture and industry. A healthy workforce and reliable resources are essential for a strong economy (معیشت).

Question No. 28: How does the text describe the global struggle with water?

Answer: The text highlights that despite water covering 70% of the planet, only a small fraction is usable freshwater. Many regions struggle with scarcity (قلت) and contamination, making the management of this precious resource a critical global challenge for survival.

Question No. 29: What was the nature of Khipil's character?

Answer: Khipil was a builder who was a "talker" rather than a "doer." He was deceitful (دھوکہ باز) and relied on flowery language and empty promises to hide his incompetence (نااہلی), constantly making excuses instead of completing the work he was hired to do.

Question No. 30: How did Shahpesh react to Khipil's speech about the palace site?

Answer: When Khipil gave a long, eloquent speech praising the site but showed no actual construction, Shahpesh reacted with irony. He did not get angry immediately but decided to punish Khipil by treating his empty words as if they were real (حقیقی) accomplishments.

Question No. 31: What was the "sitting on nothing" punishment?

Answer: In the unfinished hall, Shahpesh forced Khipil to "sit" on a non-existent chair. Khipil had to hold a squatting posture (بیٹھنے کا انداز) in mid-air, straining his muscles, while the King pretended he was seated comfortably, exposing Khipil's lies through physical pain.

Question No. 32: What happened when Shahpesh took Khipil to the "gardens"?

Answer: Shahpesh took Khipil to a wild, overgrown area full of stinging nettles (بچھو بوٹی) but described it as a beautiful garden. He forced Khipil to smell the "flowers" (nettles), causing Khipil severe pain and swelling, punishing him for his lies about the completed gardens.

Question No. 33: How did Shahpesh use the "water" to punish Khipil?

Answer: On the unfinished terrace, Shahpesh commanded Khipil to walk forward into what Khipil had described as a "pleasure lake." Khipil was forced to step into the muddy ditch (کیچڑ والا گڑھا), ruining his clothes and dignity, proving that his descriptions of grandeur were false.

Question No. 34: Why did Shahpesh make Khipil stand like a tree?

Answer: Towards the end, Shahpesh made Khipil stand still like a tree to symbolize his lack of productive movement. This was the final humiliation (تذلیل), reinforcing the lesson that a man who only talks but produces no fruit (results) is as useless as a statue.



Q.3: Write short answers (in 3-5 lines/sentences) of any FIVE questions:

Question No. 1: Identify an example of personification in the poem. How does it enhance your understanding of the bird?

Answer: An example of personification (انسانی خصوصیات دینا) is found in the line "He stirred his Velvet Head". This description gives the bird a human-like softness and delicacy (نزاکت), which enhances the understanding of the bird by adding a sense of gentleness (نرمی) and tenderness to its actions.

Question No. 2: Discuss the metaphor in the final stanza, where the bird's flight is compared to "Oars divide the Ocean." What effect does this comparison create?

Answer: The bird's flight is compared to "Oars divide the Ocean" (چپو سمندر کو چیرتے ہیں) to describe its movement through the air. This comparison creates an effect of grace and seamlessness, symbolizing how the bird moves through the natural world without disturbance, similar to oars cutting through water.

Question No. 3: Find a simile in the poem and explain its significance in the overall imagery.

Answer: The line "They looked like frightened Beads" (خوفزدہ موتی) is a simile (تشبیہ) used to describe the bird's eyes. This significance lies in highlighting the bird's alertness and caution (احتیاط), contrasting its delicate appearance with its underlying awareness of potential threats in its environment.

Question No. 4: How does Dickinson use visual imagery to describe the bird's actions? Provide examples.

Answer: Dickinson uses vivid visual imagery (بصری منظر کشی) to allow readers to picture the bird clearly, such as when "He bit an Anglemoth (کینچوا) in halves / And ate the fellow, raw (کچا)". This specific imagery illustrates the raw and unfiltered reality of nature's brutality alongside its beauty.

Question No. 5: What is the effect of the tactile imagery in the phrase "He stirred his Velvet Head"? How does it contribute to the tone of the poem?

Answer: The phrase "He stirred his Velvet Head" uses tactile imagery (چھونے کی حس) to appeal to the sense of touch, suggesting a thick, soft surface like Velvet (مخمل). This contributes to a tone of gentleness and appreciation for the delicate beauty of the bird, balancing the earlier harsher images of survival.

Question No. 6: What do you think Dickinson is trying to convey about the relationship between humans and nature? Support your answer with evidence from the poem.

Answer: Dickinson conveys (بیغام دینا) that there is a distinct distance and boundary between humans and the natural world. Evidence of this is seen when the speaker offers a crumb (روٹی کا ٹکڑا), but the bird flies away, underscoring nature's desire for independence and autonomy (خودمختاری) rather than human interaction.

Question No. 7: How does the poem explore the concept of natural beauty versus natural brutality? Give specific examples from the text.

Answer: The poem contrasts (موازنہ کرنا) these concepts by showing them coexisting; the brutality (سختی/ظلم) is shown when the bird "bit an Anglemoth in halves" and ate it raw. Conversely, natural beauty is explored through the bird's graceful flight and "Velvet Head," highlighting the delicate balance between survival and elegance.

Question No. 8: What activities are taking place on the echoing green?

Answer: On the echoing (گونجتی ہوئی) green, children are engaging in sports and play while the "merry bells ring" (خوشی کی گھنٹیاں) to welcome the Spring. Simultaneously, birds like the sky-lark and thrush (ایک قسم کی چڑیا) sing loudly, and the older generation sits under the oak tree watching the activities.

Question No. 9: How does Blake portray the relationship between nature and human life in the poem?

Answer: Blake portrays (ہم آہنگ کرنا) a joyful and harmonious (ہم آہنگ) relationship where nature and human life are deeply interconnected. The natural world, including the sun, skies, and birds, actively participates in and reflects the happiness of the children and the community on the green.

Question No. 10: What role do the 'old folk' play in the scene described? How does their presence add to the poem's meaning?



Answer: The 'old folk' (بوڑھے لوگ), such as Old John, sit and laugh at the children's play, reminiscing (یاد تازہ کرنا) about their own youth. Their presence adds depth by introducing the theme of the cycle of life, connecting the innocence of the current generation with the memories of the past.

Question No. 11: What is the significance of the shift from lively activity to quietness as the poem progresses?

Answer: The shift from lively sports to the sun descending (نیچے اترنا) and play ending signifies the passage of time and the end of the day. This progression from a bright morning to a darkening (اندھیرا ہوتا ہوا) Green symbolizes the natural cycle of life moving from the energy of youth to the restfulness of age.

Question No. 12: How might the 'echoing' of the green symbolise memory or continuity between generations?

Answer: The "echoing" green symbolizes continuity (تسلسل) as the old folk watch the children and say, "Such, such were the joys... In our youth-time were seen". The green "echoes" the past happiness of the elders through the current play of the children, linking the generations.

Question No. 13: How does the imagery in the poem contribute to the tone and mood of the scene depicted?

Answer: Imagery such as the "sun does arise," "merry bells," and "birds of the bush" creates a cheerful (پرمسرت), vibrant, and uplifting mood. Later, imagery like the "darkening Green" and birds in their nest shifts the tone to one that is calm and reflective (فکر مند), representing peace.

Question No. 14: What do you think is Robert Hayden's attitude towards the father's sacrifices in the poem?

Answer: Hayden's attitude (رویہ) is one of reflection, regret, and belated appreciation for his father's sacrifices (قربانیاں). He realizes that the father's acts, like lighting fires in the "blueblack cold" (شدید سردی), were a form of selfless love that went unacknowledged at the time.

Question No. 15: How does the speaker's viewpoint change from childhood to adulthood? Support your answer with evidence from the text.

Answer: As a child, the speaker spoke "indifferently" (بے رخی سے) to his father and feared the "chronic angers" (مسلسل غصہ) of the house. As an adult, his viewpoint shifts to understanding and remorse, expressed through the repetitive question, "What did I know... of love's austere (سخت) and lonely offices?"

Question No. 16: How does Robert Hayden use imagery and symbolism to convey complex emotions in the poem?

Answer: Hayden uses vivid imagery like "blueblack cold" and "cracked hands" (بہتے ہوئے ہاتھ) to symbolize the harshness of the father's life and labor. Fire is used to symbolize the father's love and warmth, contrasting with the cold which represents the emotional distance (دوری) in the home.

Question No. 17: Find an example of personification in the poem and explain its effect.

Answer: The poem uses personification in the line "I'd wake and hear the cold / splintering, breaking" (ٹوٹنا). Giving the cold the ability to splinter creates a sensory experience that emphasizes the severity (شدت) of the temperature and the father's effort to drive it away.

Question No. 18: Why is the poem written in free verse? How does this enhance its meaning?

Answer: The poem is written in free verse (آزاد نظم), lacking a consistent rhyme scheme, to create a natural, conversational style. This structure enhances the meaning by making the speaker's reflection feel authentic (حقیقی), personal, and deeply introspective rather than artificial.

Question No. 19: Explain the significance of the title "Those Winter Sundays". Why does the poet use the plural form "Sundays"?

Answer: The use of the plural "Sundays" in the title and the opening line "Sundays too my father got up early" indicates that the father's sacrifices were a habitual (معمول), recurring act of devotion. It signifies that this selfless love was constant and enduring (پائیدار), not just a one-time occurrence.

Question No. 20: What does Allama Muhammad Iqbal mean by describing faith as being "God-drunk"?



Answer: By describing faith as "God-drunk" (اللہ کی محبت میں سرشار), Iqbal means being "intoxicated with divine love". It refers to a state where a person is completely absorbed in their devotion (عقیدت) to Allah, blending a sense of intense passion with spiritual ecstasy.

Question No. 21: Why does the poet claim that having no faith is "worse than slavery"?

Answer: The poet claims that having no faith is "worse than slavery" (غلامی سے بدتر) because it represents a form of spiritual bankruptcy. While slavery is physical bondage, a lack of faith is a deeper, spiritual slavery where one loses their identity (شناخت) and connection to the divine.

Question No. 22: How does Allama Muhammad Iqbal contrast "music of strange lands" with "Islam's fire"?

Answer: Iqbal contrasts the "music of strange lands" (اجنبی دیس کی موسیقی), representing foreign or European influences, with "Islam's fire" (اسلام کی آگ), which symbolizes the vigour and spiritual harmony of true Islamic faith. He suggests that the nation's harmony depends on blending these influences with the fire of faith.

Question No. 23: What phrases show Allama Muhammad Iqbal's view of European civilization as spiritually empty?

Answer: Iqbal views European civilization as spiritually empty, evidenced by the phrase "Empty of concord (اتفاق) is the soul of Europe". Additionally, he states that this civilization "to no Makkah bends" (کسی مکہ کے آگے) (نہیں جھکتی), implying it refuses to submit to spiritual authority and lacks divine connection.

Question No. 24: How does the poet portray the spiritual condition of contemporary Muslims?

Answer: The poet portrays contemporary Muslims as having lost their "Love's madness" (عشق کا جنون) and spiritual passion. He describes them with "blood runs thin," "ranks broken" (صفیں ٹوٹی ہوئی) and "prayers cold," indicating a decline into a superficial (سطحی) existence with no feeling deeper than the skin.

Question No. 25: How does the concept of "Love's madness" relate to Allama Muhammad Iqbal's idea of Khudi (selfhood)?

Answer: "Love's madness" refers to intense passion or religious fervour (مذہبی جوش). This relates to Iqbal's concept of Khudi (selfhood/خودی) because he believed true faith is a dynamic, passionate force capable of awakening Muslims from materialist decay and transforming individuals through self-realization.

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Question No. 1: What does the bird do in the first stanza? Answer: In the first stanza, the bird comes down the walk and bites an Angeworm (Kenchwa / کینچوا) in halves. He then eats the fellow raw (Kacha / کچا), showing the brutality (Zulm / ظلم) found in nature alongside its beauty.

Question No. 2: What does the phrase "frightened beads" refer to?

Answer: The phrase "frightened Beads" (Khaufzada moti / خوفزدہ موتی) is a simile used to describe the bird's eyes. It suggests that his eyes were round, shiny, and moving rapidly (Tezi se / تیزی سے) because he was alert and scared of his surroundings.

Question No. 3: How does Dickinson describe the bird's drinking?

Answer: Dickinson describes the bird drinking a Dew (Shabnam / شبیم) from a "convenient Grass" (Munasib ghaas / مناسب گھاس). This action is portrayed as simple and natural, showing the bird interacting peacefully with its environment before hopping to a wall.

Question No. 4: What does the poet compare the bird's flight to?

Answer: The poet compares the bird's flight to "Oars (Chappu / چپو) divide the Ocean" which are "too silver for a seam" (Jor / جوڑ). This metaphor describes the flight as smooth, graceful, and seamless, moving through the air without leaving a mark.

Question No. 5: What does the butterfly imagery at the end symbolize?

Answer: The imagery of Butterflies (Tittliyan / تتلیاں) leaping "plashless" (Be-awaz / بے آواز) as they swim symbolizes the silent and fluid movement of flight. It reinforces the theme of nature's grace and the beauty of movement that is effortless and undisturbed.

Question No. 6: Why does the bird refuse the crumb?



Answer: The bird refuses the Crumb (Roti ka tukra / روٹی کا ٹکڑا) offered by the speaker and flies away. This refusal highlights the theme of freedom and independence (Azadi / آزادی), showing that nature prefers to remain untamed rather than accept human charity.

Question No. 7: What does "The Echoing Green" symbolize?

Answer: "The Echoing Green" symbolizes the cycle of life and nature's continuity (Tasalsul / تسلسل). It represents a place where the sounds of the current generation's play echo the memories of the older generation's youth (Jawani / جوانی), connecting the past and present.

Question No. 8: How do the old people react to the children's play?

Answer: The "Old folk" (Boorhay log / بوڑھے لوگ) sit under the oak tree and "laugh away care" (Fikar / فکر) while watching the children. They feel nostalgic joy, remembering their own "youth-time" when they used to play on the same green.

Question No. 9: What happens when the sun sets? **Answer:** When the sun descends (Neechay utarna / نیچے اترنا), the children become weary (Thakay huay / تھکے ہوئے) and can no longer be merry. The sports come to an end, and the children gather round their mothers like birds in a nest, ready for rest.

Question No. 10: What does the setting sun symbolize in the poem?

Answer: The setting sun symbolizes the end of youth and the approach of old age or death (Maut / موت). It marks the transition from the "Echoing Green" of lively activity to the "darkening Green" (Andhera hota hua / اندھیرا ہوتا ہوا) of rest and quietness.

Question No. 11: Why is the green called "echoing"?

Answer: The green is called "echoing" (Goonjti hui / گونجتی ہوئی) because it reflects the sounds of children playing, which remind the old people of their own past. It signifies that the joys of youth are repeated across generations in a continuous cycle.

Question No. 12: How does the poet compare children to birds?

Answer: Blake compares the tired children gathering around their mothers to "birds in their nest" (Ghonsla / گھونسلا). This simile highlights their innocence (Masoomiyat / معصومیت), vulnerability, and the need for safety and rest after a day of activity.

Question No. 13: How is sacrifice portrayed in Those Winter Sundays?

Answer: Sacrifice (Qurbani / قربانی) is portrayed through the father getting up early on Sundays in the "blueblack cold" (Shadeed sardi / شدید سردی) to light fires. Despite his "cracked hands that ached" from weekday labor, he performs these duties to warm the house for his family.

Question No. 14: What does the phrase "chronic angers of that house" imply about the family's emotional state? **Answer:** The phrase "chronic angers" (Musalsal gussa / مسلسل غصہ) implies a long-lasting, tense atmosphere in the home. It suggests that there was emotional distance and underlying conflict, making the speaker fearful and reluctant to interact with his father.

Question No. 15: What is the meaning of "love's austere and lonely offices"?

Answer: This phrase refers to the father's duties (Farai'z / فرائض) as being "austere" (Sakht / سخت) and lonely. It suggests that parental love is often shown through serious, solitary, and unappreciated actions, rather than through affection or words.

Question No. 16: How does the speaker's perspective change from childhood to adulthood?

Answer: As a child, the speaker spoke "indifferently" (Bairukhi se / بے رخی سے) and did not appreciate his father. As an adult, he looks back with regret (Pachhtawa / پچھتاوا) and realizes the depth of his father's love, asking, "What did I know?"

Question No. 17: Why does no one thank the father?

Answer: No one thanked the father because his acts of service were seen as routine and expected. The family took his "lonely offices" (Tanhai walay kaam / تنہائی والے کام) for granted, failing to recognize the love behind his quiet, daily sacrifices.

Question No. 18: What does the father symbolize in the poem?



Answer: The father symbolizes selfless and silent devotion (Khamosh aqeedat / خاموش عقیدت). He represents the type of love that is shown through actions and endurance of hardship (Mushaqqat / مشقت) rather than through verbal expression or warmth.

Question No. 19: Why does Iqbal mention Abraham in the poem?

Answer: Iqbal mentions Abraham (Hazrat Ibrahim A.S) "at the stake" (Aag ka alaa / آگ کا الاؤ) to symbolize unwavering faith. He uses this allusion to define true faith as being "God-drunk" and willing to face any trial for the sake of Allah.

Question No. 20: What is worse than slavery according to the poem?

Answer: According to the poem, "To have no faith" (Be-Deeni / بے دینی) is worse than slavery. Iqbal believes that while slavery binds the body, a lack of faith enslaves the soul and leads to a loss of identity and dignity.

Question No. 21: What does the poet mean by "the blood runs thin in the Muslims' veins"?

Answer: This metaphor means that the Muslims have lost their spiritual vitality (Roohani taqat / روحانی طاقت) and passion. "Thin blood" suggests weakness and a lack of the intense fervour that once defined the Muslim Ummah.

Question No. 22: What phrases show Allama Muhammad Iqbal's view of European civilization?

Answer: Iqbal views European civilization as spiritually hollow, using the phrase "Empty of concord" (Hum-aahangi se khali / ہم آہنگی سے خالی). He also states it "to no Makkah bends," meaning it lacks submission to Divine authority and spiritual direction.

Question No. 23: What does Iqbal mean by "God-drunk"?

Answer: "God-drunk" (Allah ki mohabbat mein sarshaar / اللہ کی محبت میں سرشار) means being intoxicated with divine love. It describes a state of total absorption in faith where a believer cares only for Allah's will, disregarding worldly fears or logic.

Question No. 24: What is the central idea of the poem Ruba'iyat?

Answer: The central idea is the contrast between true, passionate faith and modern spiritual emptiness. Iqbal laments the decline of the Muslims who have lost "Love's madness" (Ishq ka junoon / عشق کا جنون) and criticizes Western civilization for being soulless.

Question No. 25: How does the poet portray the spiritual condition of contemporary Muslims?

Answer: The poet portrays contemporary Muslims as having "prayers cold" (Thandi namazain / ٹھنڈی نمازیں) and "ranks broken" (Saffain tooti hui / صفیں ٹوٹی ہوئی). He suggests their faith is superficial, with "no feeling deeper than the skin," lacking the fire and unity of the past.

Q.4: Answer (in 3-5 lines / sentences) any THREE of the following questions:

Question No. 1: In what ways does the play critique traditional gender roles, especially concerning domestic work?

Answer: The play critiques (تنقید کرنا) traditional gender roles by reversing them, allowing the husband, Darry, to attempt domestic work to prove his claim that it is a "sinecure" (آسان کام). Through his catastrophic failure (ناکامی) to manage simple tasks, the play challenges the stereotype (روایتی تصور) that domestic duties are trivial or solely "women's work". It highlights that housework requires genuine skill and effort, debunking (غلط ثابت کرنا) Darry's arrogant assumption.

Question No. 2: Do you think the play suggests that certain tasks are gender-specific, or does it emphasize the importance of experience over gender? Explain your answer.

Answer: The play emphasizes the importance of experience (تجربہ) over gender rather than suggesting tasks are inherently gender-specific. Darry fails not because he is a man, but because he lacks the necessary practice and patience (صبر), evidenced by his inability to even wind a clock without breaking it. His incompetence (نااہلی) contrasts with Lizzie's efficiency, proving that skill is determined by familiarity, not by one's gender.

Question No. 3: How does Darry's overconfidence serve as a lesson for the audience? What might the playwright be trying to teach about pride and humility?



Answer: Darry's overconfidence (حد سے زیادہ اعتماد) serves as a cautionary lesson about the dangers of underestimating others' contributions. The playwright uses Darry's journey from arrogance (غرور)—claiming he would be "sighing for something to do"—to humiliation to teach that pride often leads to a fall. It underscores the need for humility (عاجزی) and respect for all types of labor.

Question No. 4: Do you think the farcical elements of the play are effective in conveying a deeper message? Why or why not?

Answer: Yes, the farcical (پرمزاح) elements are highly effective in conveying the deeper message about the complexity of domestic life. By using exaggerated physical comedy—such as Darry wrestling with a cow on a rope or breaking crockery (برتن)—the play makes the consequences of his ignorance visible and entertaining. This humor disarms the audience, allowing them to absorb the social commentary without feeling preached to.

Question No. 5: The play uses humour to explore serious themes. Do you believe that comedy is an effective medium for addressing social issues? Why or why not?

Answer: Comedy is an effective medium (ذریعہ) for social issues because it exposes the absurdity (بے نکا پن) of harmful stereotypes in a way that is engaging. In this play, the humor derived from Darry's clumsiness (اناڑی پن) questions the validity of patriarchal arrogance. It allows the audience to laugh at Darry's folly while simultaneously recognizing the validity and difficulty of Lizzie's daily workload.

Question No. 6: How might the play's themes be relevant to contemporary audiences? Are the issues raised still present in today's society?

Answer: The themes remain relevant (مناسب/متعلقہ) as debates concerning the division of household labor persist in modern society. Darry's attitude reflects a continuing societal tendency to undervalue (کمتر سمجھنا) domestic chores compared to professional work. The play serves as a reminder that maintaining a home is a shared, skilled, and demanding responsibility that deserves respect, a message still vital today.

Question No. 7: What role does the humour play in the play? How does it contribute to the plot and character development?

Answer: Humour drives the plot by escalating the chaos (بدنظمی), moving from minor mishaps like breaking a clock to major disasters like ruining the room with oil and soot. It develops Darry's character by stripping away his facade of superiority (برتری), revealing him to be "stubborn but clueless" rather than the capable man he claims to be. The physical comedy acts as a catalyst for his humbling.

Question No. 8: What is the significance of Darry's mistakes and failures in the play? A

Answer: Darry's mistakes are significant (اہم) because they serve as the mechanism for his realization and the dismantling of his ego (انا). Every failure, from the broken window to the "heifer moving" across the room, physically demonstrates the difficulty of the work he mocked (مذاق اڑانا). These failures validate Lizzie's role and expose the falsity of Darry's claim that he could efficiently manage the house.

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Question No. 1: What message is written on the red card, and where is it placed?

Answer: On the back wall of the kitchen, there is a large red card on which the phrase "Do It Now" is written in white letters. This slogan (نعرہ) serves as an ironic (طنزیہ) symbol, as Darry procrastinates and fails to complete his tasks efficiently throughout the play.

Question No. 2: What complaint does Darry make while shaving?

Answer: While shaving (حجامت) at the door of the upper room, Darry complains that the "shaving water's dead cold". He shouts this to his wife, expecting her to heat it for him, which highlights his demanding nature and lack of independence in personal chores.

Question No. 3: What does Darry claim about his ability to manage housework?

Answer: Darry arrogantly claims that housework is a "sinecure" (آسان کام). He boasts that he could do all the work "three times over" and still be sighing for something to do, believing that his wife's duties are trivial compared to his work in the fields.

Question No. 4: What does Lizzie say would happen if Darry did half her work?

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Answer: Lizzie retorts that if Darry had to do even half of her work, he would be "picked up dead out of the debris" (ملبہ). She insists that he would not survive the intensity of her daily routine, challenging his ignorance about domestic labor.

Question No. 5: How does Darry react to Lizzie's idea of switching roles?

Answer: Darry accepts the challenge (چیلنج) eagerly, telling Lizzie to "buzz off" and mow the meadow. He is confident that he will show her and "all her gender" how to perform housework quietly, with speed, and without any fuss (ہنگامہ).

Question No. 6: What daily tasks does Lizzie list to prove her workload?

Answer: Lizzie lists several tasks to prove she is busy, including feeding and tending to the "lamb 'n the heifer 'n the hens". She also mentions ironing (استری کرنا), cooking, washing, and sewing, emphasizing the variety and constant demand of her household responsibilities.

Question No. 7: What does Lizzie accuse Darry of doing secretly?

Answer: Lizzie accuses Darry of secretly practicing gestures in front of the looking-glass (آئینہ) to impress Alice Lanigan. She claims he does this when he thinks she is "slumbered 'n slept," revealing her jealousy and his foolish vanity.

Question No. 8: What parting warning does Lizzie give Darry about Alice?

Answer: Lizzie warns Darry that Alice Lanigan is making "mechanical toys" (کھلونے) of him and his friend Barry. She implies that Alice is manipulating them and that Darry is too foolish to realize he is being used for her amusement.

Question No. 9: What does Darry do after breaking the clock?

Answer: After breaking the clock's spring (کمانی) by winding it too forcefully, Darry hastily puts the broken spring back inside and places the clock back on the dresser. He acts as if nothing happened, muttering "Lizzie again!" to shift the blame onto his wife.

Question No. 10: Why does Darry change the gramophone speed to 'slow'?

Answer: Darry changes the gramophone (ریکارڈ پلیئر) speed to 'slow' because he cannot keep up with the physical exercises. He finds the instructions too fast, blowing and panting (ہانپنا), so he slows the music down to a pace he can manage clumsily.

Question No. 11: Who enters the room during Darry's awkward exercise session?

Answer: Barry Derrill, Darry's near-sighted (کم نظر) friend, enters the room during the exercise session. He arrives wearing thick-lensed spectacles and carrying a mandolin, ready to practice a song for the Town Hall concert.

Question No. 12: What happens during the duet performance between Darry and Barry?

Answer: During their duet (دو گانا), they march in circles but get confused about the direction, arguing about going left or right. They sing "Down where the bees are hummin'," but their performance is uncoordinated and interrupted by their bickering and lack of focus.

Question No. 13: What makes Darry suddenly remember his responsibility?

Answer: Darry suddenly remembers his responsibility when he hears the "rattling whirr" (کھڑکھڑاہٹ) of the mowing machine outside. He realizes Lizzie is working while he has been wasting time exercising and singing, prompting him to frantically start the housework.

Question No. 14: What accident happens to Darry outside the house?

Answer: When Darry rushes out to feed the lamb, he fails to bend low enough and bangs his nose (ناک) on the concrete. He rushes back in with a bloody nose, demanding something cold to stop the bleeding, adding physical injury to the chaos.

Question No. 15: Why does Barry fail to get the key on his first attempt?

Answer: Barry fails to get the key because the room upstairs is "dark as pitch" (گہپ اندھیرا) and there is no light switch. Being near-sighted, he cannot find the key on the mantelpiece in the dark, leading to frustration and delay.

Question No. 16: What injury does Barry suffer while looking for the key?



Answer: While rummaging through the chest of drawers for the key, Barry cuts his fingers on Darry's "blasted razor-blades" (استرے کے بلیڈ). He complains that he has nearly mowed his fingers off, which will prevent him from playing the mandolin.

Question No. 17: How does Darry react to the broken jug?

Answer: When Barry accidentally knocks a jug (جگ) off the table while swinging his arm to the music, Darry yells at him, calling him a "snaky-arm'd... elephant". He is furious at the clumsiness, fearing that the broken pieces will soon be big enough to bury them.

Question No. 18: What accident happens while Barry is sweeping?

Answer: While sweeping (جھاڑو دینا) the scattered potatoes with one hand, Barry manages to thrust the broom-handle through a window pane. He breaks the glass but claims he never felt the handle touching it, further enraging Darry.

Question No. 19: What idea do they use to monitor the heifer from indoors?

Answer: To monitor the Heifer (بجھیا) without going outside, Darry decides to lower a rope down the chimney. He ties one end around the heifer's neck and the other end to a chair in the kitchen, so they will know if the animal moves away.

Question No. 20: What happens to the chair Darry stands on while fixing the bulb?

Answer: While Darry is standing on the chair to fix the fused bulb (بلب), the heifer outside moves, pulling the rope. This causes the chair to move across the floor with Darry on it, creating a dangerous and comical struggle to keep balance.

Question No. 21: What is the result of Darry fixing the new bulb?

Answer: When Darry finally fixes the new bulb and turns the switch, there is a sudden "flash" (چمک) and the room becomes darker than ever. He likely causes a short circuit, plunging them into total darkness and adding to their troubles.

Question No. 22: What accident happens in the shed while Barry looks for a lamp?

Answer: Barry climbs the shelves in the shed to reach a lamp, but the shelves are not fixed well. The entire shelving unit collapses (گرنا) on top of him, destroying the crockery and lamps, and leaving Barry buried under the debris.

Question No. 23: What causes Darry to lose control of the oil drum?

Answer: Darry turns the tap key of the oil drum (تیل کا ڈرم) too much, and it slips out of his hand into a heap of rubbish. He cannot turn off the flow of oil in the dark, leading to a massive spill while he screams for Barry's help.

Question No. 24: What chaos follows Darry's oil crisis?

Answer: As Darry tries to save the oil, the heifer pulls the rope again, dragging Barry (who is holding the rope) toward the fireplace. Darry has to abandon the oil drum to help Barry pull the rope back, causing the oil to flow away unnoticed (ان دیکھا).

Question No. 25: What final mishap causes Darry to fall down the chimney?

Answer: In the final chaos, Barry drops the rope to check the empty oil drum. Without Barry's weight to anchor it, the heifer pulls the rope violently, dragging Darry up the chimney (دھواں کش). When Lizzie returns, Darry falls back down, sooty and exhausted, marking his total defeat.



SECTION - II

Q.5: Write a letter to

A Multi-Topic Letter

Examination Hall ,
(City) A.B.C.
April 25, 2025.

My dear _____,

I received your letter a few days ago but could not reply immediately (فوراً), as I was dealing with (نمٹنا) some urgent (فوری) issues. Alhamdulillah, everything is fine now. After settling (حل کرنا) those matters, I am writing back to you.

I was pleased (خوش) to hear that you and your family are doing well. Your academic (تعلیمی) progress made me very happy. May Allah grant you more success. Now let me share something with you.

Apart from studies, I try to maintain (قائم رکھنا) a healthy routine. I go for a walk regularly and take care of my diet. Health is a great blessing, and we should always be thankful.

Please write to me soon and let me know about your recent activities. I really miss you and hope we will meet during the holidays.

May Allah bless you with enviable (قابل رشک) health. Always remember me in your prayers.

Convey my "Salaam" to all at home.

Your lovingly,
X.Y.Z.

اوپر بیان شدہ خط کی خالی جگہ میں متعلقہ خط جو آپ نے لکھنا ہے اس خط کی لائنوں میں لکھ دیں -

1. Write a letter to your father/mother/elder brother explaining the cause of your failure in the exam/December test.

I am sorry to inform you about my bad result in the exam. As a matter of fact , I could not do well in the exams due to my severe illness. But I shall do in annual exams.

2. Write a letter to your father/mother/elder brother telling your progress in December test/ studies.

I am very please to inform you about my exceptional performance in mid term exams . I am hopeful that I shall be able to maintain my performance in annual exams.

3. Write a letter to your friend/ uncle thanking him for his/her gift.

I am very happy on receiving a nice and lovely gift from you. This is a token of your love for me. I am very grateful to you for this gift.

4. Write a letter to your father/mother about the hostel life.

As you have asked my views regarding hostel life , so I tell you about that. My dear father/mother hostel life cannot be the substitute of home. Food is of low quality .Because of the noise of my fellows , I cannot study properly . So, I could not like hostel life.

5. Write a letter to your friend about the profession you wish to adopt.



You have asked my opinion regarding the profession of teaching . Of course , this is the best profession in my view .All the prophets were teachers. So, I strongly support your decision to become a teacher .

6. Write a letter to your father requesting him to increase your monthly allowance.

I have passed class 10th . Now I am in college . Here my personal and educational expenses have also increase . So, I request to you increase my monthly allowance , keeping in view the fact.

OR

Write an application to the Principal to.....

Multiple Application

The Principal,

Govt. College,

A.B.C. (City)

Sir,

Most respectfully, it is stated that I am a **bona fide** (سچا) and regular student of your esteemed (معزز) institution. I am currently studying in [Class/Section] and have always tried my best to maintain discipline and devotion in both academic and co-curricular (ہم نصابی) activities.

My request is based on genuine (حقیقی) grounds, and I hope that your kind office will consider my appeal with sympathy and understanding.

My prior (سابقہ) academic records validate (درست ثابت کرنا) my **diligence** (کوشش), consistency (استقلال), and **dedication** (لگن) to studies. I have always tried to uphold (قائم رکھنا) the honour and discipline of this institution. I assure you that if this application is accepted, I shall prove myself worthy (لائق) of your kind favour.

I will ever **endeavour** (سعی کرنا) to work hard and continue my **exceptional** (ممتاز) performance in future as well. I will undoubtedly (بلاشبہ) be highly **obliged** (مشکور) if you consider my application **sympathetically** (ہمدردی سے) and take necessary action accordingly.

Thanking you in **anticipation** (پیشگی شکر یہ / توقع کے ساتھ).

Jan 03, 2026

Yours obediently,

X.Y.Z.

1. Application for Fee Concession

I request you to grant me fee concession as my father's income is very small. He is the only earning hand in the family, and the burden is too heavy for him.

2. Application for Remission of Fine

Kindly remit my fine as my father's income is very small. I could not pay the dues in time due to genuine financial hardship.

3. Application for Scholarship

I request you to grant me a scholarship as my father's income is very small. I am a deserving student with a good academic record.

4. Application for Character Certificate

I request you to issue me a character certificate as I am to take admission in the university. I have always maintained discipline and good moral conduct in college.

5. Application for Re-admission

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Kindly allow me permission for re-admission in the college. I had to leave due to unavoidable circumstances, which no longer exist.

6. *Application for Sick Leave*

Please grant me sick leave for one week as I am seriously ill. I am under medical treatment and the doctor has advised complete rest.

7. *Application for Attending the Wedding Ceremony*

Kindly grant me leave for one week to attend the wedding ceremony of my elder sister. My presence is essential in this important family event.

8. *Application for College Leaving Certificate*

Please issue me my college leaving certificate as my family has shifted to Islamabad. I need to get admission in a new institution at my new location.

9. *Application for Change of Subjects*

Kindly allow me to change my subjects as the current ones are rather tough for me. I believe I can perform better in the new subjects of my choice.

10. *Application for Apologizing Misconduct*

I humbly apologize for my misconduct with one of my teachers. I realize my mistake and assure you it will never happen again.

11. *Application for Permission for a Trip*

I request you to grant permission for a study trip to for our class. It will enhance our knowledge and provide us with a refreshing break from our routine studies.

12. *Application for Refund of Library Security Fee*

I request you to refund my library security fee as I have completed my studies/exams. I have returned all borrowed books to the library and obtained a clearance slip.

13. *Application for Leave to Attend a Funeral*

Kindly grant me leave for one day to attend the funeral ceremony of my close relative. It is an unavoidable circumstance, and my presence is necessary to pay my last respects.

Q.6: Write a story on the moral lesson

1. Honesty is the Best Policy

(The Woodcutter and the Angel)

Once, in a small village situated near a deep, flowing river, there lived a poor woodcutter (لکڑہارا). He was a man of great **integrity** (دیانتداری) and worked hard from dawn to dusk to feed his family. One hot summer day, he was cutting wood on the **bank** (کنارہ) of the river. The tree was old and the wood was hard. As he swung his axe with full force, the handle slipped from his sweaty hands. Splash! The axe fell into the deep, swirling water and sank to the bottom. The woodcutter was struck with **grief** (غم). That axe was his only source of livelihood (روزگار), and he was too poor to buy a new one. He sat down by the riverbank and began to **weep** (رونا) bitterly, praying for help. Suddenly, a bright light appeared, and an **angel** (فرشتہ) emerged from the river. The angel asked gently, "Why are you crying, my good man?" The woodcutter, wiping his tears, explained his **misfortune** (بدقسمتی). Taking **pity** (رحم) on him, the angel **dived** (غوطہ لگایا) into the river. He returned with a dazzling **golden** (سونے) axe and asked, "Is this the axe you lost?" The woodcutter looked at the valuable tool but shook his head and **refused** (انکار کیا), saying, "No, my Lord, this is not mine." The angel dived again and brought out a shining **silver** (چاندی کی) axe. Again, the honest woodcutter said, "No, this is not mine either."

Finally, the angel dived for the third time and brought out the old, rusty **iron** (لوہے کی) axe. The woodcutter's face lit up with **joy** (خوشی), and he exclaimed, "Yes! This is my axe! Thank you!" The angel was highly



impressed by his unshakeable honesty. He gave the woodcutter his iron axe and, as a **reward** (انعام), presented him with the golden and silver axes as well. The woodcutter returned home a rich and happy man.

Morals:

- Honesty is the best policy. (ایمانداری بہترین حکمت عملی ہے۔)
- Honesty never goes unrewarded. (ایمانداری کا صلہ ضرور ملتا ہے۔)

2. A Friend in Need is a Friend Indeed

(Two Friends and the Bear)

Once, two close friends decided to go on a **journey** (سفر) to a distant city to find work. The path to the city passed through a dense and dangerous forest. Before they started, they promised to remain united and help each other in times of **danger** (خطرہ). They **vowed** (عہد کیا) that they would stand by each other through thick and thin, no matter what happened. As they walked deep into the jungle, the tall trees blocked the sunlight, making it dark and scary. Suddenly, they heard a loud growl and saw a huge, wild bear **approaching** (آتے ہوئے) them aggressively. They were both **terrified** (خوفزدہ) and froze in their steps. One of the friends, who was slim and agile, forgot all his promises in his fear. He ran towards a nearby tall tree and **climbed** (چڑھ گیا) up to the highest branch to save his own life, leaving his companion behind. The other friend did not know how to climb a tree. He stood there alone, feeling helpless and **betrayed** (دھوکہ کھایا ہوا). However, he was a smart man. He remembered hearing that bears do not touch or eat **dead bodies** (مردہ جسم). With no other option left, he quickly lay down flat on the ground and held his **breath** (سانس). He closed his eyes and pretended to be lifeless. The bear came close to him, sniffing loudly. It **sniffed** (سونگھا) his face, ears, and nose. The man lay perfectly still, controlling his fear. The bear, thinking he was dead, lost interest and went away without **harming** (نقصان پہنچانا) him. After the bear had disappeared, the selfish friend came down from the tree. He asked with a smile, "What did the bear **whisper** (سرگوشی کرنا) in your ear?" The other friend replied seriously, "The bear gave me a golden piece of advice: Never trust a **selfish** (خود غرض) friend who leaves you alone in the **lurch** (مصیبت)." Say this, he walked away, ending the friendship forever.

Morals:

- A friend in need is a friend indeed. (دوست وہی جو مصیبت میں کام آئے۔)
- Never trust a false friend. (جھوٹے دوست پر کبھی بھروسہ نہ کریں۔)

3. Union is Strength

(The Farmer and His Sons)

Once, there lived an old, hardworking farmer in a village. He had worked all his life to build a good farm, but he was very sad because of his three sons. Although the sons were strong and healthy, they always **quarreled** (جھگڑنا) with one another. Their constant fighting disturbed the peace of the house and affected the farm work. The farmer was very **worried** (پریشان) about their future. He advised them many times to live in peace and harmony, but they turned a **deaf ear** (ان سنا کرنا) to his advice.

One day, the farmer fell seriously **ill** (بیمار). He realized his end was near and decided to teach his sons a practical lesson about unity before he died. He called all his sons to his bedside and asked them to bring a **bundle** (گٹھا) of sticks. When they brought the bundle, he handed it to his eldest son and said, "I want you to **break** (توڑنا) this bundle of sticks without untying it." The eldest son tried his best. He used all his strength, straining his muscles, but he could not break the bundle because the sticks were tightly bound together. The second and third sons also tried their strength, huffing and puffing, but they also **failed** (ناکام ہوئے). They declared that it was impossible to break the bundle. Then, the farmer asked them to **untie** (کھولنا) the bundle. He gave one single stick to each of his sons and said, "Now try to break them." The sons laughed and snapped the sticks easily within seconds. The farmer smiled weakly and said, "My dear sons, this is the lesson I wanted to teach you. If you remain **united** (متحد) like the bundle, no enemy can harm you. But if you are **divided** (تقسیم) like these single sticks, you will be weak and easily destroyed." The sons understood the wisdom, apologized to their father, and promised to live together in peace.

**Morals:**

- Union is strength. (اتفاق میں برکت ہے۔)
- United we stand, divided we fall. (اتفاق میں قوت ہے، نفاق میں زوال۔)

4. The Foolish Stag

(All that Glitters is Not Gold)

Once, on a hot summer day, a thirsty stag went to a clear pool of water in the forest to quench his **thirst** (پیماس). The water was calm and clear like a mirror. As he drank, he saw his own **reflection** (عکس) in the water. He stared at his image and felt a surge of pride. He saw his long, branching horns and **admired** (تعریف کی) them greatly. He said to himself, "How **majestic** (شاندار) and beautiful my horns are! They look like a crown on my head." However, when his eyes travelled down to his legs, his mood changed. He saw his thin, lean legs and felt **ashamed** (شرمندہ). He thought, "My legs are so ugly and spindly. They spoil my beauty. Why did God give me such terrible legs with such beautiful horns?" He cursed his fate for having such ugly limbs.

While he was lost in these thoughts, he suddenly heard the terrifying sound of a hunter's horn and the barking of **hounds** (شکاری کتے). Panic seized him, and he ran for his life. His "ugly" legs were strong and swift, carrying him far away from the hounds in seconds. He rushed into the **thick** (گھنا) part of the forest to hide.

Unluckily, as he tried to pass through some bushes, his beautiful, majestic horns got **caught** (پھنس گئے) in the thick branches. He pulled and tugged, trying hard to free himself, but the horns were stuck fast. He could not **escape** (بچنا). His thin legs had almost saved him, but his prized horns became a trap. Soon, the hounds caught up to him and **tore** (چیر پھاڑ دیا) him into pieces. With his last breath, he realized that his ugly legs were his true friends, while his beautiful horns were his enemies.

Morals:

- All that glitters is not gold. (ہر چمکتی چیز سونا نہیں ہوتی۔)
- Pride hath a fall. (غرور کا سر نیچا۔)

5. The King and the Spider

(Try, Try Again)

King Bruce of Scotland was a noble and brave ruler who loved his country dearly. However, fortune was not on his side. He was **defeated** (شکست کھائی) by the English army not once, but many times. He fought bravely to free his country, but after his sixth defeat, his army was scattered, and he was driven out of his kingdom. To save his life, he ran away to a remote jungle and took **refuge** (پناہ) in a dark, damp **cave** (غار).

He was in a state of deep **despair** (مایوسی). He felt that he would never be able to defeat his enemies and win back his throne. He decided to give up the struggle and accept his fate. While he was lying in the cave, lost in gloomy thoughts, he noticed a small spider. The spider was trying to climb up the slippery wall to reach its cobweb on the **ceiling** (چھت). The king watched the insect. It crawled up a little way, but then **slipped** (پہسلا) and fell to the ground. It did not wait but started climbing again. It fell again. The king counted. The spider made nine **attempts** (کوششیں) and failed each time, falling back to the floor. King Bruce thought, "This foolish creature should give up. It is impossible." But to his surprise, the spider did not lose heart. It gathered all its strength and tried for the tenth time with great **determination** (پختہ ارادہ). Slowly and steadily, it climbed up and finally succeeded in reaching its web. This sight changed the king's mind completely. It gave him new hope and **courage** (ہمت). He cried out, "If a small insect can succeed by trying again after so many failures, why can't I?" He left the cave, gathered his scattered soldiers, fought a decisive battle, and finally won his kingdom back.

Morals:

- Try, try again. (کوشش کرتے رہو۔)
- God helps those who help themselves. (خدا ان کی مدد کرتا ہے جو اپنی مدد کرتے ہیں۔)



6. Greed is a Curse

(The Three Friends and the Bag of Gold)

Once, three friends were **travelling** (سفر کر رہے تھے) together to a distant city to find employment. They were very poor and had no money. On their way, while passing through a lonely jungle, they spotted a bag lying on the ground. When they opened it, they were shocked to find it full of **gold coins** (سونے کے سکے). They were overjoyed to see such a huge **treasure** (خزانہ). They hugged each other and decided to **divide** (تقسیم کرنا) the gold equally among themselves so they could all live like kings. Since they had been walking for hours, they were very hungry. They decided that one of them would go to the nearby town to buy food, while the other two would stay and guard the treasure. The friend who went to the town had a change of heart. As he walked, **greed** (لالچ) overcame him. He thought, "If I kill the other two, I can have all the gold for myself." So, he bought food and mixed a deadly **poison** (زہر) in it. Meanwhile, the other two friends in the jungle also made an **evil plan** (برا منصوبہ). They thought, "Why should we share this gold with a third person? Let us kill him when he returns and divide the gold between just the two of us." When the third friend returned with the poisoned food, the other two **attacked** (حملہ کیا) him with their knives and killed him instantly. Happy with their success, they sat down to eat the food he had brought, unaware of the poison. As soon as they ate the food, they began to writhe in **agony** (تکلیف) and died within minutes. All three friends lay dead around the bag of gold. The gold remained there, unclaimed, proving that greed leads to destruction.

Morals:

- Greed is a curse. (لالچ بری بلا ہے۔)
- He who digs a pit for others falls into it himself. (جو دوسروں کے لیے گڑھا کھودتا ہے، وہ اس میں خود گرتا ہے۔)

STANZA (poems)

7. Explain the following lines with reference to the context :

1. A Bird Came Down the Walk

Reference: These lines have been taken from the poem "A Bird Came Down the Walk" written by Emily Dickinson.

Context: The poem explores the interaction between nature and humanity. It describes a bird's instinctive behavior—eating a worm and drinking dew—followed by its cautious reaction to the speaker. The poem highlights both the brutality (ظلم / سختی) and the delicate beauty (نزاکت) of nature, contrasting the bird's raw survival instincts with the grace of its flight.

Multiple Explanation

In these lines, the poet presents a vivid and close observation of a bird's activities in the natural world. The bird, unaware of being watched, acts on its survival instincts by biting an **Angleworm** (کینچوا) in halves and eating the fellow **Raw** (کچا). It then drinks **Dew** (شبنم) from a convenient grass and hops sidewise to let a **Beetle** (بھونرا) pass, showing a mix of brutality and politeness. The bird glances all around with rapid eyes that look like frightened **Beads** (موتی), revealing its **Cautious** (محنتا) and alert nature in a dangerous world. When the poet offers it a **Crumb** (روٹی کا ٹکڑا) as a gesture of kindness, the bird becomes afraid and unrolls its feathers to fly away. The poet describes this flight with beautiful imagery, comparing the bird's wings to **Oars** (چپو) that divide the ocean without leaving a seam, or butterflies leaping **Plashless** (بے آواز / بغیر چھینٹے اڑنا) off banks of noon. This description emphasizes the softness, grace, and silence of the bird's movement as it returns to its **Softer home** (نرم و نازک گھر / فضا), highlighting the unbridgeable gap between the human observer and the wild creature.



2. The Echoing Green

Reference: These lines have been taken from the poem "The Echoing Green" written by William Blake.

Context: This poem celebrates the cycle of life and the harmony between nature and humans. It depicts a cheerful spring day where the sunrise brings joy, birds sing, and children play. The poem connects the innocence of youth with the nostalgia (ماضی کی یاد) of old age, ending with the setting sun representing the end of life or rest.

Multiple Explanation

In these lines, the poet paints a cheerful picture of a spring day on the green field. The sun **Arises** (طلوع ہوتا ہے) to make the skies happy, and the **Merry** (خوشی بھری) bells ring to welcome the season. Birds like the **Skylark** (چکوا / اباہیل) and **Thrush** (ایک گانے والا پرندہ) sing loudly in the bushes, adding to the joyful sounds of the children playing sports. The older generation, represented by Old John with white hair, sits under the **Oak** (بلوط کا درخت) tree and laughs away their **Care** (پریشانی / فکر). They watch the children with nostalgia, recalling the days when they, too, enjoyed such **Joys** (خوشیاں) in their own **Youth** (جوانی). However, as the day progresses, the sun **Descends** (غروب ہوتا ہے) and the sports come to an end. The children become **Weary** (تھکے ہوئے) and gather round the **Laps** (گود) of their mothers like birds resting in a nest. The cheerful "Echoing Green" transforms into a quiet, **Darkening** (تاریک ہوتا ہوا) Green, symbolizing the inevitable passage of time and the journey from the energy of youth to the restfulness of old age.

3. Those Winter Sundays

Reference: These lines have been taken from the poem "Those Winter Sundays" written by Robert Hayden.

Context: The poem reflects on the poet's regret for failing to appreciate his father's silent sacrifices during his childhood. It portrays the father's selfless love, shown through his hard labor to keep the family warm and comfortable on freezing Sundays, acts which went unthanked at the time.

Multiple Explanation

In these lines, the poet looks back with deep regret at how his father used to wake up early in the **Blueblack cold** (شدید / سیاہ سردی) of winter mornings to light the fires. Despite his **Cracked** (پھٹے ہوئے) hands that ached from the hard **Labor** (مزدوری / مشقت) of the week, the father performed these duties faithfully to drive out the cold. The poet remembers waking up to hear the cold **Splintering** (ٹوٹتے ہوئے) and breaking as the house warmed up. He admits that as a child, he spoke **Indifferently** (بے رخی سے) to his father, never realizing the effort behind these acts. He also recalls the fear of the **Chronic** (دائمی / پرانا) angers of that house, which made him distant. The father even **Polished** (چمکایا) his good shoes, yet no one ever thanked him. Now, as an adult, the poet asks himself, "What did I know?" realizing too late that these **Austere** (سخت / سادہ) and lonely **Offices** (فرائض / خدمات) were actually powerful expressions of selfless love.

4. Ruba'iyat

Reference: These lines have been taken from the poem "Ruba'iyat" written by Allama Muhammad Iqbal.

Context: In these lines, Iqbal emphasizes the importance of true Faith (ایمان) and self-respect. He criticizes the spiritual emptiness of Western civilization and laments the lack of unity and passion among modern Muslims. He urges Muslims to regain the spirit of Hazrat Abraham (A.S.) and connect with their spiritual center, Makkah.

Multiple Explanation

In these lines, the poet declares that true faith requires the courage of Abraham (A.S.), who stood firm at the **Stake** (آگ کا الاؤ / سولی). He warns the modern man that having no faith is worse than **Slavery** (غلامی), as it enslaves the soul. Iqbal criticizes the **Civilization** (تہذیب) of Europe, stating it is empty of **Concord** (ہم آہنگی / اتحاد) because it does not bow to Makkah or follow divine guidance. He contrasts the "Music of strange lands" (Western culture) with "Islam's fire" (spiritual passion), asserting that the nation's harmony depends on this inner fire. He mourns that the Muslims have lost their **Passion** (جذبہ / جنون) and love for God; their **Veins** (رگیں) now carry thin blood,



symbolizing weakness. Their **Ranks** (صفیں) are broken, their hearts are **Perplexed** (پریشان), and their prayers have become **Cold** (ٹھنڈی / بے اثر). Iqbal asserts that without the inner spiritual feeling deeper than the skin, the Muslim nation cannot recover its lost dignity.

Punctuation

(b) Punctuate the following Extract

1. in the south western region of Hijaz surrounded by arid hills lies the sacred city of Makkah the birthplace of Hazrat Muhammad (S.A.W) the last Rasool of Allah (S.A.W) Born in 571 AD into the noble and highly esteemed clan of Quraish

Solved: In the south-western region of Hijaz, surrounded by arid hills, lies the sacred city of Makkah, the birthplace of Hazrat Muhammad (S.A.W), the last Rasool of Allah (S.A.W). Born in 571 AD into the noble and highly esteemed clan of Quraish.

2. Hazrat Amina died when he (S.A.W) was only six years old Orphaned at such a tender age he was taken in by his grandfather Hazrat Abdul Muttalib who lovingly cared for him until his own passing away two years later

Solved: Hazrat Amina died when he (S.A.W) was only six years old. Orphaned at such a tender age, he was taken in by his grandfather, Hazrat Abdul Muttalib, who lovingly cared for him until his own passing away two years later.

3. Despite the challenges of orphanhood Rasoolullah (S.A.W) grew into a young man of exception character he (S.A.W) was known for his truthfulness humility geneosity and sense of justice his (S.A.W) interactions reflected integrity and gentleness

Solved: Despite the challenges of orphanhood, Rasoolullah (S.A.W) grew into a young man of exceptional character. He (S.A.W) was known for his truthfulness, humility, generosity, and sense of justice. His (S.A.W) interactions reflected integrity and gentleness.

4. one such incident was his (S.A.W) participation in hilf al fudul a pact formed by the tribes of makkah to defend the oppressed and uphold justice years later rasoolullah (S.A.W) would speak fondly of his alliance declaring that even after the advent of islam

Solved: One such incident was his (S.A.W) participation in *Hilf al-Fudul*, a pact formed by the tribes of Makkah to defend the oppressed and uphold justice. Years later, Rasoolullah (S.A.W) would speak fondly of this alliance, declaring that even after the advent of Islam, he would support it.

5. Deeply impressed by his (S.A.W) honesty graceful conduct and upright character she (R.A) later proposed marriage through the family of hazrat abu talib their union was built on mutual respect and affection

Solved: Deeply impressed by his (S.A.W) honesty, graceful conduct, and upright character, she (R.A) later proposed marriage through the family of Hazrat Abu Talib. Their union was built on mutual respect and affection.

6. The angel said read the rasoolullah (S.A.W) responded i cannot read the angel said again and then the following verse were revealed read in the name of thy lord who created

Solved: The Angel said, "Read." The Rasoolullah (S.A.W) responded, "I cannot read." The Angel said again, and then the following verses were revealed: "Read in the name of thy Lord who created."

7. the call of tauhid belief in the oneness of Allah challenged deep rooted practices of idolatry class privilege and social injustice it laid the foundations for a society based on truth equality accountability and compassion

Solved: The call of *Tauhid* (belief in the Oneness of Allah) challenged deep-rooted practices of idolatry, class privilege, and social injustice. It laid the foundations for a society based on truth, equality, accountability, and compassion.

8. On the plain of arafat rasoolullah (S.A.W) delivered his final sermon a profound address that encapsulated the ethical core of islam and affirmed universal human dignity

Solved: On the plain of Arafat, Rasoolullah (S.A.W) delivered his final sermon, a profound address that encapsulated the ethical core of Islam and affirmed universal human dignity.



9. Mr. Chancellor, ladies and gentlemen, when I was approached by the Vice Chancellor with a request to deliver the convocation address, I made it clear to him that there were so many calls on me that I could not possibly prepare a formal convocation.

Solved: Mr. Chancellor, ladies and gentlemen, when I was approached by the Vice Chancellor with a request to deliver the convocation address, I made it clear to him that there were so many calls on me that I could not possibly prepare a formal convocation address.

10. First of all, let me thank the Vice Chancellor for the flattering terms in which he referred to me. Mr. Vice Chancellor, whatever I am and whatever I have been able to do, I have done it merely as a measure of duty.

Solved: First of all, let me thank the Vice Chancellor for the flattering terms in which he referred to me. Mr. Vice Chancellor, whatever I am and whatever I have been able to do, I have done it merely as a measure of duty.

11. In addressing you, I am not here speaking to you as Head of State but as a friend and as one who has always held you in affection. Many of you have today got your diplomas and degrees and I congratulate you.

Solved: In addressing you, I am not here speaking to you as Head of State, but as a friend and as one who has always held you in affection. Many of you have today got your diplomas and degrees, and I congratulate you.

12. As your Vice Chancellor has rightly stated, the main object of the old system of education and the system of government existing hitherto was really to have well-trained, well-equipped clerks.

Solved: As your Vice Chancellor has rightly stated, the main object of the old system of education and the system of government existing hitherto was really to have well-trained, well-equipped clerks.

13. My young friends, I would, therefore, like to tell you a few points about which you should be vigilant and beware. Firstly, beware of the fifth columnists among us.

Solved: My young friends, I would, therefore, like to tell you a few points about which you should be vigilant and beware. Firstly, beware of the fifth columnists among us.

14. Among these, SDG 13 (Climate Action) is particularly relevant for Pakistan, a country that is highly susceptible to the impacts of global warming. Pakistan's vulnerability is largely due to its diverse geography.

Solved: Among these, SDG 13 (Climate Action) is particularly relevant for Pakistan, a country that is highly susceptible to the impacts of global warming. Pakistan's vulnerability is largely due to its diverse geography.

15. To address these challenges, Pakistan has implemented the Glacial Lake Outburst Flood (GLOF) project under SDG 13, focusing on building early warning systems and constructing protective infrastructure to mitigate the risks associated with glacial melt.

Solved: To address these challenges, Pakistan has implemented the Glacial Lake Outburst Flood (GLOF) project under SDG 13, focusing on building early warning systems and constructing protective infrastructure to mitigate the risks associated with glacial melt.

16. In response, Pakistan has developed the National Disaster Risk Management Framework as part of its commitment to SDG 13. This framework enhances disaster preparedness and response mechanisms aiming to build resilience in vulnerable communities.

Solved: In response, Pakistan has developed the National Disaster Risk Management Framework as part of its commitment to SDG 13. This framework enhances disaster preparedness and response mechanisms, aiming to build resilience in vulnerable communities.

17. Furthermore, the 2020 locust attack, driven by unusual weather patterns, caused crop losses worth \$2.2 billion, highlighting the vulnerability of Pakistan's food security to climate change.

Solved: Furthermore, the 2020 locust attack, driven by unusual weather patterns, caused crop losses worth \$2.2 billion, highlighting the vulnerability of Pakistan's food security to climate change.

18. Almost everything we do involves the use of water, and yet only 3% of the earth's water is fresh water, and only one-third of the freshwater is readily available for use. This small fraction supports all life on land.

Solved: Almost everything we do involves the use of water, and yet only 3% of the earth's water is fresh water, and only one-third of the freshwater is readily available for use. This small fraction supports all life on land.

19. One of the most direct impacts of clean water is on human health. Contaminated water can harbor harmful bacteria, viruses, parasites, and chemicals that can cause waterborne diseases such as cholera, typhoid, dysentery, and hepatitis.



Solved: One of the most direct impacts of clean water is on human health. Contaminated water can harbor harmful bacteria, viruses, parasites, and chemicals that can cause waterborne diseases such as cholera, typhoid, dysentery, and hepatitis.

20.In addition to drinking clean water is essential for human survival as it is necessary for drinking cooking and personal hygiene. However, around 2.2 billion people worldwide do not have access to safely managed drinking water services, and 4.2 billion people lack access to safely managed sanitation service. In the areas

Solved: In addition to drinking, clean water is essential for human survival as it is necessary for cooking and personal hygiene. However, around 2.2 billion people worldwide do not have access to safely managed drinking water services, and 4.2 billion people lack access to safely managed sanitation services.

21.Clean water is a fundamental resource that supports human health, environmental sustainability, and economic development. Despite its importance, many regions still face challenges in accessing clean water due to scarcity, contamination, and inadequate infrastructure.

Solved: Clean water is a fundamental resource that supports human health, environmental sustainability, and economic development. Despite its importance, many regions still face challenges in accessing clean water due to scarcity, contamination, and inadequate infrastructure.

22.They relate that Shahpesh the Persian commanded the building of a palace and Khipil was his builder. The work lingered from the first year of the reign of Shahpesh even to his fourth. One day Shahpesh went to the riverside where it stood to inspect.

Solved: They relate that Shahpesh the Persian commanded the building of a palace, and Khipil was his builder. The work lingered from the first year of the reign of Shahpesh even to his fourth. One day, Shahpesh went to the riverside where it stood to inspect it.

23.They were like pleased flocks whom the shepherd hath led to a pasture freshened with brooks, there to feed indolently; he, the shepherd, in the midst. Now the King said to him, "O Khipil, show me my palace where it standeth, for I desire to gratify my sight with its fairness."

Solved: They were like pleased flocks whom the shepherd hath led to a pasture freshened with brooks, there to feed indolently; he, the shepherd, in the midst. Now the King said to him, "O Khipil, show me my palace where it standeth, for I desire to gratify my sight with its fairness."

24.Khipil abased himself before Shahpesh and answered, "Tis even here, O King of the age, where thou delightest the earth with thy foot and the ear of thy slave with sweetness. Surely a site of vantage, one that dominateth earth, air, and water."

Solved: Khipil abased himself before Shahpesh and answered, "Tis even here, O King of the age, where thou delightest the earth with thy foot and the ear of thy slave with sweetness. Surely a site of vantage, one that dominateth earth, air, and water."

25.Then said Shahpesh, "O Khipil, I see no distinction between one part and another; excellent are all parts in beauty and proportion, and there can be no part incomplete in this palace that occupieth the builder four years in its building; so advance, do my bidding."

Solved: Then said Shahpesh, "O Khipil, I see no distinction between one part and another; excellent are all parts in beauty and proportion, and there can be no part incomplete in this palace that occupieth the builder four years in its building; so advance, do my bidding."

26.And Shahpesh praised him and said, "This is an apt contrivance for a bath, Khipil, O my builder, well conceived, one that taketh by surprise, and it shall be thy reward daily when much talking hath fatigued thee."

Solved: And Shahpesh praised him and said, "This is an apt contrivance for a bath, Khipil, O my builder! Well conceived; one that taketh by surprise; and it shall be thy reward daily when much talking hath fatigued thee."

27.Then Shahpesh smiled and said, "Tis certain that the magnanimity of monarchs is as the rain that falleth the sun that shineth, and in this spot it fertilizeth richness, in that encourageth rankness. So art thou but a weed, O Khipil, and my grace is thy chastisement."

Solved: Then Shahpesh smiled and said, "Tis certain that the magnanimity of monarchs is as the rain that falleth, the sun that shineth; and in this spot it fertilizeth richness, in that encourageth rankness. So art thou but a weed, O Khipil, and my grace is thy chastisement."

28.A big comfortable kitchen, steep stairs, almost like a ladder, leading to upper room, top right, huge fireplace, right, some chairs, one heavy with rubbered castor, small settee and table.



Solved: A big comfortable kitchen. Steep stairs, almost like a ladder, leading to an upper room top right. Huge fireplace right. Some chairs, one heavy with rubbered castors, a small settee, and a table.

29. at door of room above he is shaving and his chin is covered with lather this shaving water's dead cold woman d ye hear me this shaving water's dead cold

Solved: At the door of the room above, he is shaving, and his chin is covered with lather. "This shaving water's dead cold! Woman, d'ye hear me? This shaving water's dead cold!"

30. angrily buzz off buzz off then an I'll show you how the work of a house is done done quietly done with speed , n without a whisper of fuss in its doing buzz of if you want to n'll show you 'n all your gender how thw work of a house is done

Solved: [Angrily] "Buzz off! Buzz off, then, an' I'll show you how the work of a house is done! Done quietly; done with speed, 'n' without a whisper of fuss in its doing! Buzz off if you want to, 'n' I'll show you 'n' all your gender how the work of a house is done!"

PAIR OF WORDS

Use any **FIVE** of the following pair of words in your sentences:

Sr.	Pair of Words	Urdu Meanings	Sentences
1	Advise Advice	نصیحت کرنا نصیحت	I advise you to work hard. He gave me a good piece of advice .
2	Altar Alter	قربان گاہ تبدیل کرنا	They bowed before the altar . Do not alter your plans now.
3	Access Excess	رسائی زیادتی	I have no access to the officer. Excess of everything is bad.
4	Adapt Adopt	ڈھالنا / موافق بنانا اختیار کرنا	We should adapt ourselves to new conditions. Do not adopt unfair means.
5	Accept Except	قبول کرنا سوائے	Please accept my gift. Everyone was present except Ali.
6	Affect Effect	اثر کرنا اثر	The cold did not affect him. The medicine had a quick effect .
7	Allusion Illusion	حوالہ / اشارہ دھوکا / سراب	The poem has an allusion to history. This world is an illusion .
8	Apposite Opposite	مناسب مخالف / سامنے	His speech was apposite to the occasion. My house is opposite to the mosque.
9	Accede Exceed	مان لینا بڑھ جانا / تجاوز کرنا	He acceded to my request. Do not exceed the speed limit.
10	Accident Incident	حادثہ واقعہ	He died in a road accident . The incident was reported to the police.
11	Abstain Refrain	باز رہنا پرہیز کرنا	We should abstain from smoking. Please refrain from talking loudly.
12	Angle Angel	زاویہ فرشتہ	A square has four angles . She is as kind as an angel .
13	Amity Enmity	دوستی دشمنی	Pakistan wants amity with all nations. They have an old enmity .
14	Assay Essay	پرکھنا / جانچنا مضمون	He assayed the gold to check purity. Write an essay on "Health".



15	Admit Confess	تسلیم کرنا (عام) اعتراف جرم کرنا	He admitted his mistake. The thief confessed his guilt.
16	Artist Artisan	فنکار دستکار	He is a born artist . A carpenter is an artisan .
17	Amiable Amicable	خوش اخلاق دوستانہ	She has an amiable nature. They reached an amicable settlement.
18	Addition Edition	اضافہ اشاعت	He is a welcome addition to our staff. This is the new edition of the book.
19	Bail Bale	ضمانت گٹھڑی	He was released on bail . He bought a bale of cotton.
20	Birth Berth	پیدائش نشست	What is your date of birth ? I booked a berth on the train.
21	Break Brake	ٹوڑنا بریک	Handle it with care or it will break . The car has good brakes .
22	Bridal Bridle	عروسی لگام	She wore a red bridal dress. Keep a bridle on your tongue.
23	Born Borne	پیدا ہوا برداشت کیا	He was born in 2000. She has borne many hardships.
24	Beneficent Beneficial	مہربان فائدہ مند	God is Beneficent to all. Milk is beneficial for health.
25	Beside Besides	پہلو میں / قریب کے علاوہ	She sat beside me. Besides Urdu, I know English.
26	Bare Bear	ننگا برداشت کرنا / ریچھ	Don't walk bare footed. I cannot bear this pain.
27	Barren Baron	بنجر نواب / امیر	Nothing grows in barren land. He is a wealthy oil baron .
28	Canon Cannon	اصول ٹوپ	Respect the canons of law. The cannon fired a loud shot.
29	Canvas Canvass	موٹا کپڑا / کینوس ووٹ مانگنا	Tents are made of canvas . Candidates are canvassing for votes.
30	Caste Cast	ذات ڈالنا / پھینکنا	We are all equal regardless of caste . Please cast your vote wisely.
31	Check Cheque	پڑتال کرنا / روکنا بینک کا چیک	Please check the accounts. He gave me a cheque for 500 rupees.
32	Cell Sell	کوٹھڑی / خلیہ بیچنا	The prisoner is in the cell . They sell books here.
33	Cite Site	حوالہ دینا جگہ	He cited a verse from the Quran. This site is good for a school.
34	Complement Compliment	تکمیل / جوڑ تعریف	This tie is a complement to your suit. Pay my compliments to your father.
35	Casual Causal	اتفاقی / غیر رسمی سببی	He took casual leave today. There is a causal link between germs and disease.
36	Cattle Kettle	مویشی کیتلی	Cattle are grazing. The tea is in the kettle .
37	Council Counsel	مجلس / کونسل مشورہ / وکیل	The town council met yesterday. Act upon my counsel .
38	Cue	اشارہ	He gave me a cue to speak.



	Queue	قطار	Stand in a queue .
39	Custom Habit	رواج (معاشرتی) عادت (انفرادی)	It is a custom to give gifts. Sleeping late is a bad habit .
40	Credible Creditable	قابل یقین قابل داد	The story is not credible . His success is creditable .
41	Cease Seize	ختم ہونا / رکنا قبضہ کرنا	The rain has ceased . The police seized the gun.
42	Calendar Calender	کیلنڈر / جنتری استری کرنا (مشین)	Look at the calendar for the date. Please calender these sheets.
43	Childlike Childish	معصومانہ (مثبت) بچکانہ / احمقانہ (منفی)	Her childlike smile is sweet. Don't be childish .
44	Corps Corpse	فوجی دستہ لاش	He is in the medical corps . A corpse was found in the river.
45	Coma Comma	بے ہوشی (،) سکتہ	He is in a deep coma . Use a comma for a pause.
46	Course Coarse	نصاب / راستہ کھردرا / موٹا	I have finished my course . This cloth is very coarse .
47	Dew Due	شبیم وجہ سے / واجب	Dew drops look like pearls. He failed due to illness.
48	Device Devise	آلہ / تدبیر ایجاد کرنا / سوچنا	Radio is a useful device . We must devise a plan.
49	Dose Doze	خوراک (دوا) اونگھنا	Take one dose daily. Do not doze in class.
50	Die Dye	مرنا رنگنا	Men die , but deeds live. Please dye this shirt blue.
51	Diary Dairy	ڈائری ڈیری فارم	I write my diary daily. We get milk from the dairy .
52	Dual Duel	دوبرا دو بدو لڑائی	This desk has a dual purpose. They fought a duel .
53	Decent Descent	عمدہ / شریف اترائی / ڈھلوان	He is a decent boy. The descent of the mountain is steep.
54	Drown Sink	ڈوبنا (جاندار) ڈوبنا (بے جان)	The man drowned in the lake. The ship sank yesterday.
55	Draft Drought	مسودہ / ڈرافٹ قحط	Prepare a draft of the letter. Many animals died in the drought .
56	Eligible Illegible	اہل جو پڑھا نہ جا سکے	You are eligible for this job. Your writing is illegible .
57	Eminent Imminent	مشہور / نمایاں سر پر کھڑا / قریب	He is an eminent scholar. War seems imminent .
58	Envelop Envelope	گھیر لینا / ڈھانپنا لفافہ	Clouds enveloped the sky. Put the letter in the envelope .
59	Elicit Illicit	اگلوانا / برآمد کرنا ناجائز	I could not elicit the answer from him. Smuggling is an illicit trade.
60	Floor Flour	فرش آٹا	Don't sit on the floor . We make bread from flour .
61	Fair Fare	میلہ / صاف / مناسب کرایہ	It is not fair to cheat. What is the train fare ?



62	Feat Feet	کرتب / کارنامہ پاؤں	We saw the feats of a juggler. Wash your feet .
63	Foul Fowl	غلط / گندہ پرندہ (مرغی وغیرہ)	Do not use foul language. He keeps fowls at home.
64	Flee Flea	بھاگ جانا پسو	The enemy had to flee . A flea is a tiny insect.
65	Gate Gait	دروازہ (بڑا) چال	Open the main gate . Her gait is graceful.
66	Gaol Goal	جیل مقصد / گول	He was sent to gaol . My goal is to succeed.
67	Graceful Gracious	پروقت / حسین رحیم / مہربان	She looks graceful . God is Gracious .
68	Grate Greet	انگیٹھی سلام کرنا / استقبال کرنا	Fire burns in the grate . We should greet our elders.
69	Heal Heel	زخم بھرنا ایڑی	The wound will heal soon. A thorn pricked her heel .
70	Human Humane	انسانی نرم دل	To err is human . Be humane to animals.
71	Herd Heard	ریوڑ سنا	A herd of cows is grazing. I heard a noise.
72	Hole Whole	سوراخ تمام / مکمل	There is a hole in the bucket. Tell me the whole truth.
73	Hew Hue	کاٹنا رنگ	He hewed the wood. Birds of many hues are flying.
74	Idle Idol	بیکار بت	Don't sit idle . Hindus worship idols .
75	Ice Snow	جمی ہوئی برف قدرتی برف (گرتی ہوئی)	Put some ice in the water. Snow is falling on the hills.
76	Industrial Industrious	صنعتی محنتی	Karachi is an industrial city. Ali is an industrious student.
77	Impossible Impassable	ناممکن نا قابل گزر	Nothing is impossible . The road was impassable due to mud.
78	Imperial Imperious	شاہی مغرور / حاکمانہ	He belongs to the imperial family. She has an imperious nature.
79	Judicial Judicious	عدالتی دانشمندانہ	A judicial inquiry was ordered. It was a judicious decision.
80	Knotty Naughty	پیچیدہ / گتھی دار شرارتی	This is a knotty problem. The naughty boy was punished.
81	Later Latter	بعد میں (وقت) مؤخر الذکر (ترتیب)	come later . Of wealth and health, the latter is better.
82	Lair Lawyer	کچھار (جانور کا گھر) وکیل	The lion was in his lair . He is a famous lawyer .
83	Lion Loin	شیر کمر	The lion roared. Gird up your loins .
84	Lessen Lesson	کم کرنا سبق	Pain killers lessen the pain. Learn your lesson .
85	Lose	کھونا / ہارنا	Do not lose hope.



	Loose	ڈھیلا	This shirt is loose .
86	Medal Meddle	تمغہ مداخلت کرنا	He won a gold medal . Don't meddle in my affairs.
87	Metal Mettle	دھات جرات / حوصلہ	Gold is a precious metal . They showed their mettle in war.
88	Moral Morale	اخلاقی حوصلہ	Keep your moral values high. The army's morale is high.
89	Miner Minor	کان کن معمولی / نابالغ	He is a coal miner . It is a minor injury.
90	Main Mane	مرکزی / اہم ایال (جانور کی گردن کے بال)	This is the main road. The horse has a long mane .
91	Marry Merry	شادی کرنا خوش	He wants to marry her. Eat, drink and be merry .
92	Maize Maze	مکئی بھول بھلیاں	Maize is a summer crop. The old city is a maze .
93	Mail Male	ڈاک نر / مرد	Send this by air mail . It is a male voice.
94	Older Elder	عمر میں بڑا (چیز/دوست) بڑا (خونی رشتہ)	This building is older than that. Respect your elders .
95	Ordinance Ordnance	حکم نامہ فوجی ساز و سامان	The government issued an ordinance . There is an ordnance factory.
96	Oar Ore	چپو کچھ دھات	He rowed with an oar . Iron is found in ore .
97	Peace Piece	امن ٹکڑا	We want peace . Give me a piece of cake.
98	Pair Pare	جوڑا تراشنا (ناخن وغیرہ)	I have a pair of shoes. Pare your nails.
99	Peal Peel	گونج / دھماکہ چھلکا اتارنا	A peal of laughter was heard. Peel the orange.
100	Pray Prey	دعا کرنا / نماز پڑھنا شکار	Pray to God. The cat ran after its prey .
101	Pain Pane	درد شیشے کا ٹکڑا	I have a severe pain . The window pane is broken.
102	Pore Pour	مسام انڈیلنا	Sweat comes from pores . Pour some tea for me.
103	Popular Populous	ہر دل عزیز / مقبول گنجان آباد	He is a popular leader. China is a populous country.
104	Practice Practise	مشق مشق کرنا	Practice makes perfect. You must practise daily.
105	Persecute Prosecute	ستانا / ظلم کرنا مقدمہ چلانا	Do not persecute the weak. Trespassers will be prosecuted .
106	Patrol Petrol	گشت کرنا پٹرول	Police patrol at night. The car needs petrol .
107	Plain Plane	ہموار / سادہ ہوائی جہاز / سطح	The ground is plain . We went by plane .



108	Pail Pale	بالٹی زرد / پیلا	She filled the pail with water. She looks pale .
109	Principal Principle	سربراہ / پرنسپل اصول	The Principal is in his office. He is a man of principle .
110	Profit Prophet	منافع پیغمبر	He made a huge profit . Hazrat Muhammad (PBUH) is the last Prophet .
111	Quiet Quite	خاموش بالکل	Be quiet . I am quite well.
112	Rain Reign	بارش دور حکومت	It is likely to rain . The king's reign was long.
113	Right Rite	درست / حق مذہبی رسم	Do the right thing. Funeral rites were performed.
114	Role Roll	کردار لڑھکنا / فہرست	He played a key role . The ball rolled away.
115	Rout Route	شکست فاش دینا راستہ	Our army routed the enemy. This is a short route .
116	Respectful Respectable	مودب معزز	Be respectful to elders. He is a respectable citizen.
117	Sole Soul	واحد / تلا روح	He is the sole owner. May his soul rest in peace.
118	Sale Sail	فروخت بادبان / بحری سفر	This car is for sale . The ship set sail .
119	Stair Stare	سیڑھی گھورنا	Go up the stairs . Do not stare at me.
120	Soar Sore	بلند اڑنا دکھتا ہوا / زخم	The eagle soared high. I have a sore throat.
121	Stationery Stationary	لکھنے پڑھنے کا سامان ساکن	I bought pens from the stationery . The earth is not stationary .
122	Story Storey	کہانی منزل (عمارت کی)	Tell me a story . He lives on the second storey .
123	Suit Soot	مناسب ہونا / سوٹ کالک / دھواں	Blue color suits you. The chimney has soot .
124	Steal Steel	چرانا فولاد	Do not steal . A sword is made of steel .
125	Tamper Temper	ردوبدل کرنا / بگاڑنا مزاج / غصہ	Do not tamper with the lock. Control your temper .
126	Team Teem	ٹیم / جماعت بھرا ہونا	Our team won. The river teems with fish.
127	Tail Tale	دم کہانی	The dog has a bushy tail . It is a fairy tale .
128	Tenor Tenure	مفہوم / راستہ مدت ملازمت	I understood the tenor of his speech. His tenure is 5 years.
129	Tide Tied	لہر / مدوجزر بانداہا	Time and tide wait for none. He tied a knot.
130	Urban Urbane	شہری شائستہ / مہذب	Urban life is busy. He has urbane manners.
131	Umpire	امپائر / ثالث	The umpire gave him out.



	Empire	سلطنت	The Mughal Empire was vast.
132	Vale Veil	وادی نقاب	The vale of Kashmir is lovely. She wears a veil .
133	Vocation Vacation	پیشہ تعطیلات	Teaching is a noble vocation . I enjoyed summer vacation .
134	Vain Vein	بے سود / مغرور رگ	He tried in vain . Blood runs in veins .
135	Voice Vice	آواز برائی	Her voice is sweet. Gambling is a vice .
136	Way Weigh	راستہ وزن کرنا	Show me the way . Weigh this parcel.
137	Wine Vine	شراب بیل / انگور کی بیل	Wine is forbidden in Islam. Grapes grow on a vine .
138	Wander Wonder	آوارہ پھرنا حیران ہونا	Do not wander on the road. I wonder at his success.
139	Waist Waste	کمر ضائع کرنا	Her waist is slim. Do not waste time.
140	Weather Whether	موسم آیا کہ	The weather is fine. I don't care whether he comes or not.
141	Willing Wilful	رضامند ضدی / سرکش	I am willing to help. He is a wilful child.
142	Yoke Yolk	جوا (بیلوں کا) زرعی (انڈے کی)	The oxen are under the yoke . The yolk is yellow.
143	Hung Hanged	لٹکایا (چیز) پھانسی دی (شخص)	He hung the coat. The killer was hanged .
144	Cemetery Symmetry	قبرستان تناسب	He is buried in the cemetery . The design lacks symmetry .
145	Sweet Sweat	میٹھا پسینہ	Sugar is sweet . He wiped the sweat from his face.

Q.8: Translate the following passage into Urdu.

1. In the south-western region of Hijaz, surrounded by arid hills, lies the sacred city of Makkah the birthplace of Hazrat Muhammad (SAW), the last Rasool of Allah. Born in 571 A.D. into the noble and highly esteemed clan of Quraish, Rasoolullah (SAW), known as the benefactor of humanity, appeared at a time when the world was engulfed in ignorance and moral decay. The social fabric of society was torn by idolatry, tribal arrogance, and widespread injustice. Humanity appeared to be silently yearning for the dawn of enlightenment and divine guidance.

حجاز کے جنوب مغربی علاقے میں، خشک پہاڑیوں سے گھرا ہوا، مقدس شہر مکہ واقع ہے جو اللہ کے آخری رسول حضرت محمد ﷺ کی جائے پیدائش ہے۔ 571 عیسوی میں قریش کے معزز اور انتہائی قابل احترام قبیلے میں پیدا ہونے والے رسول اللہ ﷺ، جنہیں محسن انسانیت کہا جاتا ہے، اس وقت تشریف لائے جب دنیا جہالت اور اخلاقی زوال میں ڈوبی ہوئی تھی۔ معاشرتی ڈھانچہ بت پرستی، قبائلی تکبر اور وسیع پیمانے پر ناانصافی کی وجہ سے تاریک ہو چکا تھا۔ ایسا لگتا تھا جیسے انسانیت خاموشی سے علم اور الہی ہدایت کی صبح کی منتظر تھی۔

2. The early years of Rasoolullah (SAW) were marked by profound personal loss. His (SAW) father, Hazrat Abdullah, passed away before his birth, and his mother, Hazrat Amina, died when he (SAW) was only six years old. Orphaned at such a tender age, he (SAW) was taken in by his grandfather, Hazrat Abdul Muttalib, who lovingly cared for him until his own passing away two years later. Thereafter, Hazrat Abu Talib, his paternal uncle, took responsibility for his upbringing and remained a steadfast guardian throughout his youth.



رسول اللہ ﷺ کے ابتدائی سال شدید ذاتی صدمات سے عبارت تھے۔ آپ ﷺ کے والد حضرت عبد اللہ آپ ﷺ کی پیدائش سے پہلے ہی وفات پا چکے تھے، اور آپ ﷺ کی والدہ حضرت آمنہ اس وقت انتقال کر گئیں جب آپ ﷺ کی عمر صرف چھ سال تھی۔ اتنی کم عمری میں یتیم ہونے پر، آپ ﷺ کو آپ ﷺ کے دادا حضرت عبدالمطلب نے اپنی سرپرستی میں لے لیا، جنہوں نے دو سال بعد اپنی وفات تک آپ ﷺ کی محبت سے دیکھ بھال کی۔ اس کے بعد، آپ ﷺ کے چچا حضرت ابوطالب نے آپ ﷺ کی پرورش کی ذمہ داری سنبھالی اور آپ ﷺ کی جوانی کے دوران ایک ثابت قدم سرپرست رہے۔

3. Despite the challenges of orphanhood, Rasoolullah (SAW) grew into a young man of exceptional character. He (SAW) was known for his truthfulness, humility, generosity, and sense of justice. His (SAW) interactions reflected integrity and gentleness, and he engaged in trade with honesty and fairness. These qualities earned him universal respect among the people of Makkah, who bestowed upon him the titles Al-Sadiq (The Truthful) and Al-Amin (The Trustworthy).

یتیمی کے مسائل کے باوجود، رسول اللہ ﷺ غیر معمولی کردار کے مالک نوجوان بن کر ابھرے۔ آپ ﷺ اپنی سچائی، عاجزی، سخاوت اور انصاف پسندی کے لیے مشہور تھے۔ آپ ﷺ کے معاملات میں دیانتداری اور نرمی جھلکتی تھی، اور آپ ﷺ ایمانداری اور انصاف کے ساتھ تجارت کرتے تھے۔ ان خوبیوں نے آپ ﷺ کو مکہ کے لوگوں میں عالمگیر عزت بخشی، جنہوں نے آپ ﷺ کو الصادق (سچا) اور الامین (قابل اعتماد) کے القابات سے نوازا۔

4. Several events from his (SAW) early adulthood illustrate his (SAW) noble character and concern for justice. One such incident was his (SAW) participation in Hilf al-Fudul, a pact formed by the tribes of Makkah to defend the oppressed, and uphold justice. Years later, Rasoolullah (SAW) would speak fondly of this alliance, declaring that even after the advent of Islam, he (SAW) would still honour such a cause. Another notable moment was his (SAW) wise arbitration during the reconstruction of the Ka'bah.

آپ ﷺ کی ابتدائی جوانی کے کئی واقعات آپ ﷺ کے اعلیٰ کردار اور انصاف کی فکر کی عکاسی کرتے ہیں۔ ایسا ہی ایک واقعہ حلف الفضول میں آپ ﷺ کی شرکت تھی، جو مکہ کے قبائل کا ایک معاہدہ تھا تاکہ مظلوموں کا دفاع کیا جائے اور انصاف قائم کیا جائے۔ برسوں بعد، رسول اللہ ﷺ اس اتحاد کا ذکر محبت سے کرتے تھے، یہ فرماتے ہوئے کہ اسلام کی آمد کے بعد بھی وہ ایسے مقصد کا احترام کریں گے۔ ایک اور قابل ذکر لمحہ خانہ کعبہ کی تعمیر نو کے دوران آپ ﷺ کی دانشمندانہ ناشی تھی۔

5. A significant chapter in the personal life of Rasoolullah (SAW) began with his (SAW) marriage to Hazrat Khadijah (R.A)___ a woman of outstanding virtue, intellect, and business acumen. She (R.A) had inherited her father's prosperous trade and managed it with great success. Upon hearing of the integrity of Rasoolullah (SAW) in business dealings, she (R.A) entrusted him (SAW) with trade expedition of Syria. Deeply impressed by his (SAW) honesty, graceful conduct, and upright character, she (R.A) later proposed marriage through the family of Hazrat Abu Talib.

رسول اللہ ﷺ کی نجی زندگی کا ایک اہم باب حضرت خدیجہ (رضی اللہ عنہا) سے آپ ﷺ کی شادی کے ساتھ شروع ہوا۔ جو غیر معمولی نیکی، ذہانت اور کاروباری سمجھ بوجھ رکھنے والی خاتون تھیں۔ انہیں اپنے والد کی خوشحال تجارت ورثے میں ملی تھی اور وہ اسے بڑی کامیابی سے چلاتی تھیں۔ کاروباری معاملات میں رسول اللہ ﷺ کی دیانتداری کا سن کر، انہوں نے شام کے تجارتی قافلے کی ذمہ داری آپ ﷺ کو سونپی۔ آپ ﷺ کی ایمانداری، شائستگی اور راست باز کردار سے بے حد متاثر ہو کر، انہوں نے بعد میں حضرت ابوطالب کے خاندان کے ذریعے شادی کا پیغام بھیجا۔

6. As Rasoolullah (SAW) approached the age of forty, he (SAW) became deeply saddened and concerned by the moral decay and injustice that prevailed in Makkah society. He (SAW) would frequently retreat to the Cave of Hira, seeking solitude and reflection. It was during one of these meditative retreats in the month of Ramadan that Hazrat Jibraeel (A.S) appeared before him (SAW) with the first revelation. The angel said, "Read!" the Rasoolullah (SAW) responded, "I cannot read."

جب رسول اللہ ﷺ کی عمر چالیس سال کے قریب ہوئی، تو آپ ﷺ مکہ کے معاشرے میں پھیلی ہوئی اخلاقی گراؤ اور ناانصافی سے شدید غمگین اور فکر مند رہنے لگے۔ آپ ﷺ اکثر غار حرا میں تنہائی اور غور و فکر کے لیے تشریف لے جاتے۔ رمضان کے مہینے میں انہی میں سے ایک مراقبہ کے دوران حضرت جبرائیل (علیہ السلام) پہلی وحی کے ساتھ آپ ﷺ کے سامنے ظاہر ہوئے۔ فرشتے نے کہا، "پڑھ!" رسول اللہ ﷺ نے جواب دیا، "میں پڑھ نہیں سکتا۔"

7. This moment marked the beginning of Rasoolullah's (SAW) mission as the last Rasool of Allah. The revelation of the Qur'an not only brought spiritual awakening but also initiated a radical transformation in the socio-political and moral fabric of Arabia. The call to Tauhid_belong in the Oneness of Allah __challenged deep rooted practices of idolatry, class privilege, and social injustice. It laid the foundation for a society based on truth, equality, accountability, and compassion.



یہ لمحہ اللہ کے آخری رسول کے طور پر رسول اللہ ﷺ کے مشن کا آغاز تھا۔ قرآن کے نزول نے نہ صرف روحانی بیداری پیدا کی بلکہ عرب کے سماجی، سیاسی اور اخلاقی ڈھانچے میں بھی ایک بنیادی تبدیلی کا آغاز کیا۔ توحید—اللہ کی وحدانیت پر یقین—کی پکار نے بت پرستی، طبقاتی امتیاز اور سماجی ناانصافی کی گہری جڑیں رکھنے والی روایات کو چیلنج کیا۔ اس نے سچائی، مساوات، احتساب اور ہمدردی پر مبنی معاشرے کی بنیاد رکھی۔

8. The life of Rasoolullah (SAW) was never the same again. The same Quraish who once admired him now became his (SAW) staunch opponents. They viewed his (SAW) message as a threat to their traditions and authority. The Muslims faced relentless persecution, economic boycotts, and social ostracism. Despite this, Rasoolullah (SAW) remained unwavered and preached the message of Islam with patience, wisdom, and resilience.

رسول اللہ ﷺ کی زندگی پھر کبھی ویسی نہ رہی۔ وہی قریش جو کبھی آپ ﷺ کی تعریف کرتے تھے اب آپ ﷺ کے سخت مخالف بن گئے۔ انہوں نے آپ ﷺ کے پیغام کو اپنی روایات اور اقتدار کے لیے خطرہ سمجھا۔ مسلمانوں کو مسلسل ظلم و ستم، معاشی بائیکاٹ اور سماجی علیحدگی کا سامنا کرنا پڑا۔ اس کے باوجود، رسول اللہ ﷺ ثابت قدم رہے اور صبر، دانشمندی اور استقامت کے ساتھ اسلام کا پیغام پھیلاتے رہے۔

9. As oppression grew unbearable, Rasoolullah (SAW) was divinely commanded to migrate to Madinah. This migration, known as the Hijrah, was a decisive turning point in Islamic history. In Madinah, the first Islamic society was established. The Charter of Madinah, crafted under the guidance of Rasoolullah (SAW) introduced principles of governance rooted in civic equality, religious freedom, and the rule of law. It united diverse communities, guaranteeing protection for all citizens regardless of faith or ethnicity.

جب ظلم ناقابل برداشت ہو گیا، تو رسول اللہ ﷺ کو اللہ کی طرف سے مدینہ ہجرت کرنے کا حکم دیا گیا۔ یہ ہجرت، جسے ہجرہ کہا جاتا ہے، اسلامی تاریخ کا ایک فیصلہ کن موڑ تھا۔ مدینہ میں پہلا اسلامی معاشرہ قائم ہوا۔ رسول اللہ ﷺ کی رہنمائی میں تیار کردہ 'يثاق مدینہ' نے حکمرانی کے ایسے اصول متعارف کروائے جو شہری مساوات، مذہبی آزادی اور قانون کی حکمرانی پر مبنی تھے۔ اس نے مختلف برادریوں کو متحد کیا اور عقیدے یا نسل سے قطع نظر تمام شہریوں کے تحفظ کی ضمانت دی۔

10. The growing strength of the Muslim community led to several military encounters with the Quraish. The first major battle, Badr, resulted in a remarkable Muslim victory and reinforced the legitimacy of Rasoolullah's (SAW) mission. Over time, further victories followed, culminating in the Conquest of Makkah in 8 AH. This event, astonishingly bloodless, was marked by the exemplary mercy of Rasoolullah (SAW), who declared general amnesty, even for those who had persecuted him.

مسلم کمیونٹی کی بڑھتی ہوئی طاقت قریش کے ساتھ کئی فوجی جھڑپوں کا باعث بنی۔ پہلی بڑی جنگ، بدر، ایک شاندار مسلم فتح پر منتج ہوئی اور اس نے رسول اللہ ﷺ کے مشن کی حقانیت کو تقویت دی۔ وقت کے ساتھ ساتھ مزید فتوحات ہوئیں، جس کا اختتام 8 ہجری میں فتح مکہ پر ہوا۔ یہ واقعہ، جو حیرت انگیز طور پر خونریزی کے بغیر تھا، رسول اللہ ﷺ کی مثالی رحم دلی سے عبارت تھا، جنہوں نے عام معافی کا اعلان کیا، یہاں تک کہ ان لوگوں کے لیے بھی جنہوں نے آپ ﷺ پر ظلم کیا تھا۔

11. Despite enduring years of hostility and persecution, he (SAW) declared a general amnesty, forgiving even his most ardent enemies. This unmatched act of compassion transformed the hearts of the people and marked not just the political liberation of Makkah, but a spiritual awakening across Arabia. It was a moment that truly reflected the Qur'anic description of Rasoolullah (SAW) "And We have sent you, [O Muhammad (SAW)], except as a mercy to the worlds]"

برسوں کی دشمنی اور ظلم و ستم برداشت کرنے کے باوجود، آپ ﷺ نے عام معافی کا اعلان کیا اور اپنے بدترین دشمنوں کو بھی معاف کر دیا۔ ہمدردی کے اس بے مثال عمل نے لوگوں کے دلوں کو بدل دیا اور یہ نہ صرف مکہ کی سیاسی آزادی تھی بلکہ پورے عرب میں ایک روحانی بیداری کا نشان بھی۔ یہ وہ لمحہ تھا جس نے واقعی رسول اللہ ﷺ کے بارے میں قرآن کی اس وضاحت کی عکاسی کی: "اور ہم نے آپ (محمد ﷺ) کو تمام جہانوں کے لیے رحمت بنا کر بھیجا ہے۔"

12. By the tenth year of Hijrah, Islam had spread across the Arabian Peninsula. That year, Rasoolullah (SAW) announced his intention to perform Hajjat-ul-Wida (Farewell Pilgrimage). People from every corner of Arabia gathered to accompany him (SAW). On the plain of Arafat, Rasoolullah (SAW) delivered his final sermon—a profound address that encapsulated the ethical core of Islam and affirmed universal human dignity.

ہجرت کے دسویں سال تک اسلام پورے جزیرہ نما عرب میں پھیل چکا تھا۔ اس سال، رسول اللہ ﷺ نے حجۃ الوداع (الوداعی حج) ادا کرنے کے اپنے ارادے کا اعلان کیا۔ عرب کے ہر کونے سے لوگ آپ ﷺ کے ہمراہ جانے کے لیے جمع ہو گئے۔ میدان عرفات میں، رسول اللہ ﷺ نے اپنا آخری خطبہ دیا۔ ایک گہرا خطاب جس نے اسلام کی اخلاقی بنیاد کا احاطہ کیا اور آفاقی انسانی وقار کی توثیق کی۔

13. With this address, the divine mission of Rasoolullah (SAW) reached its fulfilment. He (SAW) had delivered the final message of Allah, established a community of believers, and modelled a way of life that balanced faith



with justice, mercy, and truth. His (SAW) life continues to inspire and guide humanity, transcending all barriers of time, place and culture__ a shining example of moral excellence for all mankind.

اس خطاب کے ساتھ ہی رسول اللہ ﷺ کا الہی مشن اپنی تکمیل کو پہنچ گیا۔ آپ ﷺ نے اللہ کا آخری پیغام پہنچا دیا تھا، مومنین کی ایک جماعت قائم کر دی تھی، اور زندگی کا ایک ایسا نمونہ پیش کیا تھا جو ایمان کو انصاف، رحم اور سچائی کے ساتھ متوازن رکھتا ہے۔ آپ ﷺ کی زندگی وقت، مکان اور ثقافت کی تمام رکاوٹوں کو عبور کرتے ہوئے انسانیت کی رہنمائی اور حوصلہ افزائی کرتی رہتی ہے۔ جو تمام بنی نوع انسان کے لیے اخلاقی عظمت کی ایک روشن مثال ہے۔

14. Mr. Chancellor, Ladies and Gentlemen, when i was approached by the Vice-Chancellor with a request to deliver the Convocation Address, I made it clear to him that there were so many calls on me that i could not possibly prepare a formal Convocation Address on an academic level with regard to the great subjects with which University deals, such as arts, history, philosophy, science, law and so on. I did however, promise to say a few words to the students on this occasion.

مسٹر چانسلر، خواتین و حضرات، جب وائس چانسلر نے مجھ سے کنووکیشن کا خطاب دینے کی درخواست کی، تو میں نے ان پر واضح کر دیا کہ مجھ پر اتنی ذمہ داریاں ہیں کہ میرے لیے یونیورسٹی کے عظیم مضامین جیسے آرٹس، تاریخ، فلسفہ، سائنس، قانون وغیرہ پر علمی سطح کا باضابطہ کنووکیشن خطاب تیار کرنا ممکن نہیں ہو گا۔ تاہم، میں نے وعدہ کیا تھا کہ اس موقع پر طلباء سے چند الفاظ کہوں گا۔

15. In addressing you i am not here speaking to you as a Head of the State, but as a friend, and as one who has always held you in affection. Many of you have today got your diplomas and degrees and i congratulate you. Just as you have won the laurels in your university and qualified yourselves, so i wish you all success in the wider and larger world that you will enter. Many of you have come to the end of your scholastic career and stand at the threshold of life.

آپ سے مخاطب ہوتے ہوئے، میں یہاں ریاست کے سربراہ کے طور پر نہیں، بلکہ ایک دوست کے طور پر، اور ایک ایسے شخص کے طور پر بات کر رہا ہوں جس نے ہمیشہ آپ سے محبت رکھی ہے۔ آج آپ میں سے بہت سے لوگوں نے اپنے ڈپلومے اور ڈگریاں حاصل کر لی ہیں اور میں آپ کو مبارکباد پیش کرتا ہوں۔ جس طرح آپ نے اپنی یونیورسٹی میں اعزازات حاصل کیے اور خود کو اہل ثابت کیا، میں خواہش کرتا ہوں کہ آپ اس وسیع اور بڑی دنیا میں بھی کامیاب ہوں جس میں آپ قدم رکھیں گے۔ آپ میں سے بہت سے لوگ اپنے تعلیمی کیریئر کے اختتام پر پہنچ چکے ہیں اور زندگی کی دلیلیز پر کھڑے ہیں۔

16. Unlike your predecessor, you fortunately leave this University to enter life under a sovereign, independent State of your own. It is necessary that you and your other fellow students fully understand the implications of the revolutionary change that took place on the birth of Pakistan. We have broken the shackles of slavery; we are now a free people. Our State is our own State. Our Government is our own Government, of the people, responsible to the people.

اپنے پیشروؤں کے برعکس، خوش قسمتی سے آپ اس یونیورسٹی کو چھوڑ کر اپنی ایک خود مختار اور آزاد ریاست میں زندگی کا آغاز کر رہے ہیں۔ یہ ضروری ہے کہ آپ اور آپ کے دیگر ساتھی طلباء پاکستان کے قیام کے ساتھ آنے والی انقلابی تبدیلی کے اثرات کو مکمل طور پر سمجھیں۔ ہم نے غلامی کی زنجیریں توڑ دی ہیں؛ ہم اب ایک آزاد قوم ہیں۔ ہماری ریاست ہماری اپنی ریاست ہے۔ ہماری حکومت ہماری اپنی حکومت ہے، جو عوام کی ہے اور عوام کے سامنے جوابدہ ہے۔

17. Freedom, however, does not mean license. It does not mean that you can now behave just as you please and do what you like, irrespective of the interests of other people or of the State. A great responsibility rest on you and, on the contrary, now more than ever, it is necessary for us to work as a united and disciplined nation. What is now required of us all is constructive spirit and not the militant spirit of the days when we were fighting for our freedom.

تاہم، آزادی کا مطلب بے لگام ہونا نہیں ہے۔ اس کا مطلب یہ نہیں ہے کہ اب آپ اپنی مرضی کا برتاؤ کریں اور جو چاہیں کریں، قطع نظر اس کے کہ اس سے دوسرے لوگوں یا ریاست کے مفادات پر کیا اثر پڑتا ہے۔ آپ پر ایک بہت بڑی ذمہ داری عائد ہوتی ہے اور اس کے برعکس، اب پہلے سے کہیں زیادہ ضروری ہے کہ ہم ایک متحد اور منظم قوم کے طور پر کام کریں۔ اب ہم سب سے جس چیز کی ضرورت ہے وہ تعمیری جذبہ ہے، نہ کہ وہ جنگجو جذبہ جو آزادی کی لڑائی کے دنوں میں تھا۔

18. It is far more difficult to construct than to have a militant spirit for the attainment of freedom. It is easier to go to jail or fight for freedom than to run a Government. Let me tell you something of the difficulties that we have overcome and of the dangers that still lie ahead. Thwarted in their desire to prevent the establishment of Pakistan, our enemies turned their attention to finding ways and means to weaken and destroy us. Thus, hardly had the new State came into being when came the Punjab and Delhi holocaust.



تعمیر کرنا آزادی کے حصول کے لیے جنگجو جذبہ رکھنے سے کہیں زیادہ مشکل ہے۔ جیل جانا یا آزادی کے لیے لڑنا حکومت چلانے سے زیادہ آسان ہے۔ میں آپ کو ان مشکلات کے بارے میں کچھ بتاتا ہوں جن پر ہم نے قابو پایا ہے اور ان خطرات کے بارے میں جو ابھی بھی ہمارے سامنے ہیں۔ پاکستان کے قیام کو روکنے کی خواہش میں ناکام ہونے کے بعد، ہمارے دشمنوں نے ہمیں کمزور اور تباہ کرنے کے طریقے تلاش کرنے پر اپنی توجہ مرکوز کر دی۔ چنانچہ، نئی ریاست ابھی وجود میں آئی ہی تھی کہ پنجاب اور دہلی میں قتل عام شروع ہو گیا۔

19. Thousands of men, women and children were mercilessly butchered, and millions were uprooted from their homes. Over fifty lakhs of these arrived in the Punjab within a matter of weeks. The care and rehabilitation of these unfortunate refugees, stricken in body and in soul, presented problems, which might well have destroyed many a well-established State. But those of our enemies who had hoped to kill Pakistan at its very inception by these means were disappointed.

ہزاروں مردوں، عورتوں اور بچوں کو بے رحمی سے ذبح کر دیا گیا، اور لاکھوں کو ان کے گھروں سے بے دخل کر دیا گیا۔ ان میں سے پچاس لاکھ سے زیادہ چند ہفتوں کے اندر پنجاب پہنچے۔ جسمانی اور روحانی طور پر زخمی ان بد قسمت مہاجرین کی دیکھ بھال اور بحالی نے ایسے مسائل کھڑے کیے جو شاید بہت سی مستحکم ریاستوں کو تباہ کر دیتے۔ لیکن ہمارے وہ دشمن جو ان ذرائع سے پاکستان کو اس کے آغاز میں ہی ختم کرنے کی امید کر رہے تھے، انہیں مایوسی ہوئی۔

20. Your main occupation should be in fairness to yourselves, on fairness to your parents and indeed in fairness to the State, to devote your attention solely to your studies. It is only thus that you can equip yourselves for the battle of life that lies ahead of you. Only thus will you be an asset and a source of strength and of pride to your State. Only thus, can you assist it in solving the great social and economic problems that confront it.

آپ کا اصل کام اپنے ساتھ انصاف، اپنے والدین کے ساتھ انصاف اور یقیناً ریاست کے ساتھ انصاف کرتے ہوئے اپنی توجہ مکمل طور پر اپنی پڑھائی پر مرکوز کرنا ہونا چاہیے۔ صرف اسی طرح آپ خود کو زندگی کی اس جنگ کے لیے تیار کر سکتے ہیں جو آپ کے سامنے ہے۔ صرف اسی طرح آپ اپنی ریاست کے لیے ایک اثاثہ اور طاقت و فخر کا باعث بنیں گے۔ صرف اسی طرح آپ ان عظیم سماجی اور اقتصادی مسائل کو حل کرنے میں اس کی مدد کر سکتے ہیں جن کا اسے سامنا ہے۔

21. My young friends, I would, therefore, like to tell you a few points about which you should be vigilant and beware. Firstly, beware of the fifth columnists among us. Secondly, guard against and weed out selfish people who only to exploit you so that they may swim. Thirdly, learn to judge who are really true and really honest and unselfish servants of the State, who wish to serve the people with heart and soul and support them.

میرے نوجوان دوستو، اس لیے میں آپ کو چند نکات بتانا چاہوں گا جن کے بارے میں آپ کو ہوشیار اور چوکس رہنا چاہیے۔ اول، ہمارے درمیان موجود غداروں (ففتھ کالمسٹ) سے ہوشیار رہیں۔ دوم، خود غرض لوگوں سے بچیں اور انہیں باہر نکالیں جو صرف اپنے فائدے کے لیے آپ کا استحصال کرتے ہیں۔ سوم، یہ پرکھنا سیکھیں کہ ریاست کے حقیقی، سچے اور بے لوث خادم کون ہیں، جو دل و جان سے عوام کی خدمت کرنا چاہتے ہیں، اور ان کا ساتھ دیں۔

22. The sustainable Development Goals (SDGs), established by the United Nations in 2015, include 17 global objectives aimed at fostering a better sustainable future. Among these, SDG 13: Climate Action is particularly relevant for Pakistan, a country that is highly susceptible to the impacts of global warming. Pakistan's vulnerability is largely due to its diverse geography, which includes high mountain ranges, vast plains, and an extensive coastline.

اتحاد متحہ کی طرف سے 2015 میں قائم کیے گئے پائیدار ترقی کے اہداف (SDGs) میں 17 عالمی مقاصد شامل ہیں جن کا مقصد ایک بہتر پائیدار مستقبل کو فروغ دینا ہے۔ ان میں، SDG 13: Climate Action particularly relevant for Pakistan, a country that is highly susceptible to the impacts of global warming. Pakistan's vulnerability is largely due to its diverse geography, which includes high mountain ranges, vast plains, and an extensive coastline.

23. Moreover, Pakistan's heavy dependence on agriculture, a sector highly sensitive to changes in temperature and precipitation, exacerbates the country's vulnerability to climate change. The rapid urbanization of cities like Karachi and Lahore, coupled with inadequate infrastructure, further increase the risk of climate-induced disasters such as heatwaves and flooding. Compounding these challenges is the country's limited financial and technical resources.

مزید برآں، زراعت پر پاکستان کا بھاری انحصار، جو کہ درجہ حرارت اور بارشوں میں تبدیلیوں کے حوالے سے انتہائی حساس شعبہ ہے، موسمیاتی تبدیلیوں کے لیے ملک کی کمزوری میں اضافہ کرتا ہے۔ کراچی اور لاہور جیسے شہروں کی تیز رفتار شہری کاری، ناکافی بنیادی ڈھانچے کے ساتھ مل کر، گرمی کی لہروں اور سیلاب جیسی موسمیاتی آفات کے خطرے کو مزید بڑھا دیتی ہے۔ ان چیلنجوں میں مزید اضافہ ملک کے محدود مالی اور تکنیکی وسائل ہیں۔



24. Rising temperature and Heatwaves_ Given Pakistan's geographical diversity and rapid urbanization, the country has seen a significant rise in average temperature over the past few decades. This trend is primarily due to increased global greenhouse gas emission, which trap heat in the Earth's atmosphere. As a result, Pakistan is experiencing more frequent and intense heatwaves, particularly in urban areas like Karachi.

بڑھتا ہوا درجہ حرارت اور گرمی کی لہریں: پاکستان کے جغرافیائی تنوع اور تیز رفتار شہری کاری کے پیش نظر، ملک نے گزشتہ چند دہائیوں میں اوسط درجہ حرارت میں نمایاں اضافہ دیکھا ہے۔ یہ رجحان بنیادی طور پر عالمی گرین ہاؤس گیسوں کے اخراج میں اضافے کی وجہ سے ہے، جو زمین کی فضا میں گرمی کو قید کر لیتی ہیں۔ نتیجے کے طور پر، پاکستان کو زیادہ کثرت سے اور شدید گرمی کی لہروں کا سامنا ہے، خاص طور پر کراچی جیسے شہری علاقوں میں۔

25. In 2022, Jacobabad recorded a temperature of 51oC (124oF), among the highest in the world (Dawn,2022). Such extreme heat poses severe health risks, as evidenced by the heatwave in Karachi in 2015, which resulted in over 1,200 death. The primary cause of these heatwaves is the enhanced greenhouse effect due to increased concentrations of greenhouse gases.

2022 میں، جیکب آباد میں 51 ڈگری سینٹی گریڈ (124 ڈگری فارن ہائیٹ) درجہ حرارت ریکارڈ کیا گیا، جو دنیا کے بلند ترین درجہ حرارت میں سے ایک ہے (ڈان، 2022)۔ ایسی شدید گرمی صحت کے لیے سنگین خطرات پیدا کرتی ہے، جیسا کہ 2015 میں کراچی میں گرمی کی لہر سے ثابت ہوا، جس کے نتیجے میں 1,200 سے زیادہ اموات ہوئیں۔ ان ہیٹ ویو کی بنیادی وجہ گرین ہاؤس گیسوں کے ارتکاز میں اضافے کی وجہ سے گرین ہاؤس اثر کا بڑھنا ہے۔

26. Melting Glaciers and Water Scarcity- The effects of global warming extend beyond urban heatwaves to the melting of glaciers in Pakistan, particularly those in the Himalayas and Karakoram ranges. These glaciers, crucial for feeding the Indus River, are melting at an accelerated rate due to rising temperatures. The melting of these glaciers initially increases water flow, leading to floods, but over time, it results in reduced water availability.

پگھلتے گلیشیئرز اور پانی کی کمی: گلوبل وارمنگ کے اثرات شہری گرمی کی لہروں سے بڑھ کر پاکستان میں گلیشیئرز کے پگھلنے تک پھیل چکے ہیں، خاص طور پر ہمالیہ اور قراقرم کے پہاڑی سلسلوں میں۔ یہ گلیشیئرز، جو دریائے سندھ کو پانی فراہم کرنے کے لیے اہم کرنے کے لیے اہم ہیں، بڑھتے ہوئے درجہ حرارت کی وجہ سے تیزی سے پگھل رہے ہیں۔ ان گلیشیئرز کا پگھلنا ابتدائی طور پر پانی کے بہاؤ کو بڑھاتا ہے، جس سے سیلاب آتے ہیں، لیکن وقت گزرنے کے ساتھ، اس کے نتیجے میں پانی کی دستیابی کم ہو جاتی ہے۔

27. Over 30% of the ice in Pakistan's glaciers has already melted leading to reduced river flows. The Primary reason for this rapid melting is global warming, which increases temperature, causing glaciers to shrink faster than they can regenerate. To address these challenges, Pakistan has implemented the Global Glacial Lake Outburst Flood (GLOF) project under SDG 13, focusing on building early warning system.

پاکستان کے گلیشیئرز کی 30 فیصد سے زیادہ برف پہلے ہی پگھل چکی ہے جس کی وجہ سے دریاؤں کے بہاؤ میں کمی واقع ہوئی ہے۔ اس تیزی سے پگھلنے کی بنیادی وجہ گلوبل وارمنگ ہے، جو درجہ حرارت میں اضافہ کرتی ہے، جس سے گلیشیئرز دوبارہ بننے کی رفتار سے زیادہ تیزی سے سکڑ رہے ہیں۔ ان چیلنجوں سے نمٹنے کے لیے، پاکستان نے SDG 13 کے تحت گلوبل گلیشیئرز لیک آؤٹ برسٹ فلڈ (GLOF) پروجیکٹ نافذ کیا ہے، جس میں ابتدائی وارننگ سسٹم بنانے پر توجہ دی گئی ہے۔

28. Increased Frequency of Extreme Weather Events- As the effects of global warming intensify, Pakistan is also witnessing an increase in the frequency and severity of extreme weather events, such as floods, droughts, and cyclones. The geographical diversity of Pakistan, combined with the pressures of rapid urbanization and population growth, makes the country particularly susceptible to these climate-induced disasters.

شدید موسمی واقعات کی بڑھتی ہوئی تعدد: جیسے جیسے گلوبل وارمنگ کے اثرات شدت اختیار کر رہے ہیں، پاکستان شدید موسمی واقعات جیسے سیلاب، خشک سالی اور سائیکلون کی تعدد اور شدت میں بھی اضافہ دیکھ رہا ہے۔ پاکستان کا جغرافیائی تنوع، تیز رفتار شہری کاری اور آبادی میں اضافے کے دباؤ کے ساتھ مل کر، ملک کو ان موسمیاتی آفات کے لیے خاص طور پر حساس بنا دیتا ہے۔

29. Impact on agriculture and Food Security: The effect of global warming on Pakistan's agriculture sector are particularly troubling because of the country's heavy reliance on this sector for both food security and employment. Changes in temperature, precipitation, and the increased frequency of extreme weather events have made agriculture more unpredictable and less productive.

زراعت اور غذائی تحفظ پر اثرات: پاکستان کے زراعتی شعبے پر گلوبل وارمنگ کے اثرات خاص طور پر پریشان کن ہیں کیونکہ ملک غذائی تحفظ اور روزگار دونوں کے لیے اس شعبے پر بہت زیادہ انحصار کرتا ہے۔ درجہ حرارت، بارشوں میں تبدیلی اور شدید موسمی واقعات کی بڑھتی ہوئی تعدد نے زراعت کو مزید غیر یقینی اور کم پیداواری بنا دیا ہے۔

30. Coastal Erosion and Sea-Level Rise- Global warming's impact on Pakistan is not limited to inland areas; it also significantly affects the country's coastal regions. Rising sea levels and coastal erosion, driven by global



temperature increases, are major threats to the coastline of Sindh and Balochistan. These changes threaten to displace coastal communities, damage infrastructure, and inundate agricultural lands.

ساحلی کٹاؤ اور سطح سمندر میں اضافہ: پاکستان پر گلوبل وارمنگ کے اثرات صرف اندرونی علاقوں تک محدود نہیں ہیں، یہ ملک کے ساحلی علاقوں کو بھی نمایاں طور پر متاثر کرتے ہیں۔ عالمی درجہ حرارت میں اضافے کی وجہ سے سطح سمندر کا بڑھنا اور ساحلی کٹاؤ سندھ اور بلوچستان کی ساحلی پٹی کے لیے بڑے خطرات ہیں۔ یہ تبدیلیاں ساحلی برادریوں کو بے گھر کرنے، بنیادی ڈھانچے کو نقصان پہنچانے اور زرعی زمینوں کو زیر آب لانے کا خطرہ پیدا کرتی ہیں۔

31. Water is fundamental to all form of life, as it constitutes about 60% of the human body and plays a crucial role in maintaining various bodily functions. Water covers roughly 70 percent of our planet. Almost everything we do involves the use of water, and yet, only 3% of the earth's water is fresh water; and only one third of the freshwater is readily available for use. This small fraction supports all life on land.

پانی زندگی کی تمام اقسام کے لیے بنیادی حیثیت رکھتا ہے، کیونکہ یہ انسانی جسم کا تقریباً 60 فیصد حصہ بناتا ہے اور جسمانی افعال کو برقرار رکھنے میں اہم کردار ادا کرتا ہے۔ پانی ہمارے سیارے کے تقریباً 70 فیصد رقبے پر محیط ہے۔ ہم جو کچھ بھی کرتے ہیں اس میں تقریباً ہر چیز میں پانی کا استعمال شامل ہے، اور پھر بھی، زمین کا صرف 3 فیصد پانی میٹھا پانی ہے؛ اور ٹیٹھ پانی کا صرف ایک تہائی حصہ استعمال کے لیے آسانی سے دستیاب ہے۔ یہ چھوٹا سا حصہ زمین پر موجود تمام زندگی کو سہارا دیتا ہے۔

32. We are using water at a rate faster than it precipitates to the ground. We mistreat the small fraction of water that we have. Not only are humans beings at risk, but also the whole ecosystem is suffering. Human patterns are drastically affecting the rate of climate change. Clean water, specifically, is vital for drinking, cooking, sanitation, and hygiene. Access to clean water is a cornerstone of public health.

ہم پانی کو زمین پر بارش برسنے کی رفتار سے زیادہ تیزی سے استعمال کر رہے ہیں۔ ہمارے پاس پانی کا جو چھوٹا حصہ ہے ہم اس کا غلط استعمال کرتے ہیں۔ نہ صرف انسان خطرے میں ہیں بلکہ پورا ماحولیاتی نظام بھی متاثر ہو رہا ہے۔ انسانی طور طریقے موسمیاتی تبدیلی کی شرح کو بہت زیادہ متاثر کر رہے ہیں۔ صاف پانی، خاص طور پر، پینے، کھانا پکانے، صفائی ستھرائی اور حفظانِ صحت کے لیے ضروری ہے۔ صاف پانی تک رسائی صحت عامہ کا سنگ بنیاد ہے۔

33. One of the most direct impacts of clean water is on human health. Contaminated water can harbor harmful bacteria, viruses, parasites, and chemical that can cause waterborne diseases such as cholera, typhoid, dysentery, and hepatitis. These diseases can have severe consequences, particularly for vulnerable population such as children, pregnant women, and the elderly people.

صاف پانی کے سب سے براہ راست اثرات میں سے ایک انسانی صحت پر ہے۔ آلودہ پانی نقصان دہ بیکٹیریا، وائرس، طفیلیے (parasites) اور کیمیکلز کی آماجگاہ بن سکتا ہے جو ہیضہ، ٹائیفائیڈ، ہیپٹائٹس اور دیگر بیماریوں کی وجہ سے پیدا ہونے والی بیماریوں کا سبب بن سکتے ہیں۔ یہ بیماریاں سنگین نتائج کا باعث بن سکتی ہیں، خاص طور پر کمزور آبادی جیسے بچوں، حاملہ خواتین اور بزرگوں کے لیے۔

34. According to the World Health Organization (WHO), around 829,000 people die each year from diarrhea caused by contaminated drinking water, sanitation, and hand hygiene. In addition to drinking, clear water is essential for human survival, as it is necessary for drinking, cooking, and personal hygiene. However, around 2.2 billion people worldwide do not have access to safely managed drinking water services.

ورلڈ ہیلتھ آرگنائزیشن (WHO) کے مطابق، ہر سال تقریباً 829,000 افراد آلودہ پینے کے پانی، صفائی ستھرائی اور ہاتھ کی حفظانِ صحت کی کمی کی وجہ سے ہونے والے اسہال سے مر جاتے ہیں۔ پینے کے علاوہ، صاف پانی انسانی بقا کے لیے ضروری ہے، کیونکہ یہ پینے، کھانا پکانے اور ذاتی حفظانِ صحت کے لیے درکار ہے۔ تاہم، دنیا بھر میں تقریباً 2.2 ارب لوگوں کو محفوظ طریقے سے منظم پینے کے پانی کی خدمات تک رسائی حاصل نہیں ہے۔

35. The availability of clean water also has significant environmental and economic implications. Clear water is crucial for maintaining ecosystem. Rivers, lakes, and wetlands depend on clean water to support diverse wildlife and plant species. Pollution from industrial activities, agricultural runoff, and improper waste disposal can degrade and harm aquatic life, and disrupt delicate ecosystem, leading to declines in fish populations.

صاف پانی کی دستیابی کے اہم ماحولیاتی اور اقتصادی اثرات بھی ہیں۔ صاف پانی ماحولیاتی نظام کو برقرار رکھنے کے لیے بہت اہم ہے۔ دریا، جھیلیں اور آبی زمینیں مختلف جنگلی حیات اور پودوں کی اقسام کو سہارا دینے کے لیے صاف پانی پر منحصر ہیں۔ صنعتی سرگرمیوں، زرعی بہاؤ اور فضلہ کو غلط طریقے سے ٹھکانے لگانے سے آلودگی آبی حیات کو نقصان پہنچا سکتی ہے اور نازک ماحولیاتی نظام میں خلل ڈال سکتی ہے، جس سے مچھلیوں کی آبادی میں کمی واقع ہو سکتی ہے۔

36. Without access to clean water, farmers may struggle to grow crops and raise livestock, leading to food shortage and economic hardships. This can lead to food shortages and increased prices, affecting both local and global markets. Furthermore, the economic burden of treating waterborne diseases and managing water pollution can be substantial for governments and communities.



صاف پانی تک رسائی کے بغیر، کسانوں کو فصلیں اگانے اور مویشی پالنے میں مشکلات کا سامنا کرنا پڑ سکتا ہے، جس سے خوراک کی کمی اور اقتصادی مشکلات پیدا ہو سکتی ہیں۔ یہ خوراک کی قلت اور قیمتوں میں اضافے کا باعث بن سکتا ہے، جس سے مقامی اور عالمی دونوں مارکیٹیں متاثر ہو سکتی ہیں۔ مزید برآں، پانی سے پیدا ہونے والی بیماریوں کے علاج اور آبی آلودگی پر قابو پانے کا معاشی بوجھ حکومتوں اور برادریوں کے لیے کافی زیادہ ہو سکتا ہے۔

37. They relate the Shahpesh, the Persian, commanded the building of a place, and Khipil was his builder. The work lingered from the first year of the reign of Shahpesh even to his fourth. On day Shahpesh went to the riverside where it stood, to inspect it. Khipil was sitting on a marble slab among the stones and blocks; round him stretched lazily the masons and stonecutters.

بیان کیا جاتا ہے کہ شاہ پیش، جو ایک فارسی تھا، نے ایک محل کی تعمیر کا حکم دیا، اور کھیل (Khipil) اس کا معمار تھا۔ کام شاہ پیش کے دور حکومت کے پہلے سال سے چوتھے سال تک لٹکا رہا۔ ایک دن شاہ پیش دریا کے کنارے گیا جہاں وہ محل واقع تھا، تاکہ اس کا معائنہ کرے۔ کھیل پتھروں اور بلاکس کے درمیان سنگ مرمر کی سل پر بیٹھا تھا؛ اس کے گرد معمار اور سنگ تراش سستی سے پھیلے ہوئے تھے۔

38. They were like pleased flocks whom the shepherd hath led to a pasture with brooks, there to feed indolently; he, the shepherd, in the midst. Now, the king said to him, "O Khipil, show me my palace where it standeth, for i desire to gratify my sight with its fairness," Khipil abased himself before Shahpesh, and answered, " Tis ever here, O king of the age."

وہ ان خوش باش ریوڑوں کی طرح تھے جنہیں چرواہا ندیوں والی چراگاہ میں لے گیا ہو، تاکہ وہاں سستی سے چر سکیں؛ اور وہ (کھیل)، چرواہا، ان کے درمیان تھا۔ اب بادشاہ نے اس سے کہا، "اے کھیل، مجھے میرا محل دکھاؤ جہاں وہ کھڑا ہے، کیونکہ میں اس کی خوبصورتی سے اپنی آنکھوں کو ٹھنڈا کرنا چاہتا ہوں۔" کھیل نے شاہ پیش کے سامنے خود کو جھکایا، اور جواب دیا، "یہ ہمیشہ یہیں ہے، اے زمانے کے بادشاہ۔"

39. Then said he, "O Khipil, my builder, there was once a farm servant that, having neglected in the seedtime to sow, took to singing the richness of his soil when it was harvest, in proof of which he displayed the abundance of weeds that coloured the land everywhere. Discover to me now the completeness of my halls and apartments, I pray thee, O Khipil!"

پھر اس نے کہا، "اے کھیل، میرے معمار، ایک دفعہ ایک کسان کا نوکر تھا جس نے بیج بونے کے وقت غفلت برتی، اور فصل کی کٹائی کے وقت اپنی زمین کی زرخیزی کے گیت گانے لگا، اور ثبوت کے طور پر جڑی بوٹیوں کی کثرت دکھائی جس نے ہر جگہ زمین کو رنگین کر رکھا تھا۔ اب مجھ پر میرے مالوں اور کمروں کی تکمیل ظاہر کرو، میں تم سے درخواست کرتا ہوں، اے کھیل!"

40. He conducted Shahpesh among the unfinished saloons and imperfect courts and roofless rooms, and by half erected obelisks, and columns pierced and chipped, of the palace of his building. And he was bewildered at the words spoken by Shahpesh; but now the king exalted him, and admired the perfection of his craft, the greatness of his labour, the speediness of his construction.

وہ شاہ پیش کو نامکمل دیوان خانوں، ادھورے صحنوں اور بغیر چھت کے کمروں، اور آدھے تعمیر شدہ ستونوں، اور ٹوٹی پھوٹی دیواروں کے درمیان لے گیا جو اس کے تعمیر کردہ محل کا حصہ تھیں۔ اور وہ شاہ پیش کے کہنے لگے الفاظ پر حیران تھا؛ لیکن اب بادشاہ نے اس کی تعریف کی، اور اس کے فن کے کمال، اس کی محنت کی عظمت، اور اس کی تعمیر کی رفتار کو سراہا۔

41. Presently they went winding balusters to a marble terrace, and the King said, "Such is thy devotion and constancy in toil, Khipil, that thou shalt walk before me here." He then commanded Khipil to precede him, and Khipil was heightened with the honour. When Khipil had paraded a short space he stopped quickly, and said to Shahpesh, "Here is, as it chanceth, a gap, O King!"

جلدی وہ بل کھائی ریٹنگ سے گزرتے ہوئے سنگ مرمر کے ایک چبوترے پر پہنچے، اور بادشاہ نے کہا، "محنت میں تمہاری لگن اور استقامت ایسی ہے، کھیل، کہ تم یہاں میرے آگے چلو گے۔" پھر اس نے کھیل کو اپنے آگے چلنے کا حکم دیا، اور کھیل اس عزت افزائی سے خوش ہوا۔ جب کھیل کچھ فاصلہ طے کر چکا تو وہ تیزی سے رک گیا، اور شاہ پیش سے کہا، "اے بادشاہ! اتفاق سے یہاں ایک خلا (گڑھا) ہے!"

42. Then said Shahpesh, "O Khipil, i see no distinction between one part and another; excellent are all parts in beauty and proportion, and there can be no part incomplete in this place that occupieth the builder four years in its building: so advance, do my bidding." Khipil yet hesitated, for the gap was of many strides, and at the bottom of the gap was a deep water.

تب شاہ پیش نے کہا، "اے کھیل، مجھے ایک حصے اور دوسرے حصے میں کوئی فرق نظر نہیں آتا؛ خوبصورتی اور تناسب میں تمام حصے بہترین ہیں، اور اس جگہ کوئی حصہ نامکمل نہیں ہو سکتا جس کی تعمیر میں معمار نے چار سال لگائے ہوں؛ لہذا آگے بڑھو، میرے حکم کی تعمیل کرو۔" کھیل پھر بھی ہچکچایا، کیونکہ خلا کئی قدموں پر محیط تھا، اور خلا کے نیچے گہرا پانی تھا۔

43. But Shahpesh ordered his guard to point their arrows in the direction of Khipil, and Khipil stepped forward hurriedly, and fell in the gap, and was swallowed by the water below. When he rose the second time, succour



reached him, and he was drawn to land trembling, his teeth chattering. And Shahpesh praised him, and said, "This is an apt contrivance of a bath, Khipil O my builder!"

لیکن شاہ پیش نے اپنے محافظوں کو حکم دیا کہ وہ اپنے تیروں کا رخ کھیل کی طرف کریں، اور کھیل نے گھبرا کر آگے قدم بڑھایا، اور خلا میں گر گیا، اور نیچے پانی نے اسے نگل لیا۔ جب وہ دوسری بار اوپر ابھرا، تو اسے مدد مل گئی، اور اسے کانپتے ہوئے، دانت کڑکڑاتے ہوئے زمین پر کھینچ لیا گیا۔ اور شاہ پیش نے اس کی تعریف کی، اور کہا، "یہ غسل کا ایک مناسب انتظام ہے، اے کھیل میرے معمار!"

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