

Words and Expressions

abide	– remain; stay or live	رہنا
brutality	– cruelty; ruthlessness; callousness	ظلم۔ بے رحمی۔ بربریت
calamity	– disaster; misfortune; catastrophe	مصیبت۔ آفت
cling	– stick; hold tightly; clutch; grasp	زور سے پکڑ لینا
comprehend	– understand	سمجھنا
consent	– approval; assent; sanction; permission	مرضی۔ اجازت۔ منظوری
culinary	– cooking; relating to food	کھانے پکانے سے متعلق
cure	– treatment; medicine; remedy	علاج کرنا
decree	– judgment; verdict	فیصلہ۔ فتویٰ
endue	– endow; provide with a quality or trait	عطا کرنا۔ دینا
executioner	– official who puts a condemned person to death	جلاد
fowl	– chicken; bird related to chicken	مرغی یا اس طرح کا کوئی اور پرندہ
genius	– extraordinary intellectual or creative power; talent	غیر معمولی ذہنی یا تخلیقی صلاحیت
inconvenient	– troublesome; bothersome	تکلیف۔ زحمت
last	– continue; exist; remain	جاری رہنا۔ باقی رہنا
pacify	– soothe; placate; calm; appease	پر سکون کرنا۔ تسلی دینا
parable	– moral or religious story	اخلاقی یا مذہبی کہانی
perpetually	– eternally; forever; always; permanently	مستقل طور پر
ruin	– destroy; devastate; wreck	تباہ کرنا
seek	– try to find; ask for	تلاش کرنا۔ جستجو کرنا
slaughter	– slay; murder; kill	ذبح کرنا۔ قتل کرنا
slay	– kill; murder; slaughter	قتل کرنا
spit	– thin rod for roasting something	سیخ
stern	– rear or back of the boat	کشتی کا پیچھا حصہ
summon	– send for; call	بلانا۔ طلب کرنا
trash	– rubbish; junk	کوڑا۔ بے کار چیز
trifling	– trivial; unimportant; small; petty; minor	ادنیٰ۔ حقیر۔ معمولی
tyrant	– oppressor; dictator; despot	جابر حکمران۔ آمر

- vanish** – disappear; cease to exist
- versatile** – multitalented; many-sided; multifaceted
- version** – form; adaptation; translation

غائب ہو جانا۔ ختم ہو جانا

ہمہ گیر۔ پہلو دار

کسی کتاب کی کوئی خاص اشاعت یا ترجمہ

Multiple Choice Questions

I. Choose the correct synonym.

- He speaks to all nations, and is **perpetually** modern.
A) often B) rarely
C) faithfully D) eternally
- The English scholars used Sadi's translated **parable** in their divine books.
A) moral story B) anecdote
C) fiction D) novelette
- English scholars used Sadi's translated parable in their **divine** books.
A) holy B) literary
C) culinary D) historical
- Edwin Arnold has **aptly** described the Gulistan in culinary terms.
A) trustworthily B) wrongly
C) incredibly D) appropriately
- Edwin Arnold has aptly described the Gulistan in **culinary** terms.
A) cooking B) literary
C) incredible D) common
- Edwin Arnold has described the Gulistan as "an **intellectual** pilaf".
A) appetizing B) reasonable
C) imaginative D) scholarly
- Edwin Arnold has described the Gulistan as "a kebab of a **versatile** genius".
A) multifaceted B) unilateral
C) conventional D) uninspiring
- The slave had never experienced any **calamity**.
(Board 2010,15)
A) disaster B) great fortune
C) voyage D) smooth sailing
- The boat started **tossing**.
A) running B) steering
C) sinking D) shaking
- It was very **inconvenient** for the passengers.
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A) impossible B) troublesome
C) encouraging D) inexperienced
- He was **trembling** with fear.
A) moaning B) shaking
C) murmuring D) pacifying
- The others tried to **pacify** him with kindness.
A) agitate B) appease
C) rebuke D) provoke
- When the uneasiness **lasted** longer the king also became displeased.
A) bothered B) receded
C) continued D) concluded
- May I **quieten** him?
A) silence B) excite
C) please D) embarrass
- He **clung to** the stern with his both hands.
A) stuck to B) chased
C) looked for D) moved toward
- He **clung to the stern** with his both hands.
A) back of boat B) front of boat
C) oars D) sails 11608016
- The king could not **comprehend** the wisdom in the action taken by the sergeant.
A) communicate B) understand
C) explain D) suppress
- A man does not realize the **worth** of safety from the misfortune until he has tasted it.
A) value B) timeliness
C) violence D) strategy
- A man does not realize the worth of safety from the **misfortune** until he has tasted it.
A) excitement B) oppression
C) mishap D) poverty
- Pay for the salt lest it should become a **custom** and the village be ruined.
A) tradition B) law
C) inconvenience D) exception

21. Pay for the salt lest it should become a custom and the village be **ruined**.
A) revived B) reached
C) cultivated D) destroyed
22. What harm could arise from such a **trifling** demand?
A) minor B) terrible
C) edible D) remarkable
23. The **foundation** of oppression was small in this world.
A) value B) offshoot
C) base D) reality
24. The foundation of **oppression** was small in this world.
A) cruelty B) calamity
C) fair play D) enmity
25. Whoever **enlarged** it so that it reached its present magnitude is at fault.
A) reduced B) expanded
C) introduced D) followed
26. Whoever enlarged it so that it reached its present **magnitude** is at fault.
A) size B) significance
C) worth D) quality
27. A **tyrant** does not remain in the world.
A) leader B) monarch
C) qazi D) oppressor
28. But the **curse** on him abides forever.
A) decree B) abuse
C) misfortune D) dependence
29. But the curse on him **abides** forever.
(Board 2007)
A) remains B) releases
C) vanishes D) realizes
30. A king fell seriously ill and all hopes of his recovery **vanished**.
A) disappeared B) popped up
C) concealed D) dwindled
31. At last, the physicians agreed that this disease could not be **cured**.
A) aggravated B) tolerated
C) discovered D) treated
32. This disease could not be cured except by means of bile of a person **endued** with certain qualities.
A) discovered B) deprived
C) searched D) endowed
33. The king **summoned** the father and mother of the boy.
A) sent for B) requested
C) persuaded D) compelled
34. The Qazi issued a **decree** to shed the blood of a person for the health of the king.
A) suggestion B) message
C) judgement D) allusion
35. The executioner was directed to **slaughter** the boy.
A) find B) persuade
C) slay D) interrogate
36. I see no other **refuge** besides God Almighty.
A) shelter B) reason
C) judgment D) plan
37. To whom shall I complain against your **brutality**?
A) decree B) bravery
C) cruelty D) insolence
38. A son looks to the **affection** of his parents.
A) anxiety B) cruelty
C) hatred D) love
39. The king felt **disturbed**.
A) upset B) comfortable
C) pacified D) distracted
40. The slave created **inconvenience** for others.
A) trouble B) relief
C) calm D) futility
41. The boy's parents agreed to shed his blood for the **trash** of this world.
A) rubbish B) honour
C) comfort D) pleasure
42. The king thinks he will recover his health only through **slaying** me.
A) straying B) slaughtering
C) blaming D) detaining

Answers

1. D	6. D	11. B	16. A	21. D	26. A	31. D	36. A	41. A
2. A	7. A	12. B	17. B	22. A	27. D	32. D	37. C	42. B
3. A	8. A	13. C	18. A	23. C	28. B	33. A	38. D	
4. D	9. D	14. A	19. C	24. A	29. A	34. C	39. A	
5. A	10. B	15. A	20. A	25. B	30. A	35. C	40. A	

II. Choose the correct answer.

1. The slave had never experienced any _____.
A) pleasure B) calamity
C) rule D) war
2. The boat started tossing means that the boat _____.
A) remained peaceful
B) started flying
C) started shaking
D) was drowned
3. The slave began to cry and tremble _____.
A) in joy of getting a reward
B) in fear of being drowned
C) by seeing others crying
D) by the punishment inflicted by the king.
4. The slave was thrown into water _____.
A) to catch a fish
B) to drink water
C) to experience the true danger of life
D) to swim
5. Who was Nushirvan?
A) a slave B) a sergeant
C) an accountant D) a King of Persia
6. The king was famous for his _____.
A) cruelty B) justice
C) injustice D) wickedness
7. "The foundation of oppression was small in the world" means _____.
A) The condition of being ruled unjustly was found in the world.
B) The foundation of the building was small.
C) The oppression was not deep rooted.
D) There was little cruelty in the world.
8. The king fell seriously ill and all hopes of his recovery _____.
A) enlightened
B) went out of existence
C) were expected
D) remained evident
9. For what purpose did the parents give consent to kill their son?
A) for reputation
B) for money
C) to get rid of the naughty boy
D) to escape from the duty of bringing up the boy
10. On hearing the words of the boy the king could not control his _____.
A) army B) people
C) rule D) tears
11. The boy saved his life by praying to _____.
A) Qazi B) King
C) parents D) God Almighty
12. Sheikh Sa'di was a great _____.
A) novelist B) story teller
C) mystic D) saint
13. "Sa'di speaks to all nations and is perpetually modern," said _____.
A) Edwin Arnold B) Emerson
C) English scholars D) A.R. Luther
14. Emerson thought of the Gulistan as _____.
A) a kebab of a versatile genius
B) food for thought
C) the most widely translated book
D) one of the bibles of the world
15. Emerson found in the Gulistan _____.
A) a universal parable
B) cultural alienation
C) the universality of moral law
D) food for thought
16. In what terms did Edwin Arnold describe Gulistan?
A) culinary B) monetary
C) military D) literary
17. The English scholars used Sa'di's translated parables in their _____.
A) anecdotes B) divine books
C) story books D) travelogues
18. The slave had never been at sea, and experienced any _____.
A) journey B) calamity
C) voyage D) oppression
19. The other passengers tried to pacify the slave _____.
A) by throwing him into water
B) by pulling him back to the boat
C) with wisdom and sagacity
D) with kindness and affection
20. Who pacified the slave?
A) other passengers B) a sergeant
C) the king D) two persons

21. Who suggested that the slave should be thrown in water?
 A) a scholar B) a lawyer
 C) a sergeant D) a saint
22. What could cure the king according to the physicians?
 A) an antiseptic B) a prayer
 C) bile D) a herb

Answers

1. B	4. C	7. C	10. D	13. B	16. A	19. D	22. C
2. C	5. D	8. B	11. D	14. D	17. B	20. B	
3. B	6. B	9. B	12. B	15. C	18. B	21. C	

Questions from the Textbook

Q.1 What was the advice given by Nushirvan to his people?

Ans. Nushirvan denounced oppression and injustice. He advised his soldiers and courtiers not to abuse authority and never to take advantage of their position to exploit the poor subjects, but rather make an effort to nip the evil in the bud.

Q.2. What was the remedy suggested by the physicians for the disease of the king?

Ans. The physicians suggested that the disease of the king could only be cured with the bile of a person endowed with certain qualities. Somebody had to die so the king could live.

Q.3. Why did the boy look to the sky and smile?

(Board 2017)

Ans. The boy looked to the sky and smiled out of sheer helplessness. His parents, the king, and the Qazi were all bent upon slaughtering him, and he had no shelter other than God Almighty.

Q.4. What should be the role of a Qazi?

(Board 2018)

Ans. A Qazi must ensure justice and impartiality. He must be above personal or political affiliations. He should not discriminate between a king and a slave and should dispense equal justice to all.

Q.5. Why did the king weep?

Ans. The king wept in sheer helplessness. All the worldly riches and resources had failed to bring him health. The boy's words touched him deeply and he was ashamed of being so cruel and selfish.

Q.6. How did the diseased king recover?

(Board 2015)

Ans. It was more of a spiritual than physical recovery. A good act had been reciprocated. He took pity on the boy and God Almighty took pity on him.

Additional Questions

Q.7. Why did the slave begin to cry and tremble? OR What were feelings of the slave during his journey in the boat?

(Board 2010,18)

Ans. The slave had never been at sea and never experienced any calamity. Therefore, when the boat was hit by a storm, he began to cry and tremble in fear of being drowned.

Q.8. Why did the sergeant order the slave to be thrown into water?

Ans. The sergeant ordered the slave to be thrown into the water so he could experience the true dangers of life and thus realize how safe he was in the boat.

Q.9. Why does the curse on a tyrant remain forever?

Ans. A tyrant adds to oppression in the world so the curse on him abides even after his death. The stories of his cruelty and injustice go down to posterity who condemn and curse him for his evil deeds.

Q.10. Why did the Qazi issue a decree to shed the blood of a boy?

(Board 2008, 2010)

Ans. The Qazi issued a decree to shed the blood of a boy because he wanted to please the king and get a reward from him. He became a tool of oppression in the hands of the king.

Q.11. What does Emerson think of the Gulistan?

Ans. Emerson thinks of the Gulistan as one of the bibles of the world. He finds in it the universality of moral law.

Q.12. What should be the role of a king?

Ans. A king should be a custodian of the basic rights of the people. He should be just and morally upright. He should be kind and generous. He should not allow anyone to abuse authority. Only his piety and justice can endear him to his people.

Q.13. What moral lesson do you get from the first tale in "The Gulistan of Sa'di"?

Ans. The first tale teaches us that knowledge of life is only possible through experience. A man cannot know the worth of safety from misfortune until he falls into some dangerous situation.

Q.14. What moral lesson do you get from the second tale in "The Gulistan of Sa'di"?

Ans. The second tale brings out the importance of justice in society. It says that justice and fair play should form the basis of administrative rule. Justice gives rise to all other virtues. A little slip by a king may destroy the whole fabric of society.

Q.15. What do you learn from the third tale in "The Gulistan of Sa'di"?

Ans. The third tale urges that a Qazi should be just in his judgement. He must be above personal or political affiliations. He should not try to please or give undue favours to anyone, not even to the rulers.

Punctuation Exercises

1) **Unsolved:**

no said the boy pay for the salt said the king lest it should become a custom and the village be ruined

Solved:

"No", said the boy. "Pay for the salt", said the king, "lest it should become a custom and the village be ruined."

2) **Unsolved:**

sheikh sadi was a great story teller he speaks to all nations and is perpetually modern said emerson he thought of the gulistan as one of the bibles of the world for he found in it the universality of moral law

Solved:

Sheikh Sa'di was a great story teller. He speaks to all nations, and is perpetually modern, said Emerson. He thought of the Gulistan as one of the bibles of the world, for he found in it the universality of moral law.

3) **Unsolved:**

(Board 2007)

in that boat there happened to be a sergeant who said with your permission may i quieten him

Solved:

In that boat there happened to be a sergeant, who said, "With your permission, may I quieten him."

4) **Unsolved:**

before he had experienced the danger of being drowned he knew not the safety of the boat a man does not realise the worth of safety from the misfortune until he has tasted it

Solved:

"Before he had experienced the danger of being drowned, he knew not the safety of the boat. A man does not realise the worth of safety from the misfortune until he has tasted it."

5) **Unsolved:**

it is related that while a deer was being roasted for Nushirvan a king of Persia famous for his justice no salt could be found a boy was sent to village to bring some salt

Solved:

It is related that while a deer was being roasted for Nushirvan, a king of Persia, famous for his justice, no salt could be found. A boy was sent to a village to bring some salt.

6) **Unsolved:**

whoever enlarged it so that it reached its present magnitude is at fault if the king eats one apple from the garden of a subject his slaves will pull down the whole tree

Solved:

"Whoever enlarged it, so that it reached its present magnitude, is at fault. If the king eats one apple from the garden of a subject, his slaves will pull down the whole tree."

7) **Unsolved:**

if they fail they are expected to bring the case before the qazi to seek justice but in the present case the parents have agreed to get my blood shed for the trash of this world.

Solved:

"If they fail, they are expected to bring the case before the Qazi to seek justice. But in the present case, the parents have agreed to get my blood shed for the trash of this world."

8) **Unsolved:**

it is better for me to die than to shed the blood of an innocent boy he kissed the head and eyes of the boy and presented him with a lot of wealth it is said that the king also recovered within a week

Solved:

"It is better for me to die than to shed the blood of an innocent boy." He kissed the head and eyes of the boy and presented him with a lot of wealth. It is said that the king also recovered within a week.