

The Scientific Peshawar's

ENGLISH FOR GRADE X AID-BOOK

In accordance with

KHYBER PAKHTUNKHWA TEXTBOOK BOARD PESHAWAR

This **SECTION** Comprises:

WORDS AND THEIR MEANINGS

ORAL & AURAL ACTIVITIES

PRE-READING

READING

ABOUT THE POETS

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INTRODUCTION

This revised edition of **English Textbook for Grade X** comprises material from the original book (2012-17) as well as new entries agreed upon by the English subject experts at the Textbook Board, Directorate of Curriculum & Teachers Education and private sector. The overall revision of the current edition was undertaken to align the textbook, amongst others, with the standards for textbooks in the Minimum National Standards for Quality Education in Pakistan. Therefore, the current edition has been revised with a view to make it more representative textbook of the National Curricula 2006; in content, organization, presentation, layout, assessment, cultural values and elimination of all forms of biases.

This revised version of the textbook comprises new essays, stories, poems, fresh layout and design. The exercises have been carefully designed under new headings and now include speaking and listening components designed to develop oral-aural skills. The exercises provide ample opportunity for practice and comprises drill as well as imaginative/creative tasks.

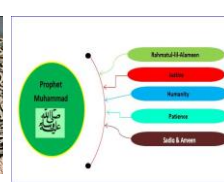
➔ The exercises are based on these headings.

1. **Context:** Wide variety of reading material includes factual accounts, stories, environment, fantasy, adventures, fables and poetry.
2. **Comprehension:** Relating directly to the context; to develop child's ability to read and comprehend.
3. **Grammar:** Including formal areas of language study, syntax, structure, punctuation and its usage. The language and grammatical structures are elementary; there is ample revision and repetition.
4. **Composing/Writing:** Developing functional and creative writing skills.
5. **Listening & Speaking:** Involving listening skills, proper pronunciation, structure, functional vocabulary, expression and debating skills.

The Editor

... رَبِّ اشْرَحْ لِي صَدْرِي . وَيَسِّرْ لِي أَمْرِي .
وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي . يَفْقَهُوا قَوْلِي

Lesson No.	Title of the Lesson	Theme/Central Idea
1.	<i>Simplicity and Humility of Hazrat Muhammad</i> صلی اللہ علیہ وسلم	Simplicity
2.	<i>The Champions (Adopted from Amigo Brother by Piri Thomas)</i>	Learning to live together in extended society; inter-culturally and at national level
3.	<i>Dream (By Langston Hughes)</i>	Ambition
4.	<i>Population Growth and its Impact on Environment</i>	Impact of population growth on environment, health and nutrition
5.	<i>The Great Masjid of Cordoba and Iqbal</i>	Places of historical/ cultural importance and of interest around the world
6.	<i>In Spite War (By Angela Morgan)</i>	Optimism/hope
7.	<i>The Aged Mother</i>	Respecting self and others
8.	<i>Women's Role in the Pakistan</i>	Understanding/ practicing gender equality
9.	<i>Equipment (By Edgar Guest)</i>	Self-belief/ Confidence/ Self-esteem
10.	<i>Water scarcity in Pakistan</i>	Effect of atmospheric pollution; noise pollution
11.	<i>Genetically Modified Organisms (GMOs)</i>	Technology in Everyday life
12.	<i>They Have Cut Down the Pines (By Mary Lisle)</i>	Appreciation and preservation of Nature
13.	<i>Hazrat Umar (رضی اللہ عنہما)</i>	Role Model
14.	<i>The Model Millionaire by Oscar Wilde (Adaptation)</i>	Generosity/ graduate/ compassion
15.	<i>Opportunity (By Walter Malone)</i>	Persistence /Steadfastness/ Fortitude



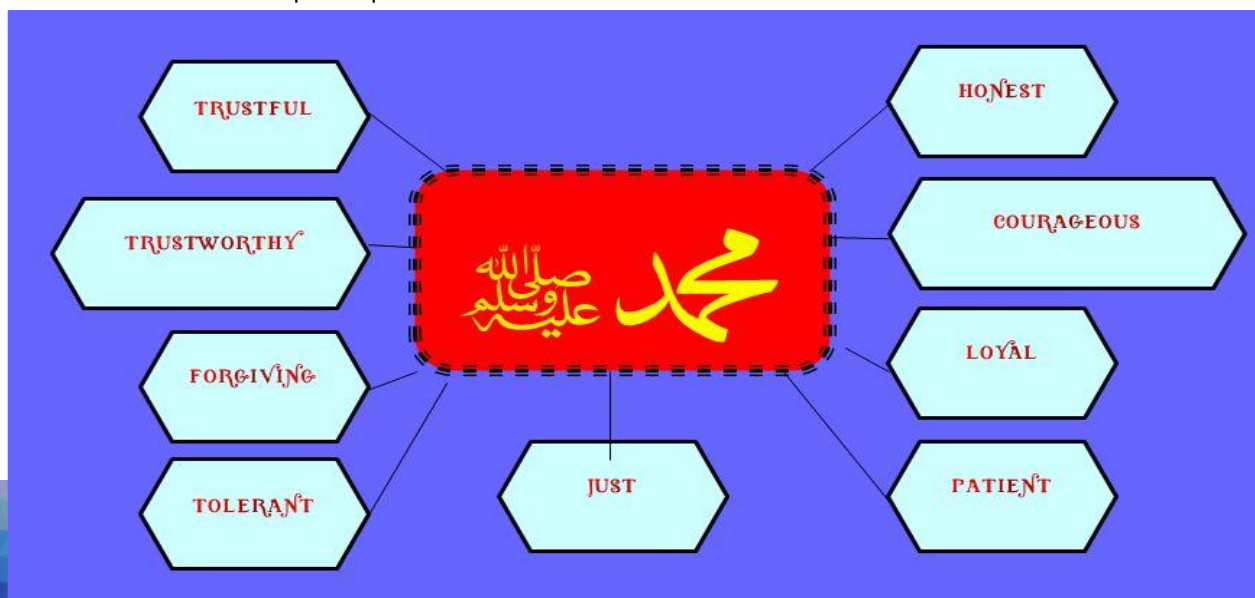
LESSON NUMBER 1

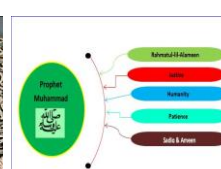
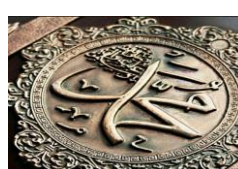
SIMPLICITY AND HUMILITY OF HAZRAT MUHAMMAD ﷺ

S .	W O R D	M E A N I N G
1	Ingrained	<i>In-built</i>
2	Affluent	<i>Rich</i>
3	Impoverished	<i>Needy</i>
4	Creed	<i>Faith</i>
5	Deification	<i>Adoration ,Praise</i>
6	Impeccable	<i>Faultless, Perfect</i>
7	Suffice	<i>Do, Serve, Suit, Avail</i>
8	Emulated	<i>Outdid, Followed, Imitated</i>
9	Comrades	<i>Friends, Companions, Chums</i>
10	Infancy	<i>Beginning, Start, Childhood</i>
11	Ostentation	<i>Display, Affectation, Pretension</i>
12	Haughtiness	<i>Arrogance, Conceit, Pride</i>
13	Squander	<i>Waste, Spend, Dissipate, Misuse</i>
14	Wet nurse	<i>A woman who breast feeds and cares for another's child; foster mother</i>

Pre-reading:

Look at the mind map and predict what the lesson is about.





Reading:

Humility and simplicity were ingrained traits of Hazrat Muhammad (ﷺ)'s personality. He (ﷺ) never made people feel small, unwanted or embarrassed. He (ﷺ) urged his followers to live decently and kindly. He (ﷺ) would sit wherever there was a place available in an assembly and never sought a prominent or elevated place. He (ﷺ) never wore anything that could distinguish him from his companions. He (ﷺ) would meet the affluent and the impoverished alike and never made distinction on the basis of caste, creed and colour. People who did not know him could not tell him apart from the rest of his comrades.

Abu Umamah bin Tha'labah (R.A) reported, "The Companions of The Rasool (ﷺ) of Allah mentioned the life of the world before him. He (ﷺ) said, "Do you not hear? Do you not hear? Simplicity (in life) is part of faith, simplicity is part of faith".¹

In life style, diet and manners, he was simple and humble. Sahl Ibn Sa'ad, (R.A) one of Muhammad (ﷺ) companions, said, "The Rasool (ﷺ) of Allah did not see bread made from fine flour from the time Allah sent him (as a Rasool) until he died".²

Similarly, Aa'isha (R.A) said, "The mattress of the Rasool (ﷺ), on which he slept, was made of leather stuffed with the fiber of date tree".³

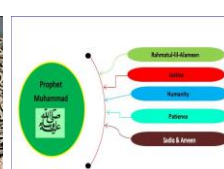
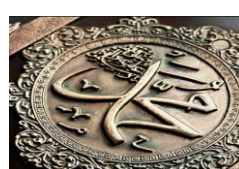
Amr Ibn Al-Hareth (R.A), one of Hazrat Muhammad's (ﷺ) companions, said that when the Rasool (ﷺ) died, he left neither money nor anything else except his white riding mule, his arms, and a piece of land which he left to charity.⁴

Hazrat Muhammad (ﷺ) lived this hard life till he died although the Muslim treasury was at his disposal, the greater part of the Arabian Peninsula was Muslim, and the Muslims were victorious after eighteen years of his mission.

Despite his responsibilities as a Nabi, a teacher, a statesman, and a judge, Hazrat Muhammad (ﷺ) used to milk his goat⁵, mend his clothes, repair his shoes⁶ and help with the household work⁷. He (ﷺ) used to visit ailing persons and exhorted all Muslims to do likewise⁸. He (ﷺ) also helped his companions in digging a trench by moving sand with them⁹. Whenever He (ﷺ) visited a person he would first greet him and then take permission to enter the house. He (ﷺ) advised the people to follow this etiquette and not to get annoyed if anyone declined to give permission, for it was quite likely the person concerned was busy otherwise and did not mean any disrespect.

Hazrat Muhammad (ﷺ) was always the first to greet another and would not withdraw his hand from a handshake till the other man withdrew his. If one wanted to say something in his ears, he would not turn away till one had finished.

Anas (R.A) one of Hazrat Muhammad's (ﷺ) companions said that there was no person whom they loved more than the Nabi Hazrat Muhammad (ﷺ), yet when he came to them, they did not stand up for him because he (ﷺ) hated their standing up for him. He (ﷺ) would himself, however, stand up when any dignitary came to him¹⁰. He (ﷺ) had stood up to receive the wet



nurse who had reared him in infancy and would spread his own sheet for her. His foster sister was given similar treatment¹¹.

Similarly, Hazrat Aa'isha (R.A) has narrated: "I have never encountered anyone that had emulated the Rasool (ﷺ) in manner, likeness and speech more than Fatima (R.A). when she came in to visit him (the Rasool) he got up to (welcome) her, took her by the hand, kissed her and made her sit where he was sitting; and when he (ﷺ) went in to visit her, she got up to (welcome) him, took him by the hand, kissed him, and made him sit where she was sitting"¹². He avoided sitting at a prominent place in a gathering, so much so that people coming in had difficulty in spotting him and had to ask who the Rasool (ﷺ) was. Once Hazrat Muhammad (ﷺ) was travelling with his companions and when it was time to have the food prepared, he asked them to slaughter a sheep. A man said, "I will slaughter it." Another one said, "I will skin it out." A third one said, "I will cook it". So the Rasool of Allah (ﷺ) said, "I will collect wood for fire." They said, "No, we will suffice you that work." "I know that you can do it for me, but I hate to be privileged. Allah hates to see a slave of His, privileged to others." So he went and collected fire-wood.¹³

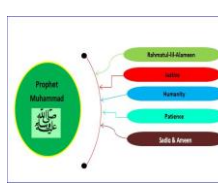
Our beloved Rasool Hazrat Muhammad (ﷺ) was endowed with impeccable qualities from which we can learn a lot to improve our lifestyle. Humbleness and simplicity were some of his qualities. By adopting the Sunnah of simplicity and humility, we can eradicate the social evils like ostentation, haughtiness, arrogance and pride. Regrettably we squander our hand-earned resources on over others. If we make simplicity and humility a part of our personality, our social behaviour will be considerate and genuine, our happiness will be unadulterated and we will not recoil our heads in pride but bow them in humility and affection.

Endnotes:

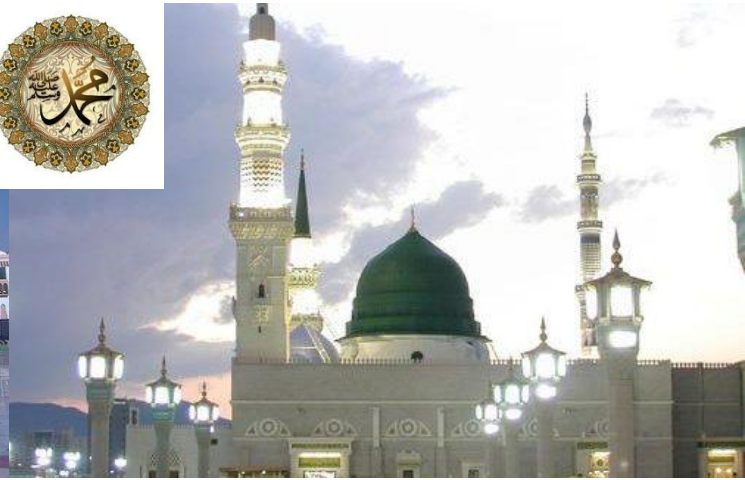
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| 1. | Abu Dawud, Book 1, Hadith 517 |
| 2. | Narrated in Saheeh Al-Bukhari, #5413, and Al-Tirmizi, #2364 |
| 3. | Narrated in Saheeh Muslim, #2082, and Saheeh Al-Bukhari, #6456 |
| 4. | Narrated in Saheeh Al-Bukhari, #2739, and Mosnad Ahmad, #17990. |
| 5. | Narrated in Mosnad Ahmad, #25662 |
| 6. | Narrated in Saheeh Al-Bukhari, #676, and Mosnad Ahmad, #25517 |
| 7. | Narrated in Saheeh Al-Bukhari, #676, and Mosnad Ahmad, #23706 |
| 8. | Narrated in Mowatta' Malek, #531. |
| 9. | Narrated in Saheeh Al-Bukhari, #3034, and Saheeh Muslim, #1803, and Mosnad Ahmad, #18017 |
| 10. | Narrated in Mosnad Ahmad, #12117, and Al-Tirmizi, #2754. |
| 11. | Abu Dawud Kitabul Atama. |
| 12. | (Sunan Abu Dawood; Ash'atul Lama'aat) |
| 13. | (Khulasa As- Siyar p.22) |

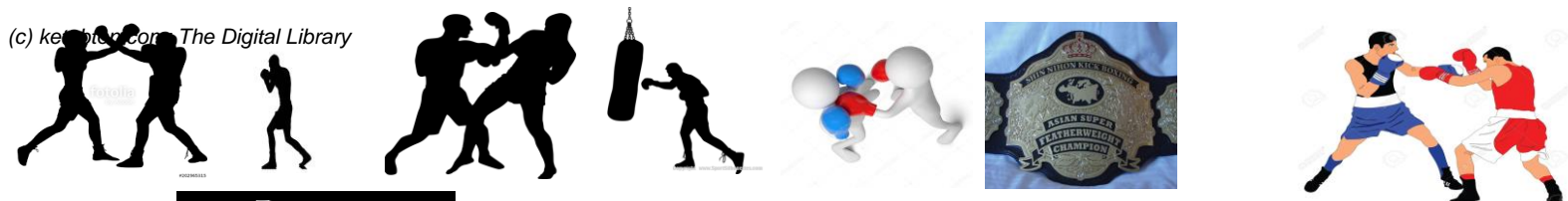
Exercise

1. What is meant by simplicity and humility?



2. Describe in a few sentences, the life style of Hazrat Muhammad (ﷺ) in the light of the text that you have read (with reference to the lesson “The Simplicity and Humility of Hazrat Muhammad (ﷺ)”).
3. How can simplicity and humility do away with the culture of extravagance and waste?
4. Read the last paragraph of the lesson, “The Simplicity and Humility of Hazrat Muhammad (ﷺ)” with comprehension and write down the main idea and supporting details of the paragraph.
5. How did Hazrat Muhammad (ﷺ) treat his foster sister?





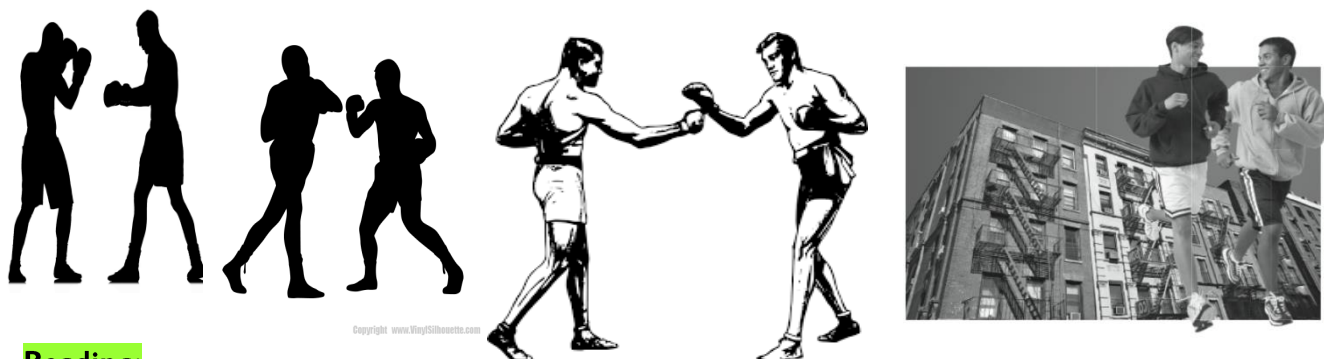
**LESSON
NUMBER 2**

THE CHAMPIONS (Adopted from Amigo Brother by Piri Thomas, with slight modifications to suit social and cultural sensitivities)

S	W O R D	M E A N I N G
1	Lanky	<i>Long-limbed, Gangly, Leggy, Awkward</i>
2	Sheedi	<i>An ethnic group inhabiting in Karachi. Members are descended from the Bantu peoples of the African Great Lakes region</i>
3	Husky	<i>Dry, Rough, Strong, Solid, Big, Bulky, Robust</i>
4	Bragging	<i>Arrogant, Big-headed, Overweening, Self-important, Boasting, Self-aggrandizement, Showing off, Hot air</i>
5	Gong	<i>Medal, Award</i>
6	Rumbled	<i>Roared, Grumbled, Thundered, Crashed, Echoed, Reverberated, Resounded</i>
7	Pounding	<i>Beating, Hammering, Hitting, Thrashing, Pasting</i>
8	Pried	<i>Forced, Wrenched, Interfered, Inquired</i>
9	Ducked	<i>Bent, Bowed, Stopped, Lowered, Avoided, Immersed</i>
10	Grunting	<i>Mumbling, Rumbling, Snorting, Groaning</i>
11	Barrage	<i>Storm, Bombardment, Dam, Onslaught, Outpouring</i>

Pre-reading:

Look at the picture and guess what the story is about.

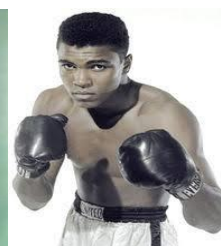
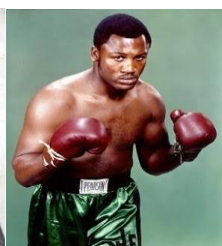
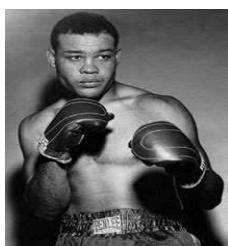


Reading:

Ahmad Ali and Gul Sher were classmates, studying in grade ten in a government school, situated in the impoverished neighbourhood of Lyari, Karachi. They were so together in friendship that they felt themselves to be brothers. They had known each other since childhood, growing up on the lower



Eastern side of Lyari River. Gul Sher was fair, lean, and lanky; his family had moved from Khyber Pakhtunkhwa to Karachi before his birth. Ahmad Ali was Sheedi, dark, short and husky; Gul Sher's hair was always falling over his eyes, while Ahmad Ali wore his black hair in a natural Afro style. Each youngster had a dream of someday becoming a lightweight boxing champion of the world. To achieve this cherished dream, they would strive hard day and night. Early morning sunrises would find them running along the River Lyari; and would attend the boxing club daily without any break. They had a collection of pictures of famous boxers like Joe Louis, Evander Holyfield, Rocky Marciano, Joe Frazier, Muhammad Ali and Mike Tyson; cut out from old newspapers and magazines. If asked a question about any given fighter, they would immediately zip out from their memory ranks, divisions, weights, records of fights, knockouts, technical knockouts, and draws or losses. Each had fought many fights and had won many medals. They were equally good boxers. The difference was in their boxing style. Gul's lean form and long reach made him the better boxer, while Ali's short and muscular frame made him the slugger. Whenever they had met in the ring for friendly fight, it had always been hot and heavy contest. Once they were fighting from two different poles for National Boxing Championship and the winner of the final was to represent the country in the World Lightweight Boxing Championship. After a series of elimination fights, they had been informed that they were to meet each other in the final that was scheduled to be held on the 14th of August, two weeks away. The boys continued to run together, but even when joking with each other, they both had sensed that a wall was rising between them. One morning less than a week before their bout, they met as usual for their daily workout. Running lightly along the river's edge, Gul glanced at Ali who kept his eyes purposely straight ahead, pausing from time to time to throw fists at an imaginary jaw. After a mile or so, Ali puffed and said, "Let's stop for a while, bro. I think we both got something to say to each other." Gul nodded. It was not natural to be acting as though unusual was happening when two star players and bosom friends were going to fight each other within a few short days. They rested their elbows on the railing separating them from the river. Ali broke the silence. "Man. I don't know how to come out with it." Gul helped. "It's about our fight, right?" "Yeah, right." "I've been thinking about it too, buddy. In fact, since we found out it was going to be me and you, I've been awake at nights, pulling punches on you, trying not to hurt you." "Same here. It is natural to think about the fight. I mean, we both are outstanding fighters, and we both want to win. But only one of us can win. There is no draw in elimination." Ali tapped Gul gently on the shoulder. "I don't mean to sound like I'm bragging, bro. But I want to win, fair and square." Gul nodded quietly. "Yeah. We both know that in the ring the better man wins. Friend or no friend, brother or no..."



Joe Louis,

Evander Holyfield,

Rocky Marciano

Joe Frazier,

Muhammad Ali

Mike Tyson



They shook hands and departed to confront each other in the ring. Walking the streets had not relaxed Ali; the more he thought about the fight the more perplexed he felt. Lost in thoughts he let himself quietly into his apartment and went straight to bed, falling into a restless and fitful sleep with sounds of the gong for Round One. When Gul reached at home, he made his way to the rooftop. In the quiet early dark, he peered below where the lights of the city blinked, and the sounds of cars mingled with the shout and the laughter of children in the street. He was passing some heavy time on his rooftop. How would the coming fight affect his relationship with Ali?

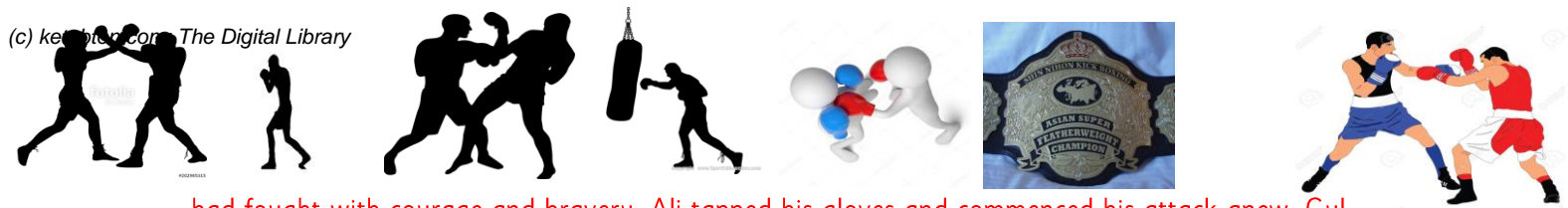
As the two climbed into the ring, the crowd exploded with a roar, Gul and Ali both bowed gracefully and then raised their arms in acknowledgement. Gul turned slowly and his eyes met Ali's. Suddenly Ali's left eye winked and Gul responded. Bong, bong, bong! The roar turned to stillness. "Ladies and Gentlemen", the announcer spoke slowly. "Now the moment we have all been waiting for- the main event between two fine young fighters. In this corner, weighing 131 pounds, Ahmad Ali. And in this corner, weighing 133 pounds, Gul Sher Khan. The winner will represent Pakistan in World Boxing Championship in the Lightweight Category. There will be no draw. May the best man win!"

"BONG! BONG! ROUND ONE. Ali and Gul turned and faced each other squarely in a fighting pose. Ali wasted no time. He came in fast, head low; half hunched toward his right shoulder, and lashed out with a straight left. He missed a right cross as Gul slipped the punch and countered with one-two-three lefts that snapped Ali's head back, sending a mild shock coursing through him. If Ali had any small doubt about their friendship affecting their fight, it was completely dispelled. Gul's left hand was like a piston pumping jabs one right after another with seeming ease. Ali bobbed and weaved and threw occasional punches with his right. He ducked a short right and missed left hook. Ali trapped him against the ropes just long enough to pour some punishing rights and lefts to Gul's hard midsection. Bong! Round one came to conclusion.

Both Lyarite brothers froze their punches well on its way, sending up a roar of approval for good sportsmanship. No sooner did the Round two begin than Ali was off his stool and rushed at Gul like a bull, sending a hard right to his head. Beads of water exploded from Gul's long hair. Lights suddenly exploded inside Ali's head as Gul slipped the blow and hit him with a piston like left on Ali's chin. Uproar and yelling broke out in the stadium when Gul's crushing blow momentarily unbalanced Ali's legs. Neither fighter was giving an inch. Suddenly, a short right punch struck Gul squarely on the chin. His long legs turned to jelly, and his arms failed out desperately. Ali grunting like a bull, threw wild punches from every direction. Gul felt dizzy, disoriented, bobbed and weaved, evading most of the blows.

Ali lashed back with a haymaker but at the same instant, his eye caught another left hook from Gul. Ali swung out, trying to clear the pain. In a fog, he heard the roaring of the crowd, who seemed to have gone insane. His head cleared to hear the bell sound at the end of the round.

Bong! Round three- the final round. Up to now it had been pretty much even. But everyone knew there could be no draw and that this round would decide the winner. This time, to Ali's surprise, it was Gul Sher who came out fast, charging across the ring. Ali braced himself but couldn't ward off the barrage of punches. Gul drove Ali hard against the ropes. The crowd got frenzied. So far the two

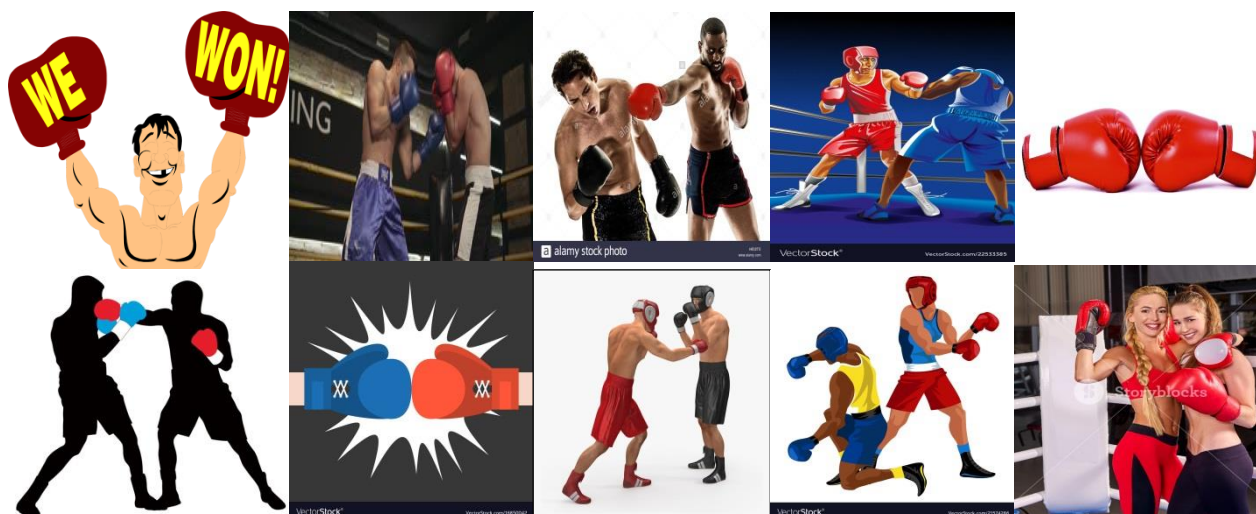


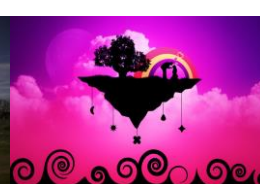
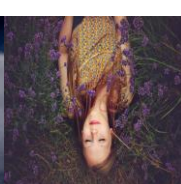
had fought with courage and bravery. Ali tapped his gloves and commenced his attack anew. Gul, throwing boxer's caution to the wind, jumped in to meet him. Both pounded away. Neither gave an inch, and neither fell to the canvas. Ali's left eye was tightly closed. Coral red blood poured from Gul's nose. They fought toe-to-toe. The sounds of their bows were loud in contrast to the silence of the crowd. The referee was stunned by their savagery. Bong! Bong! Bong! Bell sounded over and over again. Ali and Gul were past hearing. Their blows continued to pound on each other like hailstones. Finally the referee and the two trainers pried Ali and Gul apart. Cold water was poured over them to bring them back to their senses. They looked around and then rushed toward each other. A cry of alarm surged through stadium. Was this a fight to the death instead of a boxing match? The fear soon gave away to wave of cheering as the two Lyarite brothers embraced at the conclusion of the final round. No matter what the decision, they knew they would always be champions to each other.

Bong! Bong! Bong! "Ladies and Gentlemen. The winner and champion of the finale is..." The announcer turned to point to the winner and found himself alone. Arm in arm, the champions had already left the ring.

Exercise

1. What is the significance of the title "The Champions"?
2. What was the dream of Ahmad Ali and Gul Sher?
3. Why was the fight so important for both Ali and Gul Sher?
4. How did the two friend fight? Describe in your own words in five sentences.
5. Compare and contrast the character of Ali and Gul.
6. Is there any conflict in the story? If yes, describe it in detail.
7. What was the effect of the fight on the relationship of the two friends?
8. Keeping in view the relationship of the two friends, is it easier or harder for them to fight each other? Support our answer by giving references from the text.
9. Are you satisfied with the ending? Support your response with cogent arguments.





LESSON NUMBER 3

DREAMS

S	W O R D	M E A N I N G
1	Hold fast	<i>Cling, Grasp, Grip, Keep hold of, Clasp, Hang on</i>
2	Barren	<i>Infertile, Unproductive, Unfertile, Sterile, Unfruitful</i>
3	Field	<i>Arena, Turf, Ground, Pitch, Park, Meadow, Pasture, Countryside, Area, Domain, Sphere</i>
4	Frozen	<i>Ice-covered, Cold, Iced up, Unmoving, Stationary, Petrified, Disdainful, Unemotional, Fixed, Immobilized, Stopped</i>

Pre-reading:

What are dream?

What would your life be like if you had no dreams for your future?

Reading:

Hold fast to dreams

For if dreams die

Life is a broken-winged bird

That cannot fly.

Hold fast to dreams

For when dreams go

Life is a barren field

Frozen with snow.



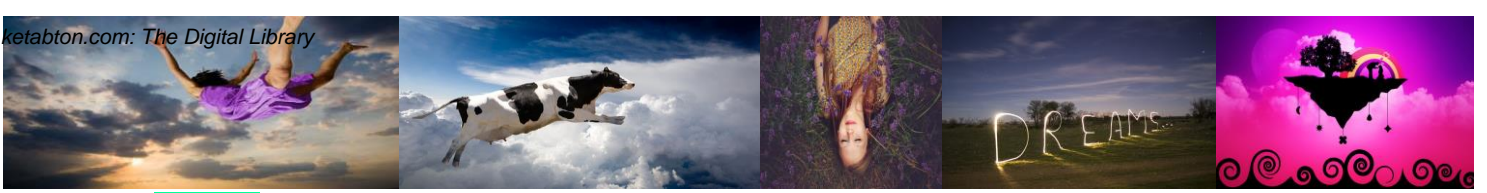
By Langston Hughes

About the poet



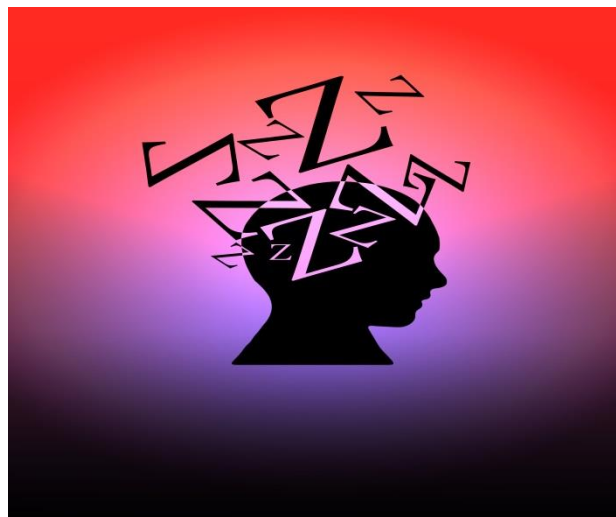
Langston Hughes (1902 – 1967) was born 1st February, 1902, in Joplin, Missouri; Hughes published his first book in 1926. He went on to write countless works of poetry, prose and plays, as well as popular column for the Chicago Defender. He died on 22nd May 1967.

A poet, novelist, fiction writer, and playwright, Langston Hughes is known for his insightful, colorful portrayals of black life in America from the twenties through the sixties and was important in shaping the artistic contributions of the Harlem Renaissance.



Exercise

1. What is the theme of the poem "Dream"?
2. How important do you think dreams are? Explain.
3. Identify an example of a word or phrase that is repeated in the poem and explain why the poet makes this repetition.
4. Identify an example of personification. Explain what is being personified and how?
5. Identify lines containing metaphors. What ideas are being conveyed by these metaphors?
6. List the alliterative words from the poem "Dream".
7. How is imagery used in this poem?
8. What is the mood of this poem? How does it make you feel?





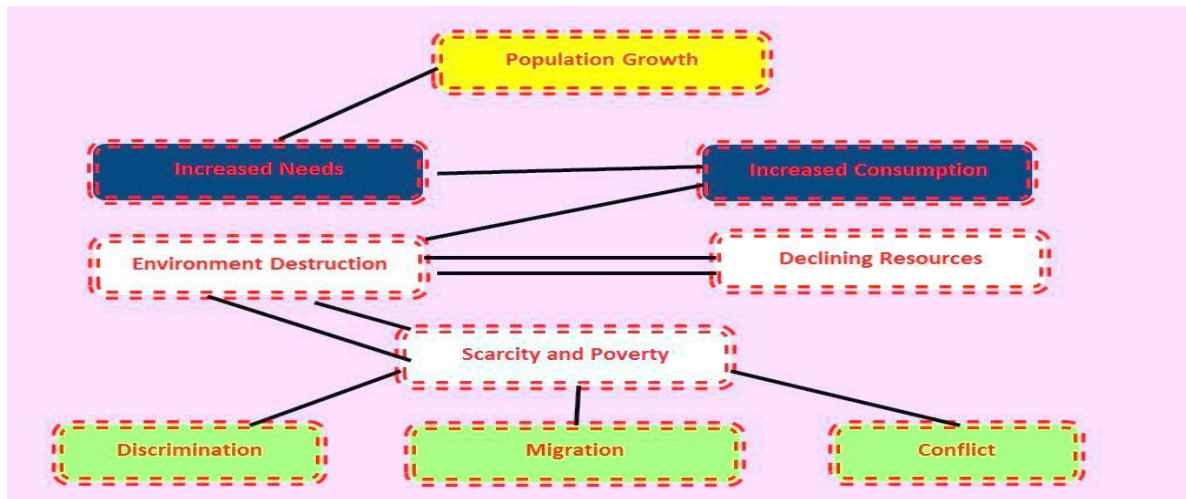
**LESSON
NUMBER 4**

POPULATION GROWTH AND ITS IMPACT ON ENVIRONMENT

S .	W O R D	M E A N I N G
1	Ranches	<i>Farms, Studs, Estates, Cattle farm, Sheep farm, Fish farm, Fruit farm</i>
2	Catastrophe	<i>Disaster, Calamity, Upheaval, Devastation, Ruin, Misfortune, Tragedy</i>
3	Anthropocene epoch	<i>Relating or denoting the current geological age, viewed as the period during which human activity has been dominant influence on climate and the environment</i>
4	Garbage-mound	<i>A large pile of waste food, paper, etc that you throw away</i>
5	Pasture	<i>Meadow, Fallow, Grassland, Fodder, Grazing land</i>
6	Habitat	<i>Home, Locale, Environment, Territory, Surroundings, Haunt</i>
7	Biodiversity	<i>The existence of a large number of different kinds of animals and plants which make a balanced environment</i>
8	Greenhouse gases	<i>Any of the gases that are thought to cause the problem of the gradual rise in temperature of the earth's atmosphere, caused by an increase of gases such as carbon dioxide in the air surrounding the earth, which trap the heat of the sun</i>
9	Clog	<i>Block, Choke, Obstruct, Congest, Jam</i>
10	Deforestation	<i>The act of cutting down or burning the trees in an area</i>
11	Arable	<i>connected with growing crops such as wheat</i>
12	Urbanization	<i>Development, Growth, Expansion, Sprawl, Spread, the process in which towns, streets, factories, etc. are built where there was once countryside</i>
13	Industrialization	<i>Development, Progress, Mechanization, Automation, Industrial development, Economic development, Social change, Mass production, the process of developing industries in a country or an area</i>

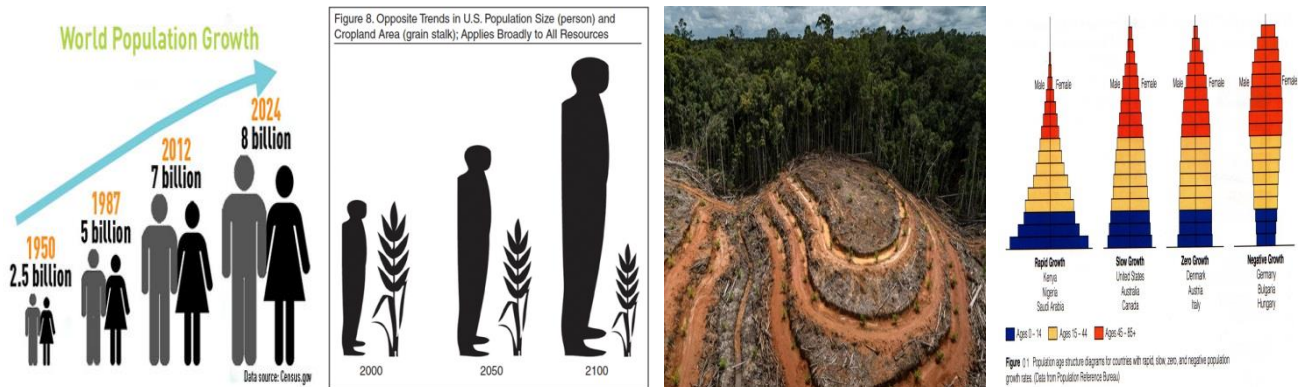
Pre-reading:

Look at the mind-map to predict the theme of the lesson.



Reading:

Population growth has direct impact on the environment. An increase in population means an increase in consuming more resources and producing vast quantity of waste materials. Presently seven (7) billion and six (6) million people live in this world. It is estimated that world's population will reach 9.2 billion by 2050. The impact of so many people on our environment will be consumption of resources like land, food, water, fossil fuel and production of waste materials like garbage, greenhouse gases and water and air pollutants. Experts in the field of population and environment worry that this unchecked population growth may result in environment catastrophe. A quick look at the realities on ground show that the health of our environment has deteriorated because of overpopulation. Increase in population has resulted in heightened demand for fuel, timber, food, clothes and shelter. Consequently more forests have been cleared for ranches, farms and urban use. More factories have been built to fulfill the growing demands of population. More people have moved to cities adding pressure on urban environment of cities. More unwanted materials are thrown away every day, adding to the crust of garbage-mound. The picture of growing population and environment limitations will become more vivid if we dwell on this problem in some detail.



The conversion of forested areas to non-forest land for use such as arable land, pasture and urban use is called deforestation. Deforestation can lead to several imbalances in environment and results in decrease in habitat and biodiversity. Urbanization, mining, fires, logging and agricultural activities are few of the causes of deforestation. Forests cover 30% of the earth's land. According to the United Nations Food and Agriculture Organization (FAO), an estimated 18 million acres (7.3 million



hectares) of forest are lost each year. Agriculture, urbanization, poverty, over-population and unequal land access are the main causes of man-made deforestation. If the current rate of deforestation continues, it will take less than 100 years to destroy all forests on the earth.

Urbanization is a process whereby populations move from rural to urban area, enabling cities and town to grow. It can be also termed as the progressive increase of the number of people living in towns and cities. Experts think that future world population growth will be in town and cities. Much of urban migration is driven by rural populations' desire for the advantages that urban areas offer. Urban advantages include greater opportunities to receive education, health care, and services such as entertainment. Urban people change the environment through their consumption of food, energy, water, and land. And in turn, the polluted urban environment affects the health and quality of life of the urban population.

Urbanization began during the industrial revolution in the 18th century, when agricultural societies became more industrialized and urban. As result, workers moved towards manufacturing hubs in cities to obtain jobs in factories as agricultural jobs became less common. Industrialization has had most severe impact on environment. Huge quantities of pollutants are being let out in the air, water, land by various industries. Industrialization produces a great amount of waste, both directly as a result of production of goods and indirectly through disposal of those goods once their purpose has been served.

Industrialization and urbanization is the major cause of waste production. As the world's population has grown and become more urban and affluent, waste production has risen many fold. Every year we dump a massive 2.12 billion tons of waste. By 2025 it will become double of its present production. Rubbish is being generated faster than other environmental pollutants, including greenhouse gases. Plastic clogs the world's ocean and rivers, causing flooding in developing word cities.

The impact of these factories is so enormous on the environment that scientists use the term "Anthropocene epoch" for our time, which mean the dominant influence of humans and their activities on the environment. As the world population continues to grow, more people will use more resources and create more waste. But how many people can earth support? In the view of scientists, the figure ranges from 500 million o t more than one trillion. This range is called 'the carrying capacity of earth'. Whether we have 500 or one trillion, we still have one planet which has limited resources.

To maintain the delicate balance between population growth and environment limitations, there is no single easy solution. All options must be part of the solution. First of all, we should educate people about their actions and their effects on the environment. Moreover, we need to reassess our consumption patterns. We need to reduce the amount of resources we consume: take shorter showers in bathing; say no to the use of plastics; buy less and recycle our waste. If millions around the world adopt this behaviour and manage the growth of population, we will have the opportunity to lead an enjoyable and full life and our future generations will find earth a place, worth living.



Sources

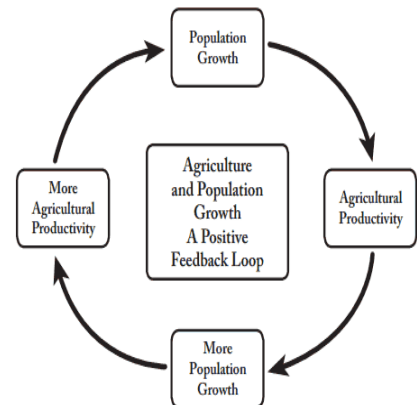
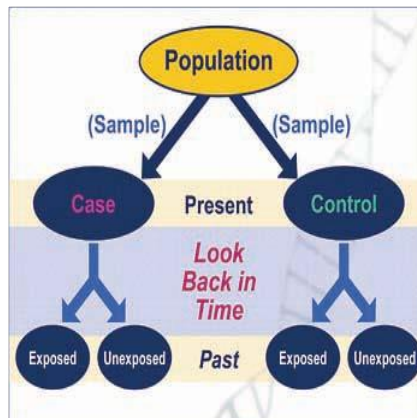
FAO report on forest Forestry FAO

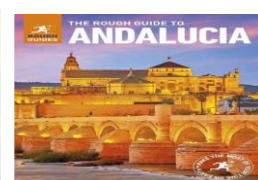
www.fao.org > forestry > publications

www.worldbank.org > news > 2013/10/30

Exercise

1. Why is there no singular and easy solution to the problem of population growth and its impact on environment?
2. How is the carrying capacity of earth affected?
3. Why does population growth directly affect the environment?
4. Analyze any passage of the text 'Population Growth and its Impact on Environment' and identify key idea and its supporting details.
5. Locate examples from the text 'Population Growth and its Impact on Environment' that support an opinion.
6. Keeping in view the population and the environment of your area, do you agree or not with the content of the lesson? Support your view with solid arguments.





LESSON NUMBER 5

THE GREAT MASJID OF CORDOBA AND IQBAL

S .	W O R D	M E A N I N G
1	Magnified	<i>Exaggerated, overstated, overblown, enlarged, expanded, amplified, increased, augmented, heightened, boosted, blowup</i>
2	Repeated Geometry	<i>(Of a pattern/geometrical shape) recurring uniformly over a surface</i>
3	Iberian Peninsula	<i>Located on the southwestern tip of the European continent the Iberian Peninsula, includes the countries of Andorra Portugal and Spain, and the British Crown colony of Gibraltar</i>
4	Tiered	<i>Having a series of rows or levels placed one above the other</i>
5	Tapered	<i>Narrowing, Pointed, Elongated, Conical ,Phased out, Tailed off, diminish or reduce in thickness towards one end</i>
6	Horseshoe arched	<i>The horseshoe arch, also called the Moorish arch and the Keyhole arch, is the representative arch of Islamic architecture</i>
7	Niche	<i>Place, Position, Function, Role, Forte, Hidey-hole, Alcove, a small space created by building part of a wall further back from the rest</i>
8	Gold tesserae	<i>Is an individual tile, usually formed in the shape of a cube, made of two glass pieces sandwiching the gold which gold produces a golden reflection emanating from in between the tesserae as well as their front, causing a far richer an more luminous than even plain gold leaf would create</i>
9	Dazzling	<i>Stunning, Amazing, Astounding, Incredible, Alluring, Glittering, Impressive, Awing, Bright, Glaring, Blazing, extremely impressive, beautiful, or skillful</i>
10	Calligraphic bonds	<i>The art of producing decorative handwriting or lettering bands with a pen or brush written in stripes</i>
11	Vegetal motifs	<i>A decorative image or design, especially a repeated forming a pattern relating to plants</i>
12	Ribs	<i>Beams, Struts, Spars, Spines, Spokes, a curved constituent piece supporting a vault or defining its form</i>
13	Mosaic	<i>Medley, Assortment, Variety, mosaic is a design which consists of small pieces of coloured glass, pottery, or stone set in concrete or plaster</i>
14	Radial pattern	<i>The pattern that you get when straight lines are drawn from the</i>



		<i>center of a circle to a number of points round the edge</i>
15	Rib vaulting	<i>A vault supported by or decorated with diagonal ribs</i>
16	Gothic	<i>Supernatural, Gloomy, a style of architecture, characterized by the use of the pointed arch and the ribbed vault</i>
17	Dilapidating	<i>Of a building or object) in a state of disrepair or ruin as a result of age or neglect</i>
18	Tidings	<i>Notifications, intelligences, words, information, lowdown, news</i>
19	Exalted	<i>High, Lofty, Glorious, Dignified, Illustrious, Noble, Grand, High-ranking, Promoted, Elevated, Boosted, Lauded, Acclaimed</i>
20	Perpetual	<i>Continuous, everlasting, uninterrupted, unending, constant, eternal</i>
21	Enkindle	<i>Arouse or inspire</i>
22	Nave	<i>The central part of a church building, intended to accommodate most of the congregation</i>

Pre-reading:

Look at the picture and guess what the lesson is about.



Reading:

Cordoba is a city of Andalusia in the south of Spain. Islam reached Spain when Tariq bin Ziyad conquered it in 711 AD. In those golden days of Islam, Cordoba became the intellectual and cultural centre of Europe. People from all over the Europe would come to Cordoba for learning of arts, science and philosophy. It was an era when the Iberian Peninsula was glittering with progress and advancement of Muslim civilization whereas the rest of the Europe had sunk in dark ages. It was this knowledge and enlightenment of Cordoba which gave birth to Renaissance, a movement for a revival of art and learning in Europe.

Masjid Cordoba is the living symbol of the past glory of Islam and dominance of Islamic civilization in Europe. The Masjid was founded by Abdul Rehman 1 in 784, who after the fall of the Umayyad Dynasty escaped to southern Spain. Once there, he established and consolidated his control over almost the whole of the Iberian Peninsula. In Cordoba, he attempted to recreate the glory and grandeur of Damascus, the capital of the Islamic state. He erected magnificent buildings, promoted



agriculture and imported fruit trees and olive plants from his former home. Even though the Masjid was founded in 784 AD by Abdul Rehman, but the expansion and enlargement of the Masjid was carried on by his successors. This magnificent Masjid, Jewel of Islamic architecture, was finally completed by Abu Amir Almansur in 976. The structure of the Masjid comprises of a large hypostyle prayer hall (hypostyle means filled with columns), a courtyard with a fountain in the middle, a covered pathway circling the courtyard and minaret which is not visible now because of it being encased in bell-tower.

Allama Iqbal paid visit to the Masjid-e-Qurtaba in 1933. This visit was not an ordinary visit of an average tourist interest in ancient monuments but a pilgrimage to an outstanding symbol of faith by a faithful believer and visionary poet. The sight of the Masjid transported him into the golden age of Islam which provided roots to the enlightenment of Europe. These strong feelings resulted in creation of one of his superb poems, the Masjid-e-Qurtaba.

اے حرم قرطبہ! عشق سے تیرا وجود
عشق سراپا دوام جس میں نہیں رفت و بود

*Ae Haram-E-Qurtuba! Ishq Se Tera Wujood
Ishq Sarapa Dawam, Jis Mein Nahin Raft-o-Bood*

**To Love (Ishq), you owe your being, O, Harem of Cordoba,
To Love(Ishq),, that is eternal; Never waning, never fading.**

The most consummate and accomplished structure of the Masjid is its prayer hall. The hall is erected 857 columns from which sprout an amazing two tiered symmetrical arches. These arches are made of stone and red bricks, giving strong chromatic effect to the interior of the prayer hall. The multiplicity of the column in the prayer hall so amazed Iqbal that he expressed his feelings in these words:

تیری بنا پائدار تیرے ستوں بے شمار
شام کے صحرا میں ہو جیسے ہجومِ نخل

*Teri Bina Paidar, Tere Sutoon Be-Shumar
Sham Ke Sehra Mein Ho Jaise Hujoom-E-Nakheel*

**Your foundations are lasting, Your columns countless,
Like the profusion of palms In the plains of Syria.**



The focal point in the prayer hall is the famous horseshoe arched Mehrab and the Qibla wall of the Mehrab. The arch and the Qibla wall of the Mehrab are decorated with the inscription of two lines of calligraphy in kofic style both on the top and either side of the arch. The mosaic of the two lines of calligraphy has blue background with gold letters, whereas the single line of calligraphy in kofic style.

The Mehrab is decorated with gold tesserae and repeated flowing design of plants; reflecting dark blue, reddish brown, yellow and golden rays of light that charms the visitors with its beauty. A dazzling dome hovers over the Mehrab. It is built crisscrossing ribs that create pointed arches, all lavishly covered with gold mosaic in a radial pattern. The addition of ribs to the vault of the dome has not only given strength to the dome but also provided a fascinating decorative technique in the form of a rose formed by interlacing ribs.

The Masjid of Cordoba is a superb example of the magnanimity of the Muslim civilization to create an architectural masterpiece on pre-existing regional traditions. It is an extraordinary combination of familiar and innovative, which can be recognized as "Islamic" even today.

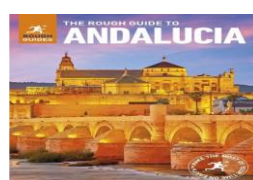
After the fall of the Muslim in Spain, the Masjid was converted into a cathedral in 1246 A.D. and a giant nave was built in the centre of the Masjid. Upon completion of the cathedral, King Charles the Fifth (V) visited the area for first time and remarked, "We have built what other might have built elsewhere; but we have destroyed something that was unique to the world."

Iqbal was so moved by the magnificence of the Masjid that he saw the traces of the Ishq (love) of those who built it. Ishq, according to Iqbal, is the burning desire to do one's utmost to achieve one's ideal of perfection and self-realization through the moral teachings of Islam. It was this uplifted passion that made Muslims of that era extended their dominance to far off lands. Iqbal expressed his tidings in these words.

ہے مگر اس نقش میں رنگِ سبابتِ دوام
جس کو کیا ہو کسی مردِ خدا نے تمام
مردِ خدا کا عمل عشق سے صاحبِ فیروغ
عشق ہے اصلِ حیات، موت ہے اس پر حرام

*Hai Magar Iss Naqsh Mein Rang-E-Sabaat-E-Dawam
Jis Ko Kiya Ho Kisi Mard-E-Khuda Ne Tamam*

*Mard-E-Khuda Ka Amal Ishq Se Sahib Firogh
Ishq Hai Asal-E-Hayat, Mout Hai Iss Par Haraam*



**Yet in this very scenario indelible is the stamp of permanence
On the deeds of the good and godly. Deeds of the godly radiate with Love,
The essence of life, which death is forbidden to touch.**

Or

**Yet there exists a hue of eternity in this imprint
The one that has been completed by some man of God
The action of the Man of God gets accelerated with Ishq
The essence of life is Ishq, death is forbidden for it.**

Iqbal attribute the beauty and grandeur of this magnificent Masjid to the intense of Ishq of Mard-e-Khuda which still emanates from the premises of this masjid.

تیرا جلال و جمال، مرد خدا کی دلیں
وہ بھی جلیل و جلیل، تو بھی جلیل و جلیل

*Tera Jalal-O-Jamal, Mard-E-Khuda Ki Daleel
Woh Bhi Jaleel-O-Jameel, Tu Bhi Jaleel-O-Jameel*

**Your beauty, your majesty, Personify the graces of the man of faith.
You are beautiful and majestic. He too is beautiful and majestic.**

Or

**Your grandeur and beauty manifest the man of God
He is too eminent and handsome; you too are eminent and handsome**

The Masjid of Cordoba is one of the finest works of art and fantastic display of Ishq which can be accomplished only when a person (Mard-e-Khuda) is at the exalted state of moral and spiritual character. We can achieve this again if we enkindle in ourselves this master passion, the Ishq, another name of perpetual and sincere struggle to achieve one's ideals.



Iqbal praying at the mosque of Cordoba.



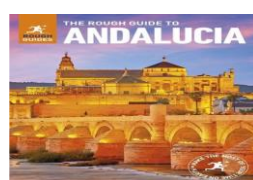
Iqbal in the Mehrab of the mosque of Cordoba.



Mehrab of the mosque, a work of Ishq



A view of a door to the mosque.



View of the cathedral-mosque from the side of the orchards



Columns in the prayer hall with two tiered arches



Dome over Mihrab



Original wood of the mosque on display

Source

Geoff Garvey, Mark Ellingham (2009). *The Rough Guide to Andalusia*. Penguin. P.474.

<https://www.dawn.com/news/1258712>

Note: Translations of Iqbal's verses are by the author.



Usman Hayat works in financial services. He is a former executive director at SECP and a former content director at CFA Institute (London office). He tweets @Usman_Hayat

Exercise

1. Where did Abdur Rehman I import fruit trees and other plants from? Why?
2. What can we achieve again if we enkindle in ourselves the master passion (Ishq)?
3. What is the view of Iqbal about the Masjid of Cordoba? Explain his view in your own words.
4. What, in your opinion, is the significance of the Masjid of Cordoba to present day Muslims? Explain.
5. Why did Iqbal greatly appreciate a faraway Masjid in Spain, when there were superb buildings of the Muslim era in Sub-Continent?



LESSON NUMBER 6

IN SPITE OF WAR

S .	W O R	M E A N I N G
1	Lilac	<i>Mauve, Blue, Lavender, Pale purple, a Eurasian shrub or small tree of the olive family, which has fragrant violet, pink, or white blossom and is a popular garden ornamental</i>
2	Urn	<i>Vase, pot, container, pitcher, jug, vessel</i>
3	Tripping	<i>Nimble, Stumbling, Falling, Slipping, Lose your footing, Hopping</i>
4	Murmureth	<i>A softly spoken or almost inaudible utterance</i>
5	Pansies	<i>A plant possessing a distinctive purple tint</i>
6	Altar	<i>Table, Bench, Slab, Stand, Platform, Dais, a table or flat-topped block used as the focus for a religious ritual, especially for making sacrifices or offerings</i>
7	Wrath	<i>Anger, rage, fury, ire, madness</i>
8	Ecstasy	<i>Trance, State, Frenzy, High, Joy, Happiness, Delight, Elation, Excitement, Seventh heaven, Pleasure, Thrill</i>
9	Romping	<i>Cavorting, Playing, (especially of a child or animal) play roughly and energetically</i>

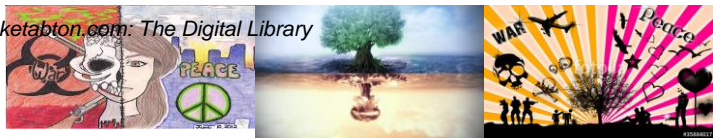
Pre-reading:

Look at the picture and predict the theme of the poem.



Reading:





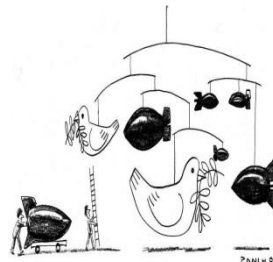
In spite of war, in spite of death,
 In spite of all man's sufferings,
 Something within me laughs and sings
 And I must praise with all my breath.
 In spite of war, in spite of hate
 Lilacs are blooming at my gate,
 Tulips are tripping down the path
 In spite of war, in spite of wrath.
 "Courage!" the morning-glory saith;
 "Rejoice!" the daisy murmureth,
 And just to live is so divine
 When pansies lift their eyes to mine.



The clouds are romping with the sea,
 And flashing waves call back to me
 That naught is real but what is fair,
 That everywhere and everywhere
 A glory liveth through despair.
 Though guns may roar and cannon boom,
 Roses are born and gardens bloom;
 My spirit still may light its flame
 At that same torch whence poppies came.
 Where morning's altar whitely burns
 Lilies may lift their silver urns
 In spite of war, in spite of shame.

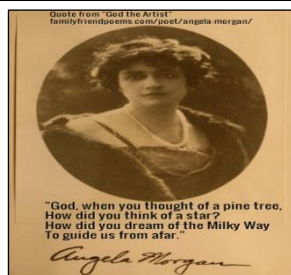


And in my ear a whispering breath,
 "Wake from the nightmare! Look and see
 That life is naught but ecstasy
 In spite of war, in spite of death!"

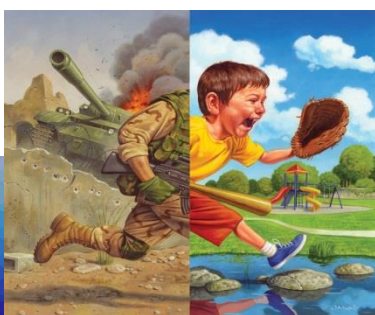


By Angela Morgan

About the poet



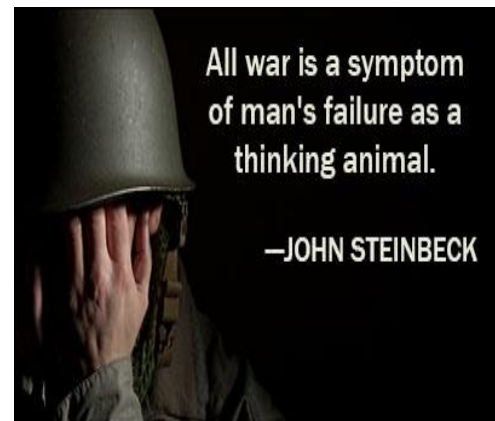
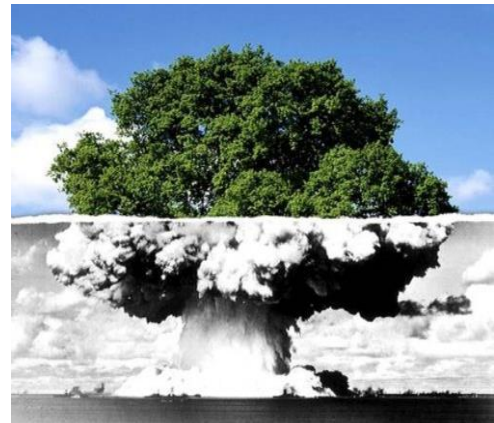
Angela Morgan was born in 1875 in Washington, D.C. her given name at birth was Nina Lillian, which she later changed to Angela. Her career as a writer started as a journalist of the Chicago and New York newspapers before World War I. Her most productive years were from 1914-1940. Morgan's pieces were published in major magazines. She also wrote fourteen books of poems, one novel, and a book of short stories. She passed away on 24th January, 1957 in New York.





Exercise

1. What are the things that thrive despite the ravages of war?
2. What are some of the different words and images used in the poem that convey the emotional loss?
3. In the poem "In Spite of War", there are several examples of personification. Identify two examples of personification: explain what is being personified and how in each example.
4. Make a list of the words that tell you about the tone of the poem 'In Spite of war' and explain how those words tell us what the tone is. Use examples from the poem to back up your reasoning.
5. What is theme of the poem 'In Spite of War'?



**MATSUO
BASHO**



**LESSON
NUMBER 7**

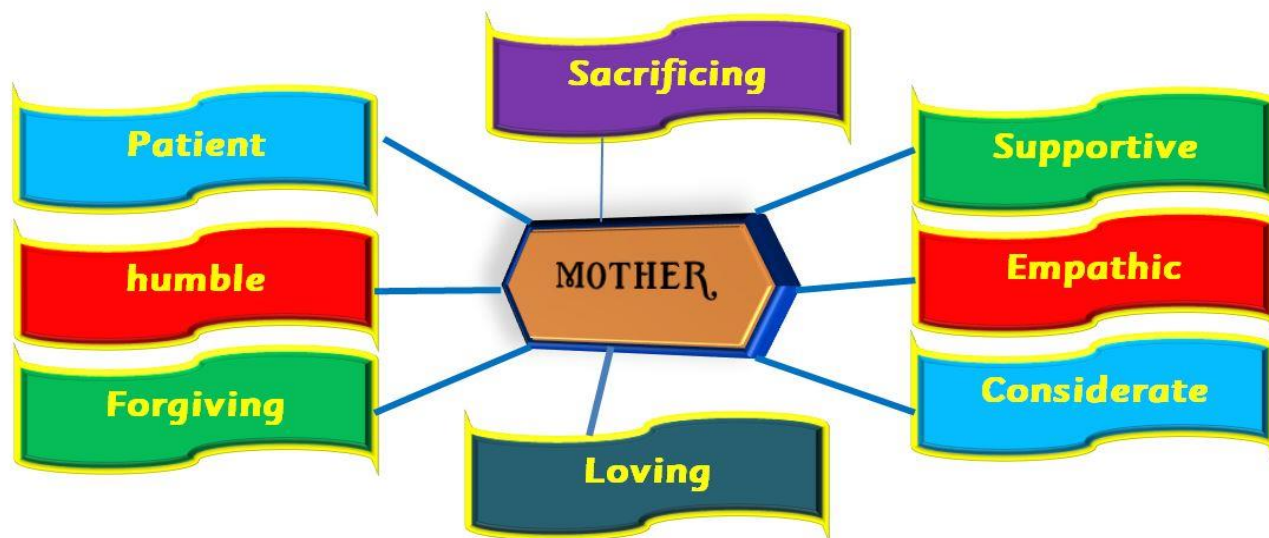
THE AGED MOTHER

S .	W O R D	M E A N I N G
1	Despotic	<i>Tyrannical, Autocratic, Authoritarian, Dictatorial, Cruel, connected with or typical of a ruler with great power, especially one who uses it in a cruel way</i>
2	Suggestive	<i>Evocative, Reminiscent, Indicative, Recalling, reminding you of something or making you think about something</i>
3	Proclamation	<i>Announcement, Declaration, Decree, Edict, Public statement, Decree</i>
4	Barbarous	<i>Brutal, vicious, fierce, savage</i>
5	Abandon	<i>Desert, Leave, Forsake, Walk out on, Leave behind, End</i>
6	Isolation	<i>Separation, segregation</i>
7	Tender	<i>Loving, caring, affectionate, fond, gentle, compassion</i>
8	Reverence	<i>Respect, admiration, worship, awe, veneration, devotion</i>
9	Mandate	<i>Order, Command, Permission, Reign, Tenure, the authority to do something, given to a government or her organization by the people who vote for it in an election</i>
10	Snap	<i>Break, crack, shatter, sudden, retort, shout</i>
11	Twig	<i>Stick, branch, stem, shoot</i>
12	Frequent	<i>Recurrent, everyday, normal, regular, repeated</i>
13	Summit	<i>Conference, peak, top, apex, highpoint, height</i>
14	Cushion	<i>Pillow, pad, headrest, hassock, beanbag</i>
15	Stooping	<i>Round-shouldered, Hunched, Bent, Bent over, Lower yourself</i>
16	Injunction	<i>Ban, order, command, ruling, sanction, embargo, restriction</i>
17	Hasten	<i>Hurry, Rush, Accelerate, Make haste, Be quick</i>
18	Shriveled	<i>Dried-up, Shrunken, Withered, Wrinkled, Desiccated</i>
19	Closet	<i>Secret, Private, Storeroom, a small room or a space in a wall with a door that reaches the floor, used for storing things</i>
20	Senseless	<i>Pointless, ridiculous, absurd, irrational, meaningless, futile, vain</i>
21	legend	<i>Fable, myth, tale, lore, folklore, celebrity, personality, icon</i>



Pre-reading:

Look at the mind-map and guess what the story is about.



Once there lived at the foot of the mountain a poor farmer and his aged, widow mother. They owned a bit of land which supplied them with food. They both led a happy, peaceful and humble life.

Shinano, the town where they lived, was governed by a despotic leader who though a warrior, had a great and cowardly shrinking from anything suggestive of failing health and strength. This caused him to send out a cruel proclamation. The entire province was given strict orders to immediately put to death all aged people. Those were barbarous days, and the custom of abandoning old people to die in isolation was not strange. The poor farmer had immense love and reverence loved his aged mother and the order filled his heart with sorrow. No one ever thought a second time about obeying the mandate of the governor. With many deep a hopeless sighs, the youth prepared for the kindest mode, he could kill his mother with.

At twilight, when his day's work was ended, he took a quantity of unwhitened rice, the principal food for poor. He cooked and dried the rice and tied it in a square cloth making a pack of it. The bundle was swung around (his) neck along with a gourd filled with cool, sweet water. He then, lifted his helpless old mother to his back and set out on his painful journey up the mountain. Paths made by hunters and woodcutters, crossed and re-crossed the long, steep and narrow road at several places. At some place he was confused and lost, but he paid no heed. One path or another, it mattered not for him. On he went, climbing blindly upward – ever upward towards the high bare summit of what is known as Obatsuyama, the mountain of the “abandoning of the aged”.

The eyes of the old mother had still light and they noted the reckless hastening of her son from one path to another. Her loving heart grew anxious because her son did not know the mountain's paths and his return might be one of dangers. She stretched forth her hand to snap twigs from brushes as they passed by. She quietly dropped a handful of twigs every few steps as they climbed. Thus the narrow path behind them was dotted at frequent intervals with tiny piles of twigs. Weary and heart sick, at last he reached summit. The son gently released his burden and silently prepared a place of comfort as his last duty to his beloved old mother. He gathered some fallen pine needle and made a

MATSUO
BASHO



soft cushion and tenderly lifted her on it. He wrapped padded coat around her stooping shoulders and said farewell with aching heart and tearful eyes.

The trembling mother's voice was full of unselfish love delivered her last injunction. "Let not thine eyes be blinded, my son." She said. "The mountain road is full of dangers. Look carefully and follow the path which holds the piles of twigs. They will guide you to the familiar way farther down". The surprised son looked back to the path and then to hand of the poor old lady. They were shriveled, scratched and soiled. His heart broke within and bowed to the ground crying aloud: "oh, honorable mother, your kindness breaks my heart! I will not leave you. Together we will follow the path of twigs, and together we will die!"

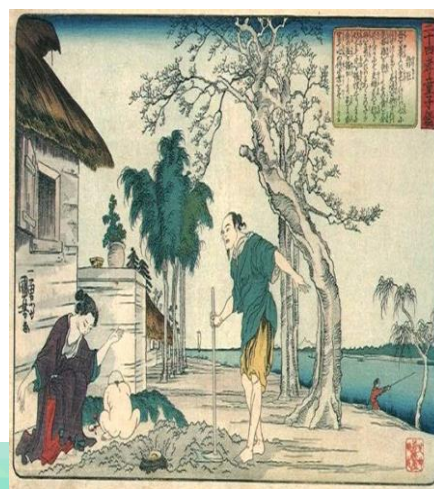
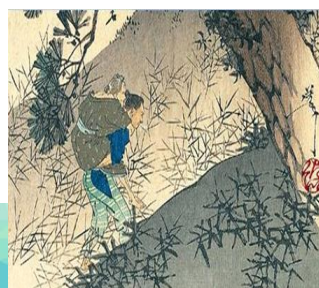
Once again he shouldered his burden (how light it seemed now) and hastened down the path, through the shadows and the moonlight, to the little hut in the valley. Beneath the kitchen floor was a walled closet for food, which was covered and hidden from view. There the son his mother, supplied her with everything she needed, watching and fearing if she would be discovered. Time passed, and he began to feel safe when again the governor sent forth messengers bearing another senseless order, seemingly a pride in his power. His demand was that his subjects should present him with a rope of ashes.

The entire province again went into a state of fear. Who in all Shinano could make a rope of ashes? Yet the order had to be obeyed. One night, in great distress, the son whispered the news to his hidden mother. "Wait!" she said. "I will think. I will think" Next day she told him how to make a rope of ashes. "Make a rope of twisted straw," she said. "Then stretch it upon a row of flat stones and burn it on the windless night." He summoned the people and did what she had said. After the blaze died down, lay a rope of ashes upon the stones, with every twist and fiber looking perfectly intact.

The governor was pleased at the wit of the youth and praised him, but he insisted to know where he got his wisdom. "Alas! Alas!" cried the farmer, "the truth must be told!" With deep bows he related his story. The governor listened to him and then meditated in silence for a while. Then he lifted his head. "Shinano needs more than strength of youth," he said gravely. "Ah, that I should not have forgotten the well-known saying, "with the crown of snow, there cometh a wisdom!" That very hour the cruel law was abolished, and the custom drifted so far into past that only legends remain.

Exercise

1. Why did the farmer decide to take his mother on the summit?
2. Why did the son hide his mother in the closet?
3. What does the phrase "with the crown of snow, there cometh wisdom!" mean?
4. What is the theme of "The Aged Mother"?
5. What is the climax of the story "The Aged Mother"?
6. Why did the farmer disclose his secret?
7. What are the elements of the story "The Aged Mother"?
8. Why is the setting of the story?
9. What is the setting of the story?
10. Why did the leader issue the proclamation?
11. How did the youth carry out the order?





**LESSON
NUMBER 8**

WOMEN'S ROLE IN THE PAKISTAN

S .	W O R	M E A N I N G
1	Emancipation	<i>Liberation, Freedom, Deliverance, Release, Unrestraint</i>
2	Social conservatism	<i>commitment to traditional values and ideas with opposition to change or innovation</i>
3	Secluded	<i>Private, Isolated, Out-of-the-way, Keep away, Pull out, Segregated</i>
4	Game changer	<i>an event, idea, or procedure that effects a significant shift in the current way of doing or thinking about something</i>
5	Revitalizing	<i>Energizing, Stimulating, Uplifting, Refreshing, Renewing, Reviving</i>
6	Mobilization	<i>Enlistment, Deployment, Armament, Conscription, Organization, the action of organizing and encouraging a group of people to take collective action in pursuit of a particular objective</i>
7	Dispel	<i>Dismiss, Disperse, Scatter, Oust ,Drive out, make (a doubt, feeling, or belief) disappear</i>
8	Firebrand	<i>Troublemaker, Agitator, Revolutionary, Stirrer, Demagogue</i>
9	Chastise	<i>Discipline, Reprimand, Censure, Rebuke, Penalize, Scold, Tell off</i>
10	Valiant	<i>Brave, Courageous, Heroic, Fearless, Noble, Gallant, Intrepid</i>
11	Hoist	<i>Elevator, Lift, Winch, Raise, Erect, Uplift</i>

Pre-reading:

Do men and women have different roles in the society, community and at home? How?

What is the role of women in the development of a country?

Reading:



Muslim League activists in Lahore, led by Jahanara Shahnawaz (source: Lahore Museum)



At the dawn of the twentieth (20th) century when Pakistan was at formative stage, most **Muslim women** led secluded lives within their homes, and were not visible in public spaces. A handful of women emerged during the Khilafat Movement (1919-1922), a pan-Islamic movement for the restoration of the Caliphate in Turkey. The name of Abadi Begum, popularly known as Bi Amma, is on the top of the list of such noble ladies. She was the mother of Maulana Mohammed Ali and Maulana Shaukat Ali.



Fatima Jinnah

It was the **Quaid-i-Azam** who brought about a social revolution in the emancipation and empowerment and empowerment of Muslim women. He repeatedly stressed the importance of treating women as equal partners of men if the Muslims of India were to achieve the dream of a separate homeland. **Fatima Jinnah** was always at his side, a visible symbol (of the new woman), advising and participating in all the activities of the Quaid-e-Azam.

However, the real game changer was the Muslim League session at Patna in 1938. Quaid-i-Azam, who was reorganizing and revitalizing the Muslim League since his return from England in 1934, created the All India Muslim Women's Sub-Committee of the Muslim League. By the mid-40s, a galaxy of women had emerged in the leadership role of the Muslim League, organizing and mobilizing women workers in the cities and also at the district level. Some of the more prominent names that emerged were: **Jahanara Shahnawaz, Begum Salma Tassaduq Hussain and Begum Fatima from Lahore, Shaista Ikramullah from Bengal, Zari Sarfraz from Khyber Pakhtunkhwa (what was then the NWFP), and Lady Abdullah Haroon from Sindh.**



Begum Salma Tassaduq Hussain

As the **Pakistan Movement** picked up, the Muslim Students Federation and its women's wing began playing an increasingly important role in mass mobilization, with girl students traveling even to the Khyber Pakhtunkhwa, a remarkable act given its social conservatism. Begum Fatima, the founder principal of the Jinnah Islamia College for girls in Lahore, had played a key role in mobilizing female students. She invited the Quaid to come and address the students of her college in November 1942. Imagine the impact on these young minds when this charismatic leader declared,



“...I am glad to see that not only Muslim men but Muslim women and children have understood the Pakistan scheme. No nation can make any progress without the cooperation of its women. If Muslim women support their men, as they did in the day of their Prophet of Islam, we should soon realize our goal”.



Begum Fatima

When the Muslim League won all the Muslim seats in the provincial elections of Punjab but was excluded from the formation of the provincial government in February 1946, massive demonstrations were held outside the Chief Minister Khizar Hayat's house, with the women Leaguers' processions making a serious impact.



Jahanara Shahnawaz

When the Parliamentary Board was formed in the same year to negotiate with other parties for the formation of a government in Punjab, Jahanara Shahnawaz was made a member of it. The Quaid-i-Azam was invited to send a representative to the USA to attend the International **Herald Tribune Forum** in September 1946 in order to present the case for a separate homeland for Muslims. He nominated Jahanara Shahnawaz and MAH Ispahani for it, telling Ispahani that it was to counter the Hindu propoganda that Muslims were reactionaries who wanted to create a theocratic state. They addressed public meetings and met heads of delegations at the UN from various countries and dispelled their apprehensions about creation of Pakistan. Ispahani wrote of Begum Shahnawaz, “The Begum, an experienced parliamentarian, made quite an impression on the audience with her fluent speeches.” When the provincial assemblies elected their quota of members to the Constituent Assembly, Begum Shahnawaz was elected from Punjab and Shaista Ikramullah from Bengal.



Shaista Ikramullah



By early 1947, the **Pakistan Movement** had become a mass movement. An intelligence report quoting the *Daily Dawn* reported that on 2nd February, the Frontier Women's Provincial Muslim League held its annual session in Peshawar, which was attended by a thousand burqa-clad women. By April, groups of women Leaguers were touring the Frontier, for the Frontier Women's Sub-Committee had asked for help from the Punjab women Leaguers. Mrs. Kamaluddin from Punjab addressed the women of Kohat from the Muslim League office through a loudspeaker. Lady Haroon had toured the Khyber Pakhtunkhwa Province as far back as October 1945, accompanied by a group of women that included Begum Hakem, the President of the Bengal Muslim League. There was a fair amount of exchange with Bengali Muslim Leaguers visiting what became West Pakistan.



Mumtaz Shahnawaz

The valiant (penultimate) act of women Leaguers' heroism was in February or March 1947, when one young woman climbed on top of the Punjab Secretariat, removed the Union Jack, and hoisted the Pakistani flag. The Quaid not only transformed the Muslim League into an effective mass organization in just under 13 years, but also brought about a social revolution, bringing Muslim women out of their homes, schools and colleges onto the streets as activists and effective parliamentarians. Since then, there has been no turning back for the **women of Pakistan**.



Rana Liaquat



Begum Zari Sarfraz



Sources

*Based on the chapter “Political Activism” in the author *Dr. Dushk H Saiyid’s* book, *Muslim Women of the British Punjab, from Seclusion to Politics*. Macmillan, UK, 1998

YOU LIN
MAGAZINE

Posted on: **March 22, 2017**

<https://www.youlinmagazine.com/story/role-of-women-in-pakistan-movement/ODAw>

Exercise

1. How did Quaid-e-Azam empower and emancipate the Muslim women of the Su-Continent?
2. How did Begum Fatima, the principal of Jinnah Islamia College, mobilize female students?
3. Why did the Quaid-e-Azam stress the importance of women as equal partners of men in the creation of separate homeland for Muslims?
4. Describe the role of women in the Pakistan Movement, highlighting their love and aspirations for the new homeland.
5. Analyze the third paragraph of the lesson ‘Women’s Role in the Pakistan Movement’ and identify the sentences that support the main idea through cause and effect.
6. What ideas and issues have been explored in the fifth (5th) paragraph of the text, ‘Women’s Role in the Pakistan Movement’?



**LESSON
NUMBER 9**

EQUIPMENT

S	W O R D	M E A N I N G
1	Lad	<i>Man, Chap, Fella, Guy, Gentleman, Fellow, Boy, Youth</i>
2	Equipment	<i>Gear, Apparatus, Paraphernalia, Tackle, Kit, Tools, Utensils</i>
3	Figure out	<i>Work out, Understand, Discover, Solve ,Comprehend, Discern</i>
4	Triumph	<i>Victory, Achievement, Success, Accomplishment, Coup, Feat</i>
5	Handicap	<i>A condition that markedly restricts a person's ability to function physically, mentally, or socially</i>
6	Furnish	<i>Supply, Provide, Equip, Give, Deliver, Hand, Endow, Hand over</i>

Pre-reading:

What are the qualities that one should have to succeed?

How can we utilize the abilities Allah has blessed us with?

Reading:

Figure it out for yourself, my lad,
 You've all that the greatest of men have had,
 Two arms, two hands, two legs, two eyes,
 And a brain to use if you would be wise.
 With this equipment they all began,
 So start for the top and say "I can."

Look them over, the wise and great,
 They take their food from a common plate
 And similar knives and forks they use,
 With similar laces they tie their shoes,
 The world considers them brave and smart.
 But you've all they had when they made their start.

You can triumph and come to skill,
 You can be great if only you will,
 You're well equipped for what fight you choose,
 You have legs and arms and a brain to use,
 And the man who has risen, great deeds to do
 Began his life with no more than you.



You are the handicap you must face,
You are the one who must choose your place,
You must say where you want to go.
How much you will study the truth to know,
God has equipped you for life, But He
Lets you decide what you want to be.

Courage must come from the soul within,
The man must furnish the will to win,
So figure it out for yourself, my lad,
You were born with all that the great have had,
With your equipment they all began.
Get hold of yourself, and say: "I can."

By Edgar Guest

About the poet



Edgar A. Guest (born on 20th August 1881 in Birmingham, England- died on 5th August 1959 in Detroit, Michigan) was a prolific English-born American poet who was popular in the first half of the 20th century and became known as the People's poet. His poems often had an inspirational and optimistic view of everyday life.

His family moved to the United States when he was 10. It is believed that he wrote more than 11,000 poems. Guest wrote about family, work, children, and God. In this poem, he shows that each person has the ability to do amazing things, but we must each work hard to get to where we want to be. We must look within ourselves to find the strength and courage needed to do great things with what God has given us. This is a poem of encouragement and motivation. Within each stanza are sets of rhyming couplets.

Exercise

1. Paraphrase the second stanza of the poem "Equipment".
2. Summarize the poem "Equipment".
3. Write down the rhyme scheme of the poem "Equipment".
4. What is the theme of the poem "Equipment".
5. "All human beings are created equal". Explain this statement in the light of the poem "Equipment".
6. How do you feel after reading the poem "Equipment"?



**LESSON
NUMBER 10**

WATER SCARCITY IN PAKISTAN

S .	W O R D	M E A N I N G
1	Scarcity	Shortage, Lack, Insufficiency, Paucity
2	Bounty	Abundance, Plenty, Glut
3	Alluvial	Sedimentary, Muddy, Sandy, Grainy, Deposited
4	Basin	area of land that is lower at the centre than at the edges, especially one from which water runs down into a river
5	Tributaries	Branches, Offshoots, Arms, a river or stream flowing into a larger river or lake
6	Depletion	Reduction, Exhaustion, Lessening, Running down
7	Drought	prolonged period of abnormally low rainfall, leading to a shortage of water
8	Contaminated	Dirty, Polluted, Filthy, Adulterated, Tainted, Unclean, Spoiled Infested
9	Conservative agriculture	The process of soil management practices that minimize the disruption of the soil's structure, composition and natural biodiversity
10	Sprinkler	Sprayer, Spray, Nozzle, Diffuser, sprinkler irrigation is a method of applying irrigation water which is similar to natural rainfall; water is distributed through a system of pipes usually by pumping, it is then sprayed into the air through sprinklers so that it breaks un into small water drops which fall to the ground
11	Drip irrigation	drip irrigation is a technique in which water flows through a filter into special drip pipes, with emitters located at different spacing water is distributed through the emitters directly into the soil near the roots through a special slow release device
12	Diversion	Change, Alteration, Departure, Deviation, Distraction

Pre-reading:

Look at the pictures and predict what the lesson is about.





Reading:

Pakistan is a land gifted with lavish resources of water. It is a land where crystalline glacial water rolls down the mighty Himalayas and Karakorum peaks to the fertile plains and break into intricate web of canal system that irrigate over 16 million hectares of land, out of 34 million hectares of cultivable land available. The other sources of water available in Pakistan are rainfall, surface water available in rivers and underground water.

In surface water we have three river drainage basins:

- the Indus Basin River
- closed basin Kharan desert
- Makran coastal basin

The Indus Basin River

The Indus River system is one of the most important water systems in Asia. It originates near the Kailash range in Tibet. The river flows to the west and eventually falls into Arabian Sea. The total area of the Indus basin is about 3, 65,000 square miles. The river Indus has tributaries at both Western and Eastern sides. Its eastern tributaries are the Ravi, the Beas, the Chenab, the Sutlej and the Jhelum. These five rivers meet at Panjnad. Its western tributaries are the river Swat, the Kabul, the Kurram, the Tochi, the Gomal and the Zhob. These rivers join Indus in Khyber Pakhtunkhwa. The Indus River System is considered as the lifeblood of Pakistan. Its sources of water are snowing, glacier melting, and rainfall. From Indus River system 141. 67 million square water is being received. In 1960, Pakistan signed with India a water treaty called. 'Indus Water Treaty' which brought major changes in the sources of water for Pakistan. This Treaty gave the right of three eastern rivers, Beas, Satluj and Ravi to India whereas the water of Indus, Jhelum and Chenab is to be used by Pakistan.

Closed basin Kharan desert

It consists of areas of mountain basins of Quetta and basins of tributaries draining into Kharan desert. Its main rivers are Pishin Lora, Baddo Rakhshan, Mashkhei and many other streams. It covers an area of 120,100 sq. km. Its main sources of water are rainfall and snow. Here we are getting approximately 4.5 million acre feet of water.

Makran coastal basin

The Makran coastal basin consists of streams of Malir, Hub, Porali, Kud, Hingol, Nai, Mashhai, Dasht, Nihing and Kech. It covers an area of 122,400 sq. km and its main source of water is rainfall. From this basin we get 0.78 million acre feet of water. The construction of dams and barrages by India over the River Chenab and the River Jhelum created the problem of water shortage for Pakistan. This shortage is becoming more and more severe with the passage of time. According to the UNO Report, Pakistan ranks at the 7th position in the list of countries facing water crisis. Presently, Pakistan has surface water of 153 million acre feet and underground water resources of only 24 million acre feet. Pakistan may face water shortage during the year, 2025.

The population of Pakistan is increasing at a rate of 3.2%. Presently, we have to feed more than 200 million people and if the rate of increase in population remains the same, then it will be almost double by the year 2025, leading to pressure on the underground water resources. Factors such as



global warming and climate change will further aggravate the problem of the water scarcity. According to a research study on water resources of Pakistan, water economic values of \$70 billion are being thrown into sea every year due to non-construction of water reservoirs. Being water starved country, which has the foreign reserve of only \$20 billion; we cannot afford throwing water of the economic value of \$70 billion every year into sea.

Study of Pakistan Counsel of Research on the Water Resources of Pakistan (PCRWR) revealed that rapid depletion of ground water may soon worsen the water crisis in Pakistan's major cities, causing a drought-like situation. Such crisis needs to be taken on war footings; otherwise, a large section of Pakistan's population, especially those living in big cities, will be facing severe shortage of water.



Due to excessive pumping of underground water, the quality of water is being contaminated rapidly with heavy metals like Copper, Nickel and Cobalt etc, which can pose some serious health hazards and can cause the spread of lethal diseases in the population, especially in the big cities.

The problem of water shortage in Pakistan has gained the momentum as our water storage capacity is only for 30 days, and Pakistan has the 4th highest rate of water use in the world.

To overcome this horrible water scarcity we should take these remedial measures immediately:

- Strict implementation of National Water Policy 2018.
- Formulation of National Action Plan for judicious use of available water.
- Construction of water reservoirs.
- Control on over pumping of underground water and its wastage.
- Increase the use of water efficient crops.
- Switch over from conventional agriculture to conservative agriculture.
- Adopting water efficient method of irrigation like Sprinkler and Drip irrigation.

The problems faced by the water sector in the country are many, acute and serious. Therefore, building of more reservoirs and effective management strategies are the needs of the hour. The implementation of these recommendations will enable the country to overcome the challenges, and achieve the objectives of sustainable development and management of water resources. It is said that the wars of the twenty-first century will be fought for water. We should therefore save now to prevent war.



Sources



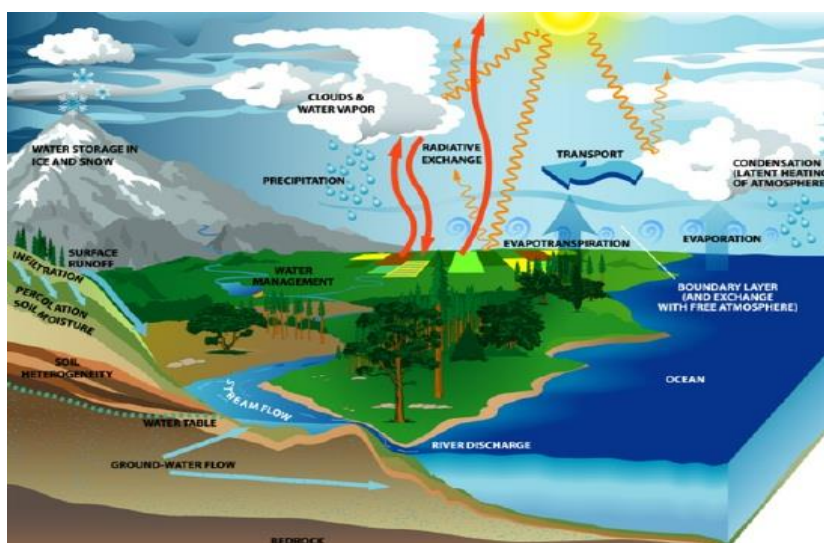
daily the Nation, December 11, 2017 (An article by: Mr. [Zahid Iqbal](#) 10:26 PM | December 07, 2017)



<https://www.pakissan.com/>
Water Policy, 2018

Exercise

1. What are the main sources of water in Pakistan?
2. What are the river drainage systems of Pakistan? Describe them briefly.
3. What are the main causes of water shortage in Pakistan? Discuss in detail.
4. What measures can we take to overcome water shortage in Pakistan?
5. What can you do on your own to contribute to conservation of water in your home and surrounding?
6. What is the importance of building national reservoirs? Can you point out a spot in your area where small reservoirs can be built to benefit the local population?





LESSON NUMBER 11

GENETICALLY MODIFIED ORGANISMS (GMOs)

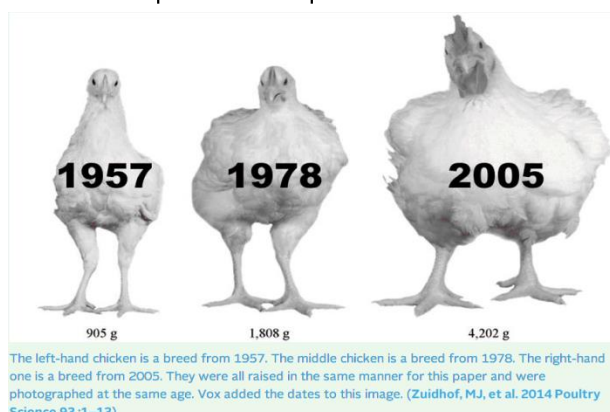
S .	W O R	M E A N I N G
1	Domesticate	To make a wild animal used to living with or working for humans
2	Genetics	The scientific study of the ways in which different characteristics are passed from each generation of living things to the next
3	Modify	To change something slightly, especially in order to make it more suitable for a particular purpose
4	Transplant	To take an organ, skin, etc. From one person, animal, part of the body, etc. And put it into or onto another
5	Conventional	Tending to follow what is done or considered acceptable by society in general; normal and ordinary, and perhaps not very interesting
6	Genome	The complete set of genes in a cell or living thing
7	Trait	A particular quality in your personality
8	Manipulate	To control or influence somebody/something, often in a dishonest way so that they do not realize it
9	Ultraviolet	Light waves that are just shorter than those of violet light in the spectrum and that cannot be seen
10	Eradicate	To destroy or get rid of something completely, especially something bad
11	Bt	Bt stands for <i>Bacillus thuringiensis</i> a bacterium found in soil
12	Heredity	(Especially of illnesses) given to a child by its parents before it is born
13	Fluorescent	(Of substances) producing bright light by using some forms of radiation
14	Transgenic	(Of a plant or an animal) having genetic material introduced from another type of plant or animal
15	Antimicrobial	Acting opposite of extremely small living thing that you can only see under a microscope and that may cause disease
16	Explosive	Easily able or likely to explode
17	Thale cress	A plant producing white flower
18	Potential	That can develop into something or be developed in the future
19	Alter	To become different; to make somebody/something different



20	Prevalent	<i>That exists or is very common at a particular time or in a particular place</i>
21	Grocery	<i>Connected with food and other goods sold by a grocer or at a supermarket</i>
22	Ecosystem	<i>All the plants and living creatures in a particular area considered in relation to their physical environment</i>
23	Repercussion	<i>An indirect and usually bad result of an action or event that may happen sometime afterwards</i>
24	Unpredictable	<i>That cannot be predicted because it changes a lot or depends on too many different things</i>
25	Susceptible	<i>Very likely to be influenced, harmed or affected by somebody something</i>
26	Kernel	<i>The inner part of a nut or seed</i>
27	Domino effect	<i>The situation in which one event causes a series of related events, one following another. The term is used as analogy to a falling row of dominoes</i>
28	Stimuli	<i>Something that helps somebody/something to develop better or more quickly</i>
29	Luminescent	<i>The property of a substance emitting light without being heated</i>
30	Marine	<i>Connected with the sea and the creatures and plants that live there</i>
31	Genes	<i>A unit inside a cell which controls a particular quality in a living thing that has been passed on from its parents</i>
32	Consequence	<i>A result of something that has happened</i>
33	Agribusiness	<i>An industry concerned with the production and sale of farm products, especially involving large companies</i>

Pre-reading:

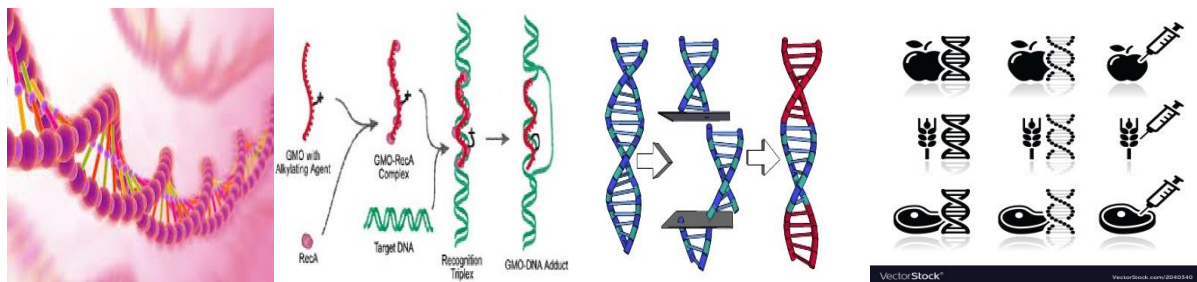
Look at the pictures and predict what the lesson is about.





Reading:

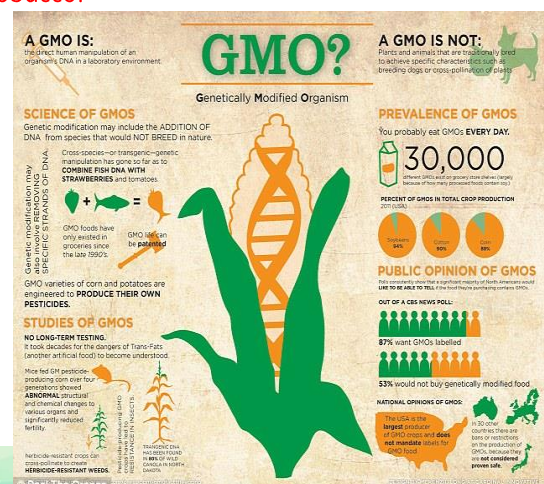
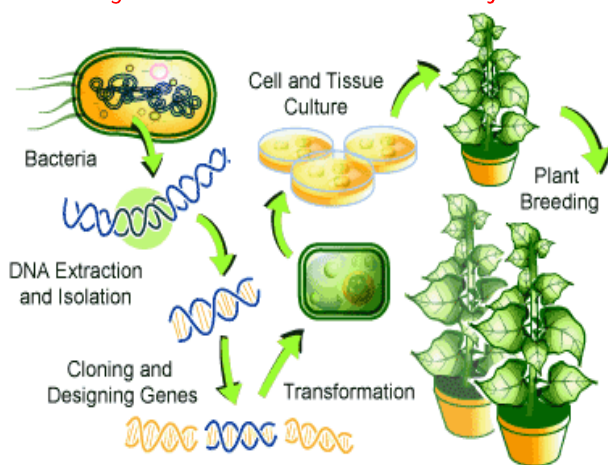
Several centuries ago, when people started domesticating crops and animals, they also began selection of better plants and animals for breeding, initially unknowingly and later on intentionally. Over thousands of years, farmers have developed plants with desirable traits, such as increased resistance to disease, larger yield, and greater nutritional content. Scientific discoveries and technological advances have continuously improved agriculture to improve plant and animal stocks to meet changing societal needs. But the turning point in this field was the discovery of the gene and the consequent development of genetics.



Genetics is the study of genes, genetic variation, and heredity in living organisms. It is generally considered a field of biology, but intersects frequently with many other life sciences. Genes are subunits of DNA (Deoxyribonucleic acid), the information database of any organism that is contained inside the cell nucleus. DNA carries many pairs of genes that transmit character traits of parents to their offsprings.

Genetically modified food or GM food is food produced from plants or animals whose DNA has been altered through genetic engineering. These genetically modified organisms are often shortly called GMOs. Genetic engineering is the process of manipulation of an organism's genes directly by transplanting DNA from other organisms in its cells. It is different from the conventional method of selection and breeding of plants and animals to get desired traits.

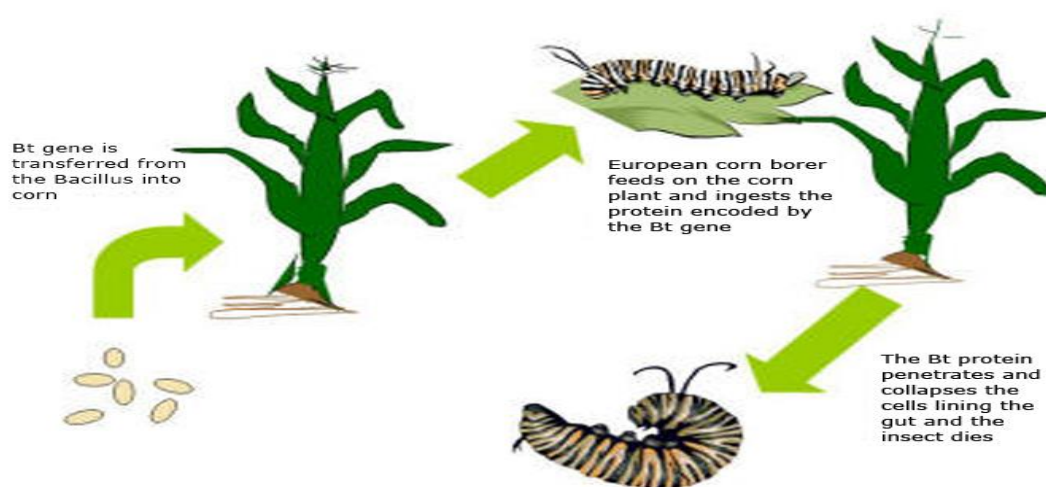
Scientists first discovered in 1946 that DNA can be transferred between organisms. It is now known that there are several mechanisms for DNA transfer and that these occur in nature on a large scale. The transfer of DNA between disease causing bacteria for developing resistance against antibiotic is a major example of this mechanism. The first genetically modified plant was produced in 1983, using an antibiotic-resistant tobacco plant. China was the first country to commercialize a transgenic crop in the early 1990s with the introduction of virus resistant tobacco.





Starlight Avatar is the first genetically engineered plant that is able to light up without the need for external treatments or stimuli such as chemicals or ultraviolet lighting. The plant has been developed through the introduction of DNA from luminescent marine bacteria into the chloroplast genome of a common houseplant. The stem and leaves of the plants constantly emit a faint light similar to that produced by fireflies and other luminescent organisms.

Similarly, an insect protection gene called ***Bacillus thuringiensis (Bt)*** has been transferred to several crops such as cotton, potatoes and corn in order to repel pests. Tomato genes have been modified so that the fruit can stay on the vine for a long time and develop mature flavour. Highly fatty soya bean has been genetically modified to produce beans containing less fat. The commercial production of human insulin using a bacterium ***E. coli*** is another wonder of genetic engineering.



In 2007, South Korean scientists altered a cat's DNA to make it glow in the dark. In China, a group of scientists developed transgenic cows that were engineered to produce an antimicrobial enzyme that is present in large amounts in human milk. In another set of experiments, cows were genetically engineered that produce milk containing certain immunity-providing proteins of human milk.



A few decades ago, manipulation of genes in people, plants, and animals was just science fiction. Today, it is a reality, and genetic modification may have many positive applications in the future,



including the eradication of many hereditary diseases. However like most scientific and technological advances, the genetic modification of organisms for our food supply can be as dangerous as it is beneficial. Because of the potential dangers of this technology, genetically altered plants and animals in the food supply is a practice that should be very tightly controlled and carefully studied before it becomes an accepted and common practice. Unfortunately, it may already be too late for that.

GMOs are already prevalent in supermarkets and grocery stores across the world, but manufacturers are not required to label foods as having been made from GMOs. As a result, millions of people purchase and eat GMOs every day without even knowing it. Yet we do not even know if they are harmful to our health. We do not really know how GMOs may affect our bodies or our ecosystem. When we play with DNA, we may be making changes that have all sorts of dangerous repercussions, including some that we may not even realize for several generations. One of the main concerns about GMOs is the unpredictability of the behavior of altered genes and of the bacteria, plants, and animals that interact with the altered organism. For example, a crop of corn genetically modified to be less susceptible to a particular insect may take on other unwanted characteristics due to the change. It may, for example, become more susceptible to another disease, or it could develop a tougher skin on its kernels, or it could decrease the crop's ability to produce vitamin E. More frightening is the domino effect of genetically modifying foods. Any change in an organism's DNA has the potential to affect not only the organism but also anything that feeds on it, including us. Studies where, genetically modified soy and corn were fed to mammals found that a GMO diet often led to liver and kidney problems.



Further, genetically modified plants or animals could interbreed with wild populations, creating problems such as population explosions or crashes or offspring with dangerous traits which would go further to harm the delicate ecosystem.



With the rapid development of science and technology more variety of Genetically Modified food and organisms will come into our life and surrounding due to the desire to make more food available more quickly and more cheaply than ever before. The general behaviour of the developer of this type of organisms and food should be profit with safety of consumers and the environment. The agribusiness needs to slow down and stop selling us GMOs until their safety is certain.



Exercise

1. What is gene and genetics?
2. Why the discovery of gene is called a game changer in biological sciences?
3. What is genetic engineering? What role does genetic engineering play in producing genetically modified organisms?
4. Name some GMOs and describe their characteristics by showing how they are different from naturally occurring organisms.
5. Write at least two merits and two demerits of GMOs.
6. What in your opinion will be the effect of GMOs on our lives, life-style and environment in the future?
7. Have you ever used genetically modified foods? Give your suggestions and solutions for the safe use of genetically modified foods.


**LESSON
NUMBER 12**
THEY HAVE CUT DOWN THE PINES

S .	W O R	M E A N I N G
1	Bark	<i>The outer covering of a tree</i>
2	Bough	<i>A large branch of a tree</i>
3	Colloquy	<i>A conversation</i>
4	Creek	<i>Narrow area of water where the sea flows into the land</i>
5	Knobby	<i>Having small hard lumps</i>
6	Needly	<i>The thin, hard, pointed leaf of a pine tree</i>
7	Stripped	<i>To remove a layer from something, especially so that it is completely exposed</i>
8	Wan	<i>Looking pale and weak</i>

Pre-reading:

Discuss the title of the poem in groups and predict the content of the poem.

Reading:

They have cut down the pines where they stood;
 The wind will miss them ---- 'the rain,
 When its silver blind is down.
 They have stripped the bark from the wood –
 The needly boughs and the brown.
 Knobby nuts trodden into the ground.
 The kind and friendly trees,
 Where all day small winds sound,
 And all day long the sun
 Plays hide and seek with shadows
 Till the multiplying shadows turn to one
 And night is here.

The have cut down the trees and ended now
 The gentle colloquy of bough and bough.
 They are making a fence by creek;
 And have cut down the pines for the posts.
 Wan in the sunlight for ghosts
 The naked trunks lie.
 A bird nested there ---- it will seek
 In vain: they have cut down the pines!





By Mary Lisle

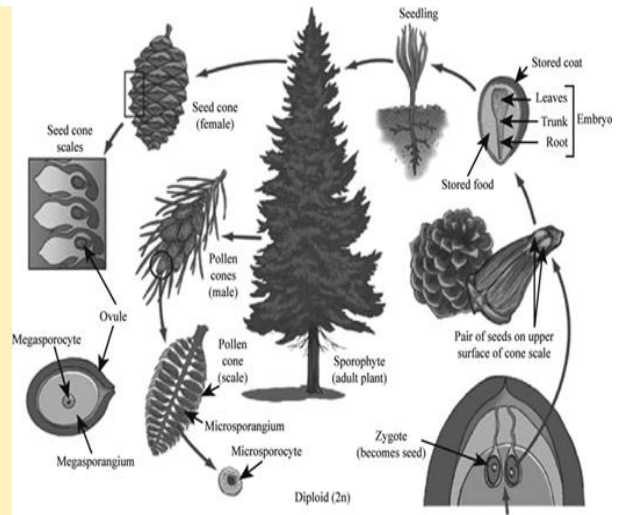
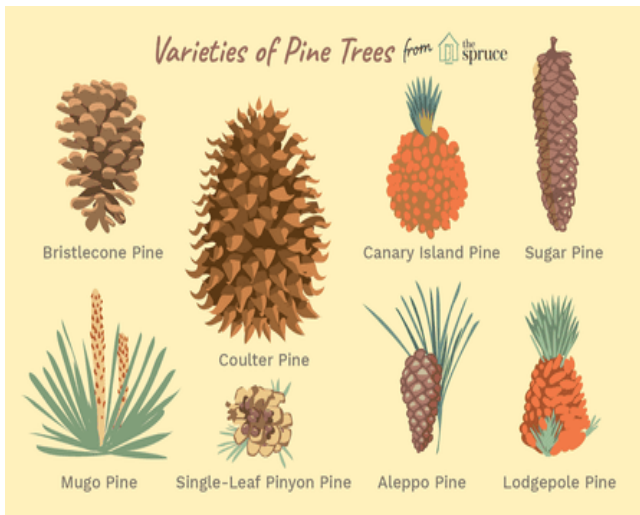
About the poet



Mary Lisle was born in Riverina New South Wales, Australia in 1897. She contributed poems to periodicals like “The County Life”, “The Bulletin”, and “The Prism and Vision”, etc. She published two collections, “The Secret Fire” (1947), and “The Inlanders” (1968). She died in 1973.

Exercise

1. Why were the pines cut down?
2. Beside the poet, who will badly miss the company of the pines?
3. Pick out the lines having personification.
4. How has the cutting down of the tress affected nature?
5. What picture of the rain does the words “its silver blind is down” give you.
6. The poet mourns the cutting down of pines in a way as if she has near and dear mate; why?
7. What is the mood of the poem and what effect does it has on you on detail.
8. What is the central idea of the poem?
9. What are the effects of deforestation on the environment?





LESSON NUMBER 13

HAZRAT UMAR (رضي الله عنه)

S .	W O R D	M E A N I N G
1	Lineage	Ancestry, Family, Roots, Family tree
2	Dominion	Territory, colony, region, protectorate, state, authority, control
3	Retinue	Entourage, followers, attendants, aides, cortege
4	Astonishment	Surprise, amazement, wonder, bewilderment, shock
5	Sway	Power, Influence, Move to and fro Shift, To move slowly from side to side
6	Honorarium	Payment, fee, stipend, allowance, grant, scholarship
7	Custodian	Guardian, curator, defender, upholder, overseer, protector, keeper, warden
8	Hoarded	Saved, Stored, Amassed, Accumulated, Gathered, Put aside
9	Unstinted	Plentiful, abundant, generous, copious, profuse, ample, numerous
10	Lull	Quiet, Calm, Silence, Letup, Soothe, Reassure, Comfort, Hush, Settle down
11	Dole	Benefit paid by the state to the unemployed
12	Negligence	Carelessness, inattention, disregard, laxity, slackness, casualness
13	Appetite	Hunger, Craving, Hungriness, Desire for food

Pre-reading:

Have you ever realized that peaceful co-existence is the secret of leading a happy life?

Reading:

The Rasool of Islam (ﷺ) had left behind a band of selfless people who dedicated themselves with singleness of purpose to the service of new religion. One of these persons was Hazrat Umar Farooq (رضي الله عنه) who was great both in war and peace. Few persons in the history of mankind have displayed better qualities of head and heart than Hazrat Umar (رضي الله عنه). Hazrat Umar (رضي الله عنه) was born in Makkah in 40 B.H (before Hijra). His lineage joins that of Rasool's (ﷺ) in the eighth generation. He was one



of the seventeen literate persons of Makkah when Muhammad (ﷺ) became Rasool. He (رضي الله عنه) entered the fold of Islam at the age of 27.

Hazrat Umar (رضي الله عنه) led a very simple life. His standard of living was in no case higher than an ordinary man. Once the Governor of Kufa visited him while he was taking meals comprising of barley bread and olive oil. The Governor said, "Amirul Momineen, enough wheat is produced in your dominions. Why do you not take wheat bread?" Feeling somewhat offended, the Caliph asked him, "Do you think that wheat is available to each and every person inhabiting my vast dominions?" "No", replied the Governor. "Then how can I take wheat bread unless it is available to all my people", added the Caliph.

Once the envoy of the Roman Emperor set out for Madina attended by a large retinue. He wanted to meet the caliph. He enquired of a passerby, "Tell me please where is the palace of the Caliph?" The Arab was surprised by this strange question. The envoy was escorted to the Masjid of the Nabi (ﷺ) and to his utter astonishment a person who was lying on the bare floor of the mosque was the caliph Umar Farooq (رضي الله عنه), the greatest ruler of his time, whose armies held sway over the three known continents of the world.

Everyone had easy access to Hazrat Umar (رضي الله عنه) and every person was free to question his actions. Once he said, "I have no more authority over the Bait-ul-mal than a custodian has over the property of an orphan. If I had been well-to-do, I would not accept an honorarium. If not, I would draw a little to meet ordinary necessities of life. Brothers! I am your servant and you should neither unnecessarily hoard nor waste. I must work for the welfare and prosperity of our people". Once a person shouted in public meeting, "O Umar! fear Allah". The audience wanted to silence him but the Caliph prevented them from doing so. Saying "If such frankness is not exhibited by the people, they are good for nothing and if we do not listen to them, we would be like them".

He took particular care to emphasize that there should not be much distinction between the ruler and the ruled and the people should have an easy and free access to the highest authority of the state. Every Governor had to sign a bond on his appointment that he would put on coarse cloth and would eat coarse bread and that the complainant would have an easy access to his presence at any time.

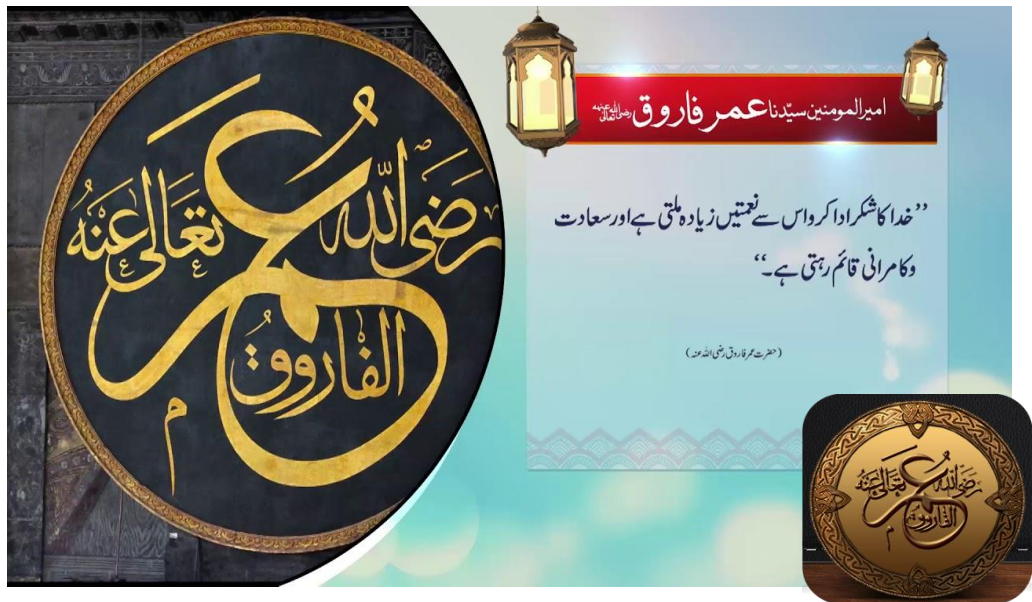
Hazrat Umar (رضي الله عنه) was kind and sympathetic to the needy. Unstinted service to humanity was his foremost concern. He (رضي الله عنه) roamed about at night often under cover in order to acquaint himself with the condition of his people. One night as he was roaming outside Madina, he observed in a house a woman cooking something and two children sitting beside her crying for food. After waiting for some time, he (رضي الله عنه) asked the woman what the matter was. She told him that the children were hungry, that there was nothing in the kettle except water and a few pieces of stones and that she was lulling them to believe that food was being cooked for them. The Caliph (رضي الله عنه) without disclosing his (رضي الله عنه) identity hurried to Madina, three miles away, brought a bag of flour and was not content until the appetite was satisfied. The next day he called again to apologize to the woman for his negligence and fixed a dole for her. Honesty and integrity were the highest virtues in the character of



the second caliph. Once during his illness, his Physician prescribed honey for him. Tons of honey was kept in the Bait-ul-mal but he did not take a drop of it unless he was permitted by the people's committee. His wife, Umme Kalsum, once presented a few bottles of perfumes to the Empress of Rome. The Empress returned the bottles filled with precious stones. When Hazrat Umar (رضي الله عنه) learned of it, he deposited the jewels in the Bait-ul-Mal. Tradition makes the Rasool (ﷺ) of Islam say "if Allah had wished that there should have been another Nabi after me, he would have been none other than Umar (رضي الله عنه)".

Exercise

1. Why did Hazrat Umar Farooq (رضي الله عنه) deposit the jewels, given by the empress of the Rome to Hazrat Umar's (رضي الله عنه) wife, in the Bait-ul-Mal?
2. Hazrat Umar (رضي الله عنه) was one of those people who served the new religion with singleness of purpose. Describe the services of Hazrat Umar (رضي الله عنه) to Islam in the context of this statement.
3. Humility and simplicity were the hallmarks of Hazrat Umar's (رضي الله عنه) rule. Support this view by giving evidences from the given text.
4. Why did Hazrat Umar (رضي الله عنه) not eat wheat bread?
5. How did Hazrat Umar (رضي الله عنه) ensure his own accountability and the accountability of his governors before the public during his government?





**LESSON
NUMBER 14**

THE MODEL MILLIONAIRE BY OSCAR WILDE

(By Oscar Wilde, with slight modifications to suit social and cultural sensitivities)

S .	W O R D	M E A N I N G
1	Aristocrat	People born in the highest social class, who have special title
2	Demeanour	The way that somebody looks or behaves
3	Prosaic	Commonplace; unromantic
4	Fascinating	Attracting the strong attention and interest of someone
5	Ineffectual	(Of a person) lacking the ability or qualities to fulfill a role or handle a situation
6	Glum	Looking or feeling dejected
7	Parchment	A stiff, flat, thin material made from the prepared skin of an animal, usually a sheep or goat, and used as a durable writing surface in ancient and medieval times
8	Wizened	Shrivelled or wrinkled with age
9	Battered	(Of a thing) damaged by age and repeated use
10	Divan	Long, low sofa without a back or arms
11	Guineas	The sum of £1.05 (21 shillings in pre-decimal currency), now used mainly for determining professional fees and auction prices
12	Sovereign	A former British gold coin worth one pound sterling only minted for commemorative purposes
13	Coppers	Brown coins of low value made of copper or bronze
14	Hansom	A two-wheeled horse-drawn cab accommodating two inside, with the driver seated behind
15	Flitted	Move swiftly and lightly
16	Sulkily	Behaving in unpleasant and angry way because you are unhappy about something
17	Slump	To fall in price, value, number, etc., suddenly and by a large amount
18	Predicament	A difficult or an unpleasant situation, especially one where it is difficult to know what to do
19	Fiasco	Something that does not succeed, often in a way that causes embarrassment



Pre-reading:

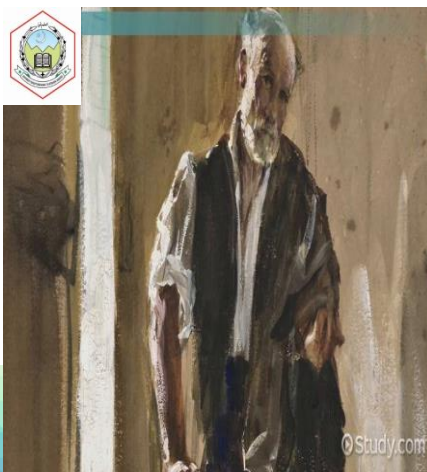
If you were a millionaire, what would you do?

Reading:

Hughie Erskine, a French aristocrat was soft-hearted, well-mannered and a looking with brown curly hair and grey eyes. He was very popular in his circle because of his good demeanour, gentle heart and unaffected plainness. He was once a successful tea merchant but a slump in tea trade badly affected his business. Consequently, he had to dismantle his trade. After that he tried his luck at everything but could not succeed in any business at all. Ultimately he became nothing but a delightful, ineffectual young man with a perfect profile and no profession except meagre resources from his farms. Another predicament that troubled him greatly was the issue of his unsettled marriage. In the hay days of his tea-trade, Hughie's mother asked Colonel Martin for the hand of his daughter, Laura Martin, for her son. Seeing the thriving business of Hughie, the colonel readily agreed to give his daughter's hand in engagement. However, the consistent fiasco of his career in business made the colonel changed his mind. Whenever Hughie's mother would approach the colonel for the marriage of her son with Laura Martin, he would bluntly say, "Come to me, when your son has got (10) ten thousand pounds, and we will see about it." Hughie looked very glum in those days, and would often go to his friend, Alan Trevor for consolation. Trevor was a painter and famous artist. He was a real master, and his pictures were eagerly sought after.



One morning, when Hughie came to Trevor's studio he found him giving finishing touches to a wonderful life-size picture of a beggar-man. The beggar himself was standing on a raised platform in a corner of the studio. He was a wizened old man, with a face like wrinkled parchment, and a most piteous expression. Over his shoulders was flung a coarse brown cloak, all tears and tatters; his thick boots were patched and cobbled, and with one hand he leant on a rough stick, while with the other he held out his battered hat for alms.





"What an amazing model!" whispered Hughie, as he shook hands with his friend "An amazing model?" shouted Trevor at the top of his voice; "I should think so! Such beggars as he are not to be met with every day. Poor old chap!" said Hughie "How miserable he looks! But I suppose, to you painters, his face is his fortune?"

"Certainly", replied Trevor, "You don't want a beggar to look happy, do you?"

"How much does a model get for sitting?" asked Hughie, as he found himself a comfortable seat on a divan.

"A shilling an hour."

"And how much do you get for your picture, Alan?"

"Oh, for this I get two thousand!"

"Pounds?"

"Guineas" replied Trevor. "Well, I think the model should have a percentage," cried Hughie, laughing; "they work quite as hard as you do."

"It's all very well, Hughie, for you to talk, but I assure you that there are moments when art almost attains to the dignity of manual labour."

After some time the servant came in, and told Trevor that the frame maker wanted to speak to him.

"Don't run away, Hughie," he said, as he went out, "I will be back in a moment." The old beggar-man took advantage of Trevor's absence to rest for a moment on a wooden bench that was behind him. He looked so forlorn and wretched that Hughie could not help pitying him, and felt in his pockets to see what money he had. All he could find was a sovereign and some coppers. "Poor old fellow," he thought to himself, "he wants it more than I do," and he walked across the studio and slipped the sovereign into the beggar's.

The old man startled, and a faint smile flitted across his withered his lips. "Thank you, sir", he said, "thank you."

Then Trevor arrived, and Hughie took his leave, and walked home.

That night he strolled into the cafe at about eleven o'clock, and found Trevor sitting by himself in the coffee-room drinking hot cappuccino.

"Well, Alan, did you get the picture finished all right?" he said, as ordered his cup of black coffee.

"Finished and framed, my boy!" answered Trevor; "and, by the buy, you have made a conquest. That old model you saw is quite devoted to you. I had to tell him all about you - who you are, where you live, what your income is, what prospects you have."



"My dear Alan," cried Hughie, "I shall probably find him waiting for me when I go home. But of course you are only joking. Poor old wretch! I wish I could do something for him. I think it is dreadful that any one should be so miserable. I have got heaps of old clothes at home - do you think he would care for any of them? Why, his rags were falling to bits."

"But he looks splendid in them," said Trevor. "I wouldn't paint him in a frock coat for anything what you call rags I call romance. However, I'll tell him of your offer."

"You don't mean to say you talked to him about me?" said Hughie.

"Certainly I did. He knows all about the relentless colonel, your marriage, and the £10,000."

"You told that old beggar all my private affairs?" cried Hughie, looking very red and angry.

"My dear boy," said Trevor, smiling, "that old beggar, as you call him, is one of the richest men in Europe. He could buy all London to-morrow without overdrawing his account. He has a house in every capital, dines off gold plate."

"What!" exclaimed Hughie.

"What I say," said Trevor. "The old man you saw to-day in the studio was Baron Hausberg. He is a great friend of mine; he gave me a commission a month ago to paint him as a beggar. And I must say he made a magnificent figure in his rags."

"Baron Hausberg!" cried Hughie. "Good heavens! I gave him a sovereign!"

"Gave him a sovereign!" shouted Trevor, and he burst into a roar of laughter.

"My dear boy, you'll never see it again. I think you might have told me, Alan" said Hughie sulkily, "and not have let me make such a fool of myself."

"Well, to begin with, Hughie," said Trevor, "It never entered my mind that you went about distributing alms in that reckless way. And when you came in I didn't know whether Hausberg would like his name mentioned. You know he wasn't in his own dress."

"What a duffer he must think me!" said Hughie.

"Not at all. He was in the highest spirits after you left; kept chuckling to himself and rubbing his old wrinkled hands together. I couldn't make out why he was so interested to know all about you; but I see it all now."

"I am an unlucky fellow," growled Hughie. "The best thing I can do is to go to bed; and, my dear Alan, you mustn't tell anyone."

"Nonsense! It reflects the highest credit on your philanthropic spirit, Hughie. And don't run away. Have another cup of coffee."

However, Hughie wouldn't stop, but walked home, feeling very unhappy, and leaving Alan Trevor in fits of laughter.



The next morning, as he was at breakfast, the servant brought him up a card on which was written, "Mr. Gustave Naudin, from Baron Hausberg". "I suppose he has come for an apology," said Hughie to himself; and he told the servant to show the visitor up.

An old gentleman with gold spectacles and grey hair came into the room, and said, "Havel the honour of addressing Monsieur Erskine?"

Hughie bowed and said, "Yes sir."

"I have come from Baron Hausberg", he continued. "The Baron – "

"I beg, sir, that you will offer him my sincerest apologies," stammered Hughie.

"The Baron", said the old gentleman with a smile, "has commissioned me to bring you this letter", and he extended a sealed envelope.

On the outside was written, "A wedding present to Hugh Erskine, from an old beggar," and inside was a cheque for £10,000.

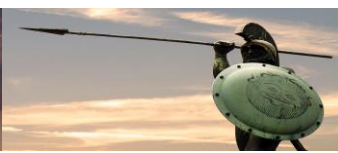
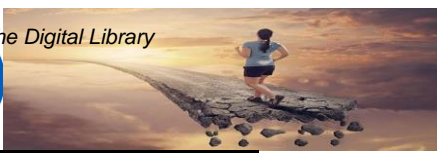
When he married Alan Trevor was the best man, and the Baron at the wedding breakfast.

"Millionaire models," remarked Alan, "are rare enough; but, by Jove millionaires are rarer still!"

Exercise

1. What was Hughie's financial status?
2. What condition was laid down by the colonel for Hughie's marriage to his daughter?
3. Was Alan a good painter? What makes you think that?
4. Describe the role of Colonel Merton in the story. Would you describe him as a negative character or not? Why?
5. Draw the character sketch of Erskine Hughie in the story "The Model Millionaire".
6. Describe the climax of the story in your own words. Also, present a sketch of how you would have ended the story, had you been the writer.
7. What is the theme of the story "The Model Millionaire"?





LESSON NUMBER 15

OPPORTUNITY

S .	W O R	M E A N I N G
1	Wail	<i>A prolonged high-pitched cry of pain, grief, or anger</i>
2	On the wane	<i>Becoming weaker or less extensive</i>
3	Behold	<i>See or observe (someone or something, especially of remarkable or impressive nature)</i>
4	Aghast	<i>Filled with horror or shock</i>
5	Righteous	<i>Morally right or justifiable</i>
6	Retribution	<i>Punishment inflicted on someone as vengeance for a wrong or criminal act</i>
7	Blotted	<i>Marked or stained</i>
8	Vanished	<i>Disappear suddenly and completely</i>
9	Mire	<i>Complicated or unpleasant situation from which it is difficult to extricate oneself</i>
10	Outcast	<i>Person who has been rejected or ostracized by their society or social group</i>

Pre-reading:

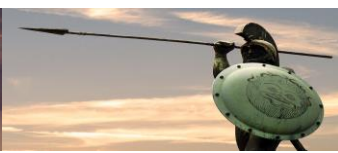
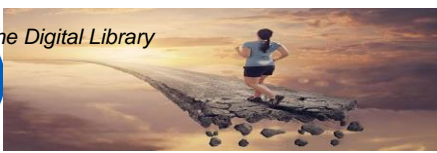
Look at the title of the poem and predict what the poem is about?

Reading:

THEY do me wrong who say I come no more
 When once I knock and fail to find you in;
 For every day I stand outside your door
 And bid you wake, and rise to fight and win.

Wail not for precious chances passed away!
 Weep not for golden ages on the wane!
 Each night I burn the records of the day—
 At sunrise every soul is born again!

Dost thou behold thy lost youth all aghast?
 Dost reel from righteous Retribution's blow?
 Then turn from blotted archives of the past



And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven.

Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep;
I lend my arm to all who say "I can!"
No shame-faced outcast ever sank so deep
But yet might rise and be again a man!

By Walter Malone

About the poet



Walter Malone (1866-1915) Was Born in De Soto County, Mississippi, 1866, died in Memphis, Tennessee, 1915. While his epic "De Soto" is a well-sustained work, it is by the brief lyric, "Opportunity", that Walter Malone will live in the public heart.

Exercise

1. Who is the speaker in the poem?
2. It is a commonly held belief that opportunity knocks once at the door; but this belief is rejected outright by opportunity herself. Why?
3. What is the advice of "Opportunity" to those who have failed or lost opportunity in the past?
4. What was the effect of this poem, "Opportunity" on you? Describe your response in your own words.
5. What is the key theme of the poem, "Opportunity"? Explain the various themes discussed in the poem.
6. Point out some of the poetic devices used by the poet in the poem 'Opportunity' and identify the line/lines.

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1. ENGLISH COMPREHENSION NOTES

2. ENGLISH POETRY NOTES

3. BIOLOGY KEY

4. CHEMISTRY KEY



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