

across a fierce (خزدار) lion. He got frightened. He wanted to run away to save his life but then suddenly, he realized that the lion was moaning (کراہتا) with pain. He saw that one of his paws was badly swollen (پھولنا). He saw that a big thorn had pierced (پھنسا) the lion's paw. He decided to relieve (پھلانا) the lion of his plight (مصیبت). He observed the lion's movement (حرکت) for a while. Finally, he decided to take the risk. He went near the lion and pulled out the thorn from his paw. The lion heaved a sigh of relief, cast (ڈالی) a look of gratitude (ممنونیت) at his benefactor (حسن) and went his way. After a long time, the slave was captured (پکڑ لیا گیا) and brought before the cruel master (ظالم آقا). The master ordered his servants to cast the slave before a hungry lion as a warning for other slaves. On the fixed day, a lion was released upon him. The lion recognized (پچان لیا) his benefactor (حسن) and began to lick (چٹا) his feet. As soon as the master learnt the event of the slave's bravery, he was moved to tears. He ordered the lion to be set free again in the forest, and the slave to be pardoned (سامان کرنا) and freed. *Benjamin Franklin, one of the founding father of the USA rightly said, "Freedom is not a gift bestowed (مطا کرنا) upon us by other men, but a right that belongs to us by the laws of God and nature."*

Possible Morals:

- (1) Do good and have good.
- (2) Virtue never goes waste/unrewarded.
- (3) One good turn deserves another.

☆..... LOVE AND KINDNESS ARE NEVER WASTED / THE SLAVE AND A LION (Easy)

(نکات: یہ کہانی عجیب و غریب ایک بڑی کتاب "افسانہ گرامر اینڈ کیویشن" میں بھی شامل ہے۔)

A cruel master had many slaves. He often punished them for nothing. Once, a slave ran away to a jungle and hid in a cave. He began to live there. One day, he came across a lion. He got frightened (ڈر گیا). He wanted to run away. But then he saw (دیکھا) that the lion was limping (تقرنا). He could see that one of his paws was badly swollen (پھولنا). The lion could hardly (بعض) walk. The slave took pity on him. He went near him and pulled out the thorn (کاٹا) from his paw. The lion looked at him with gratitude (تشکر) and went his way. After a long time, the slave was caught. The master decided to throw him before a hungry lion as a warning (تسمیر) for the other slaves. On the fixed day, he was thrown before a hungry lion. The lion, instead of killing him, began to lick (چٹا) his feet. In fact, it was the same lion that had met the slave in the jungle. When the master learned the real event, he was moved to tears and freed both the friends.

Possible Morals:

- (1) Do good and have good.
- (2) Virtue never goes waste/unrewarded.
- (3) One good turn deserves another.

2. THE BAT'S BEHAVIOUR TOWARDS THE FIGHT BETWEEN BIRDS AND ANIMALS (Outstanding)

(نکات: یہ کہانی عجیب و غریب ایک بڑی کتاب "افسانہ گرامر اینڈ کیویشن" میں بھی شامل ہے۔)

The story teaches us the lesson of perseverance (استقامت) and steadfastness (ثابت قدمی). It urges (آواز دہرائی) us to be constant (ثابت قدم) in our doings. It relates that we should not keep on changing our pursuits (محاسبات). We should not be, like Hamlet, in that state of "to be, or

not to be"; rather we should make daring (دلیرانہ) moves (اقدام). We should stick to our particular stance (تظنن). About this topic, the Holy Quran says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (2:153)

"O ye who believe! Seek help in steadfastness (استقامت) and prayer. Lo! ALLAH is with the steadfast (ثابت قدم)." "

Thus we should be steadfast as Shakespeare says in 'The Taming of the Shrew': "— as mountains are for winds, that shakes not, though they blow (برآینا) perpetually (مستقل طور پر)." "

It is said that in the days of yore (پرانے دنوں میں), animals and birds assembled (مجمع ہوئے) to elect the king of jungle. The lion, proud of his power, fierceness (خزدار) and courage, claimed to be the king. Nevertheless (نہیں), the eagle challenged his supremacy (فوقیت) and asserted (دعویٰ کیا) itself to be superior to him. It claimed to be swifter in flight and sharper in sight. The negotiation (گفت و شنید) for a reconciliation (صلح) between the two groups went on for days, but the matter could not be settled. The dispute (مضمر) resulted in an open war between them. The bat's behaviour remained very odd (غریب) during the battle. If the animals seemed to be winning, it went to them and claimed itself to be one of them as it milks its young ones. And, if the birds seemed to be victorious (فاتح), it went to them and proclaimed itself a bird as it could fly like them. It continued oscillating (دھواڑی تبدیل کرتا رہا) between animals and birds keeping in view the expected victory of the either one. *Perhaps it was about the fortune (قسمت) of such a being that Ovid, a Roman poet said:*

With wavering (ڈکلا) steps does fickle (تپا نیار) fortune stray (بھٹکتا),

Nowhere she finds a firm and fixed abode (مکان);

But now all smiles, and now again all frowns (ہاتھ پہل ڈالتا),

She's constant (مستحکم) only in inconstancy (تپا نیاری).

At last, the lion became the "Bellona's bridegroom (پتہ کی دہلی کا دلہا)" and was declared to be an absolute king of jungle. The bat went to animals to congratulate them on their victory, but they turned it out saying, "You are a bird, for you fly like birds". Then, it visited the birds to console (تسلیم) them, but they also banished (ٹال دیا) it and said, "You are an animal, because you milk your young ones". Being condemned (لامت کر دئے) by both the parties for its double-dealing (دو نظریے), it was driven away from the light of the day. Since then, it conceals (چھپاتا ہے) itself in the dark hiding-places and flies always alone at night. *It would have been better if it had followed this advice of George Eliot: "Better a wrong will than a wavering (بے ثبات); better a steadfast (مستحکم) enemy than an uncertain friend; better a false (جھٹل) belief (مقیدہ) than no belief at all."*

Possible Morals:

A rolling stone gathers no moss.

☆..... THE BAT'S BEHAVIOUR TOWARDS THE FIGHT BETWEEN BIRDS AND ANIMALS (Standard)

(نکات: یہ کہانی عجیب و غریب ایک بڑی کتاب "افسانہ گرامر اینڈ کیویشن" میں بھی شامل ہے۔)

The story teaches us the lesson of steadfastness (ثابت قدمی). It urges (آواز دہرائی) us to be constant (ثابت قدم) in our doings. It relates (بیان کرتی ہے) that we should not be, like Hamlet, in that state of "to be, or not to be"; rather we should make bold moves (اقدام). We should stick to our stance (تظنن). About this topic, the Holy Quran says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (2:153)

"O ye who believe! Seek help in steadfastness, and prayer. Lo! ALLAH is with the steadfast (پیکرِ قائم)." (Pickthall)

In ancient (قدیم) times, animals and birds gathered to elect the king of jungle. The lion and the eagle were the candidates (امیدوار) for kingship. Each claimed to be superior to the other. The matter could not be settled. Consequently (نتیجاً), a battle broke out between them. The bat's behaviour (ردیہ) remained very odd during the fight. If the animals seemed to be winning, it went to them and claimed to be one of them as it milks its young ones. However, if the birds seemed to be winning, it went to them and claimed to be a bird, as it could fly like them. Perhaps it was about the fortune (قسم) of such a being that Ovid, a Roman poet said: *With wavering (لنگر) steps does flicker (لپکتا) fortune stray (بھٹکتا),*

Nowhere she finds a firm and fixed abode (مکان);

But now all smiles, and now again all frowns (ہاتھ پٹل اٹاتا),

She's constant (مستحکم) only in inconstancy (غیر پختہ).

It kept on changing its loyalty (وفاداری) throughout the fight. At last, the animals won and the lion was declared to be an absolute (مطلق العنان) king of jungle. The bat went to the animals to congratulate (مبارکباد دینا) them on their victory (فتح), but they turned it out saying, "You are a bird, for you can fly like birds". Then, it visited the birds to console (تسل دینا) them, but they also banished (بھج دیا) it and said, "You are an animal, because you milk your young ones". Since then, it lives alone in the dark.

Possible Morals: A rolling stone gathers no moss.

☆..... THE BAT'S BEHAVIOUR TOWARDS THE FIGHT BETWEEN BIRDS AND ANIMALS (Easy)

(نوٹ: یہ کہانی عجیب گیت بک ہر دو کتاب الفصحی گرامر اینڈ کیویشن میں بھی شامل ہے۔)

Once, the animals and the birds gathered (آکٹے ہوئے) to elect the king of jungle. The lion and the eagle were the candidates for kingship. The matter could not be settled (حل نہ ہوا) and a battle broke out (جنگ چھڑ گئی) between them. The bat's behaviour (ردیہ) remained very strange (عجیب) during the fight. If the animals seemed to be winning (جیتنا), it went to them and claimed to be one of them as it milks its young ones. But if the birds seemed to win, it went to them and claimed (دعوئی کرنا) to be a bird, as it could fly like them. It kept on changing sides throughout the fight. At last, the animals won the battle and the lion became the king of the forest. The bat went to animals to congratulate (مبارکباد دینا) them on their win (فتح) but they turned it out saying, "You are a bird, for you fly like birds". Then, it visited the birds to console (تسل دینا) them but they did not accept it. They said, "You are an animal, because you milk your young ones". Since then, it lives alone in darkness.

Possible Morals: A rolling stone gathers no moss.

3. A FOOLISH STAG (Outstanding)

(نوٹ: یہ کہانی عجیب گیت بک ہر دو کتاب الفصحی گرامر اینڈ کیویشن میں بھی شامل ہے۔)

'All that glitters is not gold' is an old adage (کہادت). It connotes (سہی دیتا ہے) that all attractive things are not really valuable. Several things glisten (دکٹی ہیں) like gold, but actually they are not gold. Appearance (ظاہری صفت) is usually deceptive (گمراہ کن). The idiom, 'Don't judge a

book by its cover' also conveys (دیتا ہے) the same meaning. We cannot estimate (اندازہ لگنا) the value of a thing by its appearance; rather we should examine it minutely (ہر ایک نئی سے) to discover its real worth (قدردانی). Abu Hurairah (رضی اللہ تعالیٰ عنہ) reported that the (نام لکھیں) Messenger of ALLAH (صلی اللہ علیہ وآلہ وسلم) said: "ALLAH does not look at your appearances or your financial (مال) status (درجہ), but He looks at your hearts and your actions." (Al-Bukhari) Helen Keller says in this context (سياق) : "The best and most beautiful things in the world cannot be seen or even touched; they must be felt with the heart." It may not be out of place to quote Aristotle here when he says: "The aim of art is to represent not the outward appearance of things, but their inward significance (اہمیت)."

Once, a stag felt very thirsty. He went to a stream to quench (بھاتا) his thirst. The stream was full of cool water. He drank his fill. Eventually (انگاہاً), he caught sight of his reflection (عکس) in the clear crystal (شفاف) water of the stream. He greatly admired the size and offshoots (شاخیں) of his antlers (سیک) that looked so outstanding (نمایاں) in beauty and grace (غریبورتی). He felt tremendously (انہماکی) proud of his being such a paragon (کمال نمونہ) of beauty. While he was captivated (سحر) by the striking elegance (انہماکی غریبورتی) of his antlers, he caught sight of his thin legs.

"The beauty of his antlers (سیک) praised,

But at his legs in horror gazed:

They looked like spindles (سلاخیں) as they shrank (سکڑا),

Out of his sight beneath (پچھے) the bank."

He became downhearted (معلوم) and disappointed (ناامید). He began to deplore (کرتا) his hard luck for having such clumsy (پرانا) slender (پتلی) legs and cloven hoofs. Thus, he became ungrateful to ALLAH. It was like finding fault with (میب لانا) Divine Hand (اللہ کی ستائی). He scolded (نرا بھلا کہا) Nature for making him imperfect. All of a sudden, he heard the howls (غراہت) of hounds (کے) from a distance. A sudden fright paralysed (مفلوج کر دیا) him. He saw a pack of hounds racing towards him. The innate (جملی) instinct (فطرت) to save his life startled (مبھروسہ ڈالا) him from his preoccupation (گہری سوچ) and he took to flight with breakneck speed. As long as the plain was smooth (ہموار) and open, his lean lanky legs kept him at a safe distance from the hounds. Soon he got away from the hounds. Eventually he had to cross a patch (کھنڈ) of forest overgrown with thorny bushes. While running through the thickly grown thickets, his attractive antlers of which he was so proud got entangled (جھنسن گئے) in them. He made desperate efforts to free himself, but all to no avail (بکریے سرد). His lean legs, which he hated so much, had proved of huge (بڑی) help to him. But his majestic antlers had put him on the threshold (نافذ) of death. He thus reproached (غلامت کی) himself: "Woe (غم) is me! How I was deceived! The hoofs which could have saved me I despised (نہترت کی), and I gloried in these antlers which have brought destruction (ہلاکت) to me." William Shakespeare rightly said, "In nature's book, oft (اکثر) those chapters deemed (کہے جاتے ہیں) dull hold the most truth; as the stag's plain legs, more vital (اہم) than his crown." In no time, the howling hounds arrived there. They fell upon him and tore him apart.

Possible Morals:

(1) Appearance is always deceptive. (2) All that glitters is not gold.

(3) Do not find fault with the Divine Hand.

☆..... A FOOLISH STAG (Standard)

(نوٹ: یہ کہانی بظاہر ایک کتاب کے پردے کی طرف اشارہ کرتی ہے۔)

'All that glitters is not gold' is an old adage (ستورہ). It means that all attractive things are not really valuable. Many things glitter (چمکتی ہیں) like gold, but actually they are not gold. The idiom, 'Don't judge a book by its cover' also conveys (دیتا ہے) the same meaning. We cannot judge the value of a thing by its look; rather we should study it minutely (ہر ایک چھوٹی سی چیز) to find out its real worth (قدرت). Helen Keller says in this context (سیاق): "The best and most beautiful things in the world cannot be seen or even touched; they must be felt with the heart."

Once, a stag arrived at a stream to drink water. He drank his fill. Suddenly, he caught sight of his reflection (کس) in the clear crystal (شفاف) water. He was extremely delighted to see his beautiful antlers. He felt very proud and admired the grace (خوبصورتی) of his antlers. Suddenly, he caught sight of his legs. He was disappointed (ناامید) to see his slender (پتلی) and thin (دلی) legs. While he was thus contemplating (فکر کرتا), he heard the howls (غراہٹ) of hounds (کے) from a distance. To his fright (خوف), he saw a pack (گروہ) of hounds running towards him across the field. He immediately took to flight into the jungle. Soon, with the help of his thin legs, he was well away from the hounds. Maya Angelou, an American poet, rightly said, "The strength of a tree lies in its roots, hidden and unadorned (بے زینت), much like the stag's legs that carry him swiftly through the forest." By chance, he had to cross a part of forest overgrown with bushes. While running through it, his antlers got entangled (جکڑ گئے) in the thick bushes. He made desperate efforts to free himself but all to no avail (بے سود). His lean legs, which he badly hated, had brought him away from death. But, his majestic (خوبصورت) antlers, which he admired so proudly, had brought him on the verge (دہانہ) of death. William Shakespeare rightly said, "In nature's book, oft (اکثر) those chapters deemed (کہے جاتے ہیں) dull (بے رونق) hold the most truth; as the stag's plain legs, more vital (اہم) than his crown." In no time, the howling hounds fell upon him and tore him to pieces.

Possible Morals: (1) Appearance is always deceptive. (2) All that glitters is not gold. (3) Do not find fault with Divine Hand.

☆..... A FOOLISH STAG (Easy)

(نوٹ: یہ کہانی بظاہر ایک کتاب کے پردے کی طرف اشارہ کرتی ہے۔)

Once, a stag (بارہکشا) was drinking water at a pool. The water of the pool was cool and clear. He saw his reflection (کس) in the water. He was very happy to see his beautiful antlers. He felt proud (خبرخوش) of their beauty. Then suddenly, he caught sight of his thin legs. They looked very ugly (بے ڈھنگ). He became sad to see them. He hated his ugly (بدلا) legs. Thus he became unthankful (شکرنا) to ALLAH. All of a sudden, he heard the howls (غراہٹ) of hounds (کے). He was frightened (ڈر گیا). He saw a pack (گروہ) of hounds running towards him. He ran away into the jungle to save his life. His ugly legs helped him. Soon he was well away from the dogs. Eventually, he had to pass through a thick (گھنا) part of the jungle. His beautiful antlers of which he was so proud got entangled (جکڑ گئے) in the bushes. He made a big effort to free himself but to no avail (بے سود). Soon, the hounds arrived there. They fell upon him and tore (تیر پھاڑ ڈالا) him to pieces.

Possible Morals:

- (1) Appearance is always deceptive. (2) All that glitters is not gold. (3) Do not find fault with the Divine hand.

4. THREE FRIENDS AND A BAG OF GOLD (Outstanding)

(نوٹ: یہ کہانی بظاہر ایک کتاب کے پردے کی طرف اشارہ کرتی ہے۔)

The moral of the story is "greed is a curse." Greed is an insatiable (غیر تسکین پذیر) longing for material gains (فائدے). Man never feels contented (قانع) with what he earns. He craves (آرزو کرتا ہے) more and more wealth. Gradually his greed begins to stain (میلانا) his soul. Ultimately it brings about disgrace and distress (پریشانی). Perhaps it is human instinct (جہلت و غفلت) to get more and more wealth. Read what the Holy Quran says about the love of wealth:—

وَإِنَّ لَظُلُمَاتٍ الْخَيْرِ لَشَدِيدَةٌ (100:08)

And verily (بلاشبہ), he (man) is violent (ہتکند) in the love of wealth". Read again:

أَلَيْسَ لِلنَّاسِ لَشَرٌّ مِّمَّا لِكُلِّ لَاحِقٍ (102:1-2)

The mutual (ہم) rivalry (رقابت) (for piling up (اکٹھی کرنا) of worldly things) diverts (توجہ ہٹاتی ہے) you, until you visit the graves (i.e. till you die).

This is a clear condemnation (تلاش) of those who attempt to fill the emptiness (خالی پن) of their souls with material things. Read what Shakespeare says about greed: "This avarice (لاچ) strikes (ضرب لگاتی ہے) deeper, grows with more pernicious (مضر) root." (Macbeth)

Once there lived three friends in a village. They were impecunious (تارار). Their poverty forced them to go somewhere to seek some source of earning. One day, they set out on a journey with high hope of bright prospects (توقعات). Ostensibly (ظاہری طور پر), they claimed to be fast friends and true to each other, but secretly (اندرونی طور پر) they were very selfish and mean (کینے). Each wanted to feather his nest (کمر بھرنا) by hook or by crook (سے). Virginia Woolf, a renowned (مشہور) English writer, rightly said, "Friendship planted in the soil (زمین) of selfishness is like a tree watered with vinegar (سرکہ); it bears no fruit but bitterness (تختی). While they were on their way through a thick forest, they found a bag full of gold coins. They were highly delighted (سرور) to have found such a great treasure. They sat down under a cool shady tree to discuss the matter. Finally, they resolved (رہنمائی ہو گئے) to divide it equally among themselves. But, inwardly, each desired to be the sole possessor of the whole treasure. William Shakespeare said about such people: "God has given you one face, and you make yourself another." After some time, they felt hungry. They sent one of them to the nearby town to fetch some food. The man who had gone to the town to fetch food decided to kill the other two friends by poisoning (زہر دے کر) them. He wanted to have all the gold to himself. He bought some poison, mixed it in their food and returned to his friends with sweet dreams of having the whole treasure to himself. The other two friends were even far greedier than he. They had already conspired (ساڑ کر لی تھی) to kill him and divide the gold coins equally between themselves. No sooner did the third friend arrive there than they fell upon him and killed him in no time. As they were starving (بھوکے), they began to devour (کھانا) food hungrily. As soon as they finished eating the poisoned food, they became senseless (بے ہوش) and died. Charlie Chaplin, a famous British actor, rightly said, "Greed has poisoned (زہر آلود کر دیا ہے) men's souls."

Possible Morals:

(1) Greed is a curse. (2) As you sow, so shall you reap.

(3) He who digs a pit for others, himself falls into it. (4) All covet, all lose.

★ THREE FRIENDS AND A BAG OF GOLD (Standard)

(نوٹ: یہ کہانی پنجاب کی ایک مشہور کہانی ہے جس میں ایک مال ہے)

The moral of the story is "greed is a curse." Greed is an extreme longing for material gains. Man never feels satisfied with what he earns. He craves (آرزو کرتے) more and more wealth. Perhaps it is human nature to get more and more. Read what the Holy Quran says about the love of wealth:

(100:08) وَبِذَلِكَ يُفْتَدِي بَعْضُ النَّاسِ بَعْضًا

"And verily (بے شک), he (man) is violent (بے رحم) in the love of wealth". Read again:

(102:1-2) وَبِذَلِكَ يُفْتَدِي بَعْضُ النَّاسِ بَعْضًا

The mutual (متبادل) rivalry (رقابت) (for piling up (تکڑھانے) of worldly things) diverts (توجہ دھرتی ہے) you, until you visit the graves (i.e. till you die). Read what Shakespeare says about greed: "This avarice (طمع) strikes (ضرب کرتی ہے) deeper, grows with more pernicious (مضر) root." (Macbeth)

Once there lived three friends in a village. They were very poor. One day, they set out on a journey to seek (حاصل کرنے) some means of earning. They posed to be fast friends, but inwardly (دل ہی دل میں) they were very selfish. Each wanted to feather his nest (گھر بھرنا) by hook or by crook (باجور یا ناجور طریقے سے). Virginia Woolf, a renowned (مشہور) English writer, rightly said, "Friendship planted in the soil (زمین) of selfishness is like a tree watered with vinegar (نریق); it bears (پھل دیتا) no fruit but bitterness (کڑواہٹ)." While passing through a thick forest, they found a bag. They were mad with joy when they opened it. It was full of gold coins. They sat down under a cool shady tree to discuss the matter. Finally, they decided to divide the treasure (خزانہ) equally among themselves. However, secretly (دل ہی دل میں), each desired to have all the coins to himself. After some time, they felt hungry. They sent one of them to the nearby town to fetch (لانا) food. The man who had gone to the town to fetch food decided to kill the other two friends by poisoning (زہر دے کر) them. He wanted to have all the treasure to himself. He bought some poison (زہر), mixed it in the food and returned to the jungle. The other two friends were even far greedier than he. They had already made a plot (سازش) to kill him and divide the coins equally between themselves. When the third friend arrived there with food, they fell upon him (اس پر ٹوٹ پڑے) and killed him mercilessly. As they were hungry, they began to eat the poisoned food greedily. As soon as they finished eating it, they fell senseless (بے ہوش) and died. Charlie Chaplin, a famous British actor, rightly said, "Greed has poisoned (زہر آلود کر دیا ہے) men's souls."

Possible Morals:

(1) Greed is a curse.

(2) As you sow, so shall you reap.

(3) He who digs a pit for others, himself falls into it.

(4) All covet, all lose.

★ THREE FRIENDS AND A BAG OF GOLD (Easy)

(نوٹ: یہ کہانی پنجاب کی ایک مشہور کہانی ہے جس میں ایک مال ہے)

Once, there lived three friends in a village. They were very poor. One day, they set out (نکلے) on a journey (سفر) to seek (حاصل کرنے) some source of earning. They claimed to be true to each other but inwardly they were very selfish (خود غرض). While they were on their way, they

found a bag full of gold coins. They were very happy to have found so much gold. They sat down under a tree to discuss the matter. Finally, they agreed to divide it equally among themselves. But inwardly (دل ہی دل میں) each wished to have all the gold coins to himself. After sometime, they felt hungry. They sent one of them to the nearby town to fetch some food. The man who had come to the town to fetch food decided to kill the other two friends. He bought some poison (زہر), mixed it in the food and returned to his friends. The other two friends were even greedier. They had already made a plot (سازش) to kill him and divide the coins equally between themselves. When the third friend arrived there, they fell upon (ٹوٹ) him and killed him. As they were feeling very hungry, they began to eat the poisoned (زہر آلود) food. They also died after a while.

Possible Morals:

(1) Greed is a curse.

(2) As you sow, so shall you reap.

(3) He who digs a pit for others, himself falls into it. (4) All covet, all lose.

5. THE TWO FRIENDS AND THE BEAR (Outstanding)

(نوٹ: یہ کہانی پنجاب کی ایک مشہور کہانی ہے جس میں ایک مال ہے)

The story elucidates (توضیح دیتی ہے) that a real friend is the one who helps you in your need. A true friend stands with you through thick and thin (ہر حال میں). In hazardous (خطرناک) situations, he supports you, encourages you and sympathizes with you. In favourable circumstances, he appreciates (دانتا ہے) you, makes you feel strong and inspires you. He never disappoints (ناامید نہیں کرتا ہے) you in any state of affairs (حالات). Such a friend is really a matter of pride. He is truly an invaluable (غیر قابل) asset (امتیاز). Shakespeare asserts (دعویٰ کرتا ہے) the same thing in the following words:

"Those friends thou hast, and their adoption (اختیار) tried (آزمایا ہے),

Grapple (پکڑے) them unto thy soul with hoops (کڑیاں) of steel." (Hamlet)

Read what Francis Bacon says about true friendship: "Friendship redoubleth joys, and cutteth griefs in half."

Again read Shakespeare:

"He that is thy friend indeed,

He will help thee in thy need:

If thou sorrow, he will weep;

If thou wake, he cannot sleep."

Thus we should bind (باندھنا) the true friends in the bond (بند) of love, trust and loyalty.

Once there lived two friends in a village. They were fast friends and claimed to be sincere to each other. One of them was strong, active and tall, while the other was short, frail (کمزور) and thin. One day, they embarked upon (روانہ ہوئے) a journey to try their luck. When they were making their way (گزر رہے تھے) through a jungle, they saw a bear coming towards them from a distance. They lost their nerve (حمت ہاری گئی) and got terribly frightened (خوفزد). The tall friend, without showing any concern (پرہیز) for his friend, ran, climbed up a towering tree and concealed (نہمیاں) himself in the branches. Rumi, a great Persian poet, rightly said, "A selfish friend is like a shadow that disappears (غائب ہو جاتا ہے) at dusk (دھندلا); when the sun of fortune (خوش قسمتی) sets, so does their feigned (فادائی) affection (محبت)." He did not stop to help his friend in that plight (مشکل کی گھڑی). The other friend found himself quite helpless in the

predicament (مسیت). Although he was short of height and strength he was very wise and quick at wits (دین). A clever idea flashed through his mind. The saying (قول) of some sage (سچم) reverberated (گونجا) in his mind, "The bear does not touch a corpse (لش)". He lay flat (سیدھا) on the ground immediately. As the bear approached him, he stopped breathing and pretended (بھانڈا) to be dead. The bear felt him with its snout (نوش), smelt him all over, considered him to be dead and went away. When it was quite gone, the other friend descended (اترا) from the tree, and jocularly (دلگلی سے) inquired of his friend what the bear had whispered (سرگوشی کی) in his ear. "It gave me the advice," his companion replied. "Never travel with a friend who deserts (پھرتا ہے) you at the approach of danger. Misfortune (سیت) tests the sincerity of friends." He decided not to travel with his selfish friend any more and continued his journey alone.

Possible Morals: (1) Never trust the selfish friends. (2) Avoid fair weather friends. (3) A friend in need is a friend indeed.

☆ THE TWO FRIENDS AND THE BEAR (Standard)

(نوٹ: یہ کہانی بڑے بچے کے لیے لکھی گئی ہے۔)

The story narrates (بیان کرتی ہے) that a real friend is the one who helps you in your need. A true friend stands with you through thick and thin (ہر حال میں). In sad situations, he helps you and consoles (تسلی دیتا ہے) you. In favourable (سواتی) circumstances (حالات), he makes you feel strong. He never disappoints (ناپسند نہیں کرتا ہے) you in any state of affairs (حالات). He is really a big asset (اثاثہ). Shakespeare asserts (دعویٰ کرتا ہے) the same thing in the following words:

"He that is thy friend indeed,
He will help thee in thy need;
If thou sorrow, he will weep;
If thou wake, he cannot sleep:"

Thus we should bind (بندھنا) the true friends in the bond (بندھن) of love, trust and loyalty. Once there lived two friends in a village. They were fast friends and claimed to be true to each other. One of them was strong, active and tall, while the other was short, weak and thin. One day, they set out on a journey to try their luck (قسمت آزمائی کے لئے). When they were making their way through a jungle, they saw a bear coming towards them from a distance. They got frightened. The tall friend, without showing any concern (پرہیز) for his friend, ran, climbed up a tree and concealed (چھپایا) himself in the branches. Rumi, a great Persian poet, rightly said, "A selfish friend is like a shadow that disappears (غائب ہو جاتا ہے) at dusk (اندھ); when the sun of fortune (خوش نصیبی) sets, so does their feigned (بھانڈی) affection (محبت)." He did not stop to help his friend. The other friend was quite helpless in this crisis (مشکل صورتحال). Suddenly, the saying of some sage (سچم) echoed (گونجی) in his mind, "The bear does not touch a corpse (لش)". He lay down on the ground immediately and feigned (بھانڈا) to be dead. The bear approached there, sniffed (سونگنا) at him, considered (سمجھتا) him to be dead and went his way. Soon, the bear was out of sight. The tall friend climbed down the tree, came to his friend and asked him jokingly what the bear had whispered (سرگوشی کی) in his ears. The other friend said that it had advised him to beware (بچہ) of selfish and insincere friends. Then he said good-bye to his selfish friend and continued his journey alone.

Possible Morals:

- (1) Never trust the selfish friends. (2) Avoid fair weather friends. (3) A friend in need is a friend indeed.

☆ THE TWO FRIENDS AND THE BEAR (Easy)

(نوٹ: یہ کہانی بڑے بچے کے لیے لکھی گئی ہے۔)

Once, two friends went on a journey (سفر). One of them was tall and the other was short. They promised to help each other in the hour of need. While passing through a jungle, they saw a bear (راجہ) coming towards them in the distance (دُور). The tall friend climbed up (چڑھا) a tree. He did not show any care for his friend. The other friend did not know how to climb a tree. He felt quite helpless. He did not know what to do to come out of this trouble (مسیت). Suddenly, the saying of a wise person echoed (گونجی) in his ears. "A bear does not touch the dead person." He at once lay down and pretended (بھانڈا) to be dead. When the bear came near him, he held his breath (راضی). The bear sniffed (سونگنا) at him, took him for a dead person and went away. Soon the bear was out of sight. The tall friend climbed down the tree and came to the other friend. He asked him jokingly (مذاق) what the bear had said in his ear. The other friend was angry and said that it had advised him not to trust selfish friends. Saying this, he said good-bye to his selfish friend and went his way alone.

Possible Morals: (1) Never trust the selfish friends. (2) Avoid fair weather friends. (3) A friend in need is a friend indeed.

6. THE FOX AND THE GOAT (Outstanding)

(نوٹ: یہ کہانی بڑے بچے کے لیے لکھی گئی ہے۔)

Man is hasty (جلدی) by nature. The Holy Quran says:

خَبِيرٌ لِّدَشَاقٍ عَنِ عَجَلٍ (21:37)

"Man has been created hasty."

وَلَيَّحْنُ لِّلْإِنْسَانِ عَجَلًا (17:11)

"And man is very hasty."

Thus the story delivers (دیتا ہے) a very vital (اہم) message. It invites us to think deeply before making any decision. It urges (آمادہ کرتی ہے) us to assess (جانچنا) the consequences (نتائج) of our probable (امکانی) actions. Thus it helps us take sensible (مستعمل) steps. Rash (عاجلانہ) decisions usually result into catastrophic (دہانہ) outcomes (نتائج). Therefore we should not leap (بھلاک) blindly in the dark. We should think rationally (عقلی مدد پر) and logically (منطقی) and should have enough forethought (پیش بینی) before making any decision. Wise decisions save us from negative surprises (منجات). Quick decisions, coupled (جوڑے ہوئے) with prudence (احتیاط) and wisdom, are welcome; but foolish and rash decisions should be avoided. Wise and prudent (احتیاط) people think logically and prudently (عقلی مدد سے) before taking a plunge (قوف) forward. They ponder (غور و خوض کرتا) over the pros and cons (گھمٹات) of their likely decision. Thus they succeed in devising (بنانے میں) a feasible (قابل عمل) plan. It is truly said that fools rush (دھڑکتے ہیں) in where angels fear to tread (چلتا). Benjamin Franklin says: "Take time for all things: great haste makes great waste."

Once a fox, by an unfortunate (افسوس ناک) chance, slipped and fell into a well. He desperately (بے سہارے) struggled (کوشش کی) to climb up the well but to no avail (بے سود). He also tried to jump out but the wall of the well was too high to be vaulted (پہنچنا) over. He felt deeply dismayed

(دوسرا), dreary and desolate (تہا). After some time, a goat happened to pass by the well. He was thirsty and was wandering in search of water. He peeped (جھانکا) into the well, and to his surprise (حیرت) found the fox splashing (پھینکنے والا) there. The fox also looked up and found the goat peering (جھانکنے) into the well. There flashed a trick through his foxy (چالاک) brain. He decided to make the most (زیادہ سے زیادہ فائدہ اٹھانا) of the opportunity (موقع). The goat asked him what he was doing there. Concealing (چھپاتے ہوئے) his sad plight (مسمیت) under a merry guise (نمیس), the fox indulged in a lavish (بہت زیادہ) praise of the water of the well. He said that the water was excellent beyond measure (حد سے زیادہ). He encouraged him to descend (اُترنا) and enjoy the sweet water and have a luxurious (شاملا) bath. The goat was too rash and impulsive (بے خیال سے) to think about the way up. He, mindful only of his thirst, thoughtlessly (بے خیال سے) jumped down. The fox was waiting just for that moment. He at once bounced (چھلانگ لگانے) onto the back of the goat and vaulted (اُپر چھلانگ لگانے) out of the well. Then the goat realized his folly. *Oscar Wilde rightly said, "Experience is simply the name we give our mistakes."* He pleaded (ابھجی) with the fox to help him out of the calamity (مسمیت). The fox laughed and said,

"If Heaven had thrown in
Double dose of good sense with that beard on your chin
You have never gone down in that frivolous way
As for me, I've escaped, and I'll wish you good day.
Do your best to get out. Peg away till you drop.
I've a certain engagement that won't let me stop."

Saying this, the fox vanished (غائب ہو گیا) from sight and the goat was left in the sad plight. The goat decided to go on bleating (میاٹ) loudly so that his master might hear his cries and come to his rescue (بچانا). The moral of the story, as *Rumi would say, is: "You were born with wings (پر), why prefer (ترجیح دینا) to crawl (رینگنا) through life?"*

Possible Morals: (1) Look before you leap. (2) Haste makes waste.

☆..... THE FOX AND THE GOAT (Standard)

(نوٹ: یہ کہانی بظاہر نیکست بک برڈ کی کتاب "انکسٹر گرامر اینڈ کیویشن" میں بھی شامل ہے۔)

Man is hasty by nature. The Holy Quran says:

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ (21:37)

"Man has been created hasty."

Thus the story gives us a very vital (اہم) message. It invites us to think deeply before making any decision. It urges (جاہز کرتی ہے) us to assess (چاہنچا) the consequences (نتیجے) of our likely actions. Thus it helps us take wise steps. Rash (جھلجھلا) decisions usually result in terrible outcomes (نتیجے). Therefore we should not leap (چھلانگ لگانا) blindly in the dark. We should think rationally (عقل سے) and logically (منطقی طور پر) and have enough forethought (فہم) before making any decision. *Benjamin Franklin says: "Take time for all things: great haste makes great waste."*

Once, a fox, by an unlucky chance, fell into a well. He tried hard to climb up the wall of the well but to no avail. The wall of the well was too high to be jumped over. He felt to be utterly (مکمل طور پر) in trouble. After some time, a goat happened to pass by the well. He was

also wandering about in search of water to quench his raging (شدید) thirst. He peeped (جھانکا) into the well. To his surprise (حیرت), he found the fox splashing (پھینکنے والا) there. The fox also looked up and saw the goat peeping down. There flashed a trick through his clever brain (اس کے سارڈزن میں ایک اچھوتی ترکیب آئی). He decided to take full advantage of the opportunity (موقع). He pretended to be cheerful. The goat asked him what he was doing there. He said that he daily came there to enjoy the sweet water of the well. He invited the goat to jump down to taste the sweetness and enjoy the coolness of the water. The goat was too rash to think about the way up. He immediately jumped down into the well. The fox was waiting just for that moment. He at once jumped onto the back of the goat and leapt out (اُپر چھلانگ لگانے) of the well. Then the goat realized his folly (بے فہمی). *Oscar Wilde rightly said, "Experience is simply the name we give our mistakes."* He requested the fox to help him out of the trouble. The fox laughed and advised him to go on bleating (میاٹ) loudly. His master might hear his cries and come to rescue (بچانا) him. Meanwhile, he should enjoy a luxuriant bath. The moral of the story, as *Rumi would say, is: "You were born with wings (پر), why prefer (ترجیح دینا) to crawl (رینگنا) through life?"*

Possible Morals: (1) Look before you leap. (2) Haste makes waste.

7. THE HASTY MESSENGER (Outstanding)

(نوٹ: یہ کہانی بظاہر نیکست بک برڈ کی کتاب "انکسٹر گرامر اینڈ کیویشن" میں بھی شامل ہے۔)

"O, call back yesterday, bid (کہہ دو) time return." (William Shakespeare)

The story gives us a bit of practical advice. It divulges (فشاء کرتی ہے) that doing work in time saves us from doing excessive (بہت زیادہ) labour in future. If we tackle (حل کرتا) a problem in time, it will bring no complications (پچیدگیاں). A slight (تھوڑی سی) delay may prove to be a real stumbling block (دکھلاؤ) to scoring a triumph (جیت). *William Shakespeare says, "Defer (تھوڑی دیر) no time, delays have dangerous ends (انجام)." We can illustrate the proverb further by explaining it literally (لفظی طور پر). Suppose there is a tear (چاکہ/چر) in your shirt. It is wise to stitch (سینا) it up immediately. But if you ignore the split, it will become longer with the passage of time and you will have to put many stitches to bring your shirt back to its original shape. Moreover, it will require a lot of labour to stitch it up. Again read William Shakespeare, "Make use of time; let not advantage slip (سلاخ ہونا)." Read a valuable advice by Thomas Fuller, an English historian, "He lives long that lives well; and time misspent (سلاخ) is not lived but lost."*

Once there was a royal messenger (قاصد) whom the king trusted fully. He was very loyal and faithful. However, he was reckless (بے پروا) and imprudent (غیر احتیاط) by temperament (طبیعت). One day, the king rendered (ذمہ لگا دیا) him an important assignment (کام). The messenger was asked to convey (پہنچانا) a message of vital (اہم) importance to the commander of the king's army in the battlefield. The messenger was given a limited time to deliver the message. He decided to commence (شروع کرنا) the crucial journey straightaway (فورا), as he wanted to deliver the message in time. At the time of departure (مراگ), he noticed that a nail (کیل) from one of the shoes of his horse was missing. As he was in great haste (جلدی), he neglected (غور نہ کیا) it and decided to set off right away. He took a rocky (پتھریلا) path that was somewhat short. In the words of Robert Frost, "Two roads diverged (اگ بٹا) in a wood", and he "took

the one less travelled by." He made his horse gallop (سرعت دوانا). The horse dashed off like a fast blowing gale (آغری). When the messenger had covered over half of the distance, he realized that the horse had begun limping. He became worried and dismounted the horse to see what had happened to it. He discovered (معلوم ہوا) that one of the shoes of the horse had gone off (اتر چکا ہے). He felt exceedingly helpless. He could do nothing except to make the horse run even faster. After some time, the horse stumbled (لڑکھایا) and fell down never to rise again. The messenger ran wildly to reach his destination (منزل). Ultimately (بالآخر), he reached the battlefield, but he was too late to deliver the message. The king's army had been defeated because the message was not delivered in time. He reproached (لامت کی) himself for not being careful and cautious (تأمل) about the nail in the shoe of the horse; but it was too late to mend. Jean-Jacques (جاک) Rousseau's (روسو) words began to echo (گونجنے لگیں) in his ear rightly said, "Patience is bitter, but its fruit is sweet."

Possible Morals: (1) A stitch in time saves nine. (2) Haste makes waste.

☆..... THE HASTY MESSENGER (Standard)

(نوٹ: یہ کہانی مثالی کتاب "بکس کر ایڈیٹڈ" میں بھی شامل ہے)

"O, call back yesterday, bid (کہہ دو) time return." (William Shakespeare)

The story gives us a bit of practical advice. It shows that doing work in time saves us from doing extra labour in future. If we solve a problem in time, it will bring no complications. A slight (تھوڑی سی) delay may prove to be a high hurdle (رکاوٹ) later. William Shakespeare says, "Defer (تھوڑی کرنا) no time, delays have dangerous ends (انجام)." Read a valuable advice by Thomas Fuller, an English historian, "He lives long that lives well; and time misspent (ضائع) is not lived but lost."

Once there was a royal (شاہی) messenger (قاصد). He was faithful but reckless (بے پرواہ) by temperament (مزاج). One day, the king asked him to convey (پہنچانا) an important message to the commander of his army in the battlefield. The messenger was asked to deliver (پہنچانا) the message immediately. He got ready to set out on his journey at once. At the time of departure (درنگی), he noticed that a nail (کیل) from one of the shoes of his horse was missing. As he was in great haste (جلدی), he neglected (تعملاً کر دیا) it and set off right away (فورا). He took a rocky (پتھریلا) path that was somewhat short. In the words of Robert Frost, "Two roads diverged (انگ ہونے لگیں) in a wood", and he "took the one less travelled by." He made his horse gallop (سرعت دوانا). When he had covered over half of the distance (فاصلہ), he realized that the horse was limping (لنگھتا تھا). He got off the horse to see the problem. To his grief, he discovered (معلوم ہوا) that one of the shoes of the horse had gone off. He felt quite helpless. In embarrassment, he made the horse run even faster. After sometime, the horse fell down and died. The messenger began to run. At last, he reached the battlefield but he was too late to deliver the message. The king's army had been defeated because of nondelivery (نہ پہنچانا) of the message. He cursed himself for not being careful about the nail; but it was too late to mend (تعملاً کرنا). Jean-Jacques (جاک) Rousseau's (روسو) words began to echo (گونجنے لگیں) in his ear rightly said, "Patience is bitter, but its fruit is sweet."

Possible Morals: (1) A stitch in time saves nine. (2) Haste makes waste.

☆..... THE HASTY MESSENGER (Easy)

(نوٹ: یہ کہانی مثالی کتاب "بکس کر ایڈیٹڈ" میں بھی شامل ہے)

Once there was a royal (شاہی) messenger. He was faithful (دوردار) but careless by nature. One day, the king asked him to take an important message to the commander of his army. At the time of departure (درنگی), the messenger saw that a nail (کیل) from one of the shoes of his horse was missing. As he was in big hurry, he ignored (تعملاً کر دیا) it and started his journey. When he had covered over half of the distance (فاصلہ), he realized that the horse had begun limping (لنگھتا تھا). To his grief, he found that one of the shoes of the horse had gone off. He felt quite helpless (بے بس). But he could do nothing. He made his horse run even faster. After some time the horse fell down and died. The messenger began to run on foot. At last, he reached the battlefield but he was too late to deliver (حوالے کرنا) the message. The king's army had been defeated because of nondelivery (پہرگی) of the message. He cursed himself for not being careful about the nail. But it was too late to mend.

Possible Morals: (1) A stitch in time saves nine. (2) Haste makes waste.

8. THE WOODCUTTER AND THE ANGEL/MERCURY (Outstanding)

(نوٹ: یہ کہانی مثالی کتاب "بکس کر ایڈیٹڈ" میں بھی شامل ہے)

The Holy Quran narrates:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَكَانَ الْحَقُّ وَكَانَ الْبَاطِلُ ۚ وَأَنْتُمْ تَعْلَمُونَ (02:42)

And do not mix the truth with falsehood or conceal (ہمپنا) the truth while you know [it]. Benjamin Franklin rightly said, "Honesty is the best policy." The story relates (ہم کرتی ہے) that being honest is best in life. Honesty refers to being honest, truthful and upright. Policy means strategy (محکمہ کاری) or approach (زادہ کاری). Thus the saying, "Honesty is the Best Policy" implies (مطلب دیتی ہے) that being honest is the best approach to live a peaceful life. It highlights (دراغ کرتی ہے) the value of honesty in life. William Shakespeare says, "No legacy is so rich as honesty." Honesty yields (دیتی ہے) the fruits of trust, reliability (ایمان) and honour. It ensures success, satisfaction (امنیات) and peace of mind. Honest people may face problems temporarily (عارضی طور پر), but ultimately (بالآخر) they taste glorious (شامدار) victory in every sphere (میدان) of life. It helps man have exemplary (مثالی) character, strong morality and dignified (محرم) manners (اخلاق). The third president of the USA, Thomas Jefferson says, "Honesty is the first chapter in the book of wisdom."

Once there lived a woodcutter in a village. He was renowned (مشہور) for his honesty and integrity (راست بازی). One day, he was cutting the branches of a tree on the bank of a river. By an unlucky chance, the axe slipped from his hand and fell into the river. Being thus deprived (محروم) of the means of his livelihood, he sat down on the bank and bewailed (کہتا) his bad luck. Scalding (گرم گرم) tears rolled down his sunken (اندر دھس ہوئی) cheeks. It was his good luck that Mercury (قاصد), the messenger (قاصد) of gods was passing nearby. He heard the woodcutter's wailing. He took pity on him and appeared before him. He asked the cause of his lamenting (درد خاستگی). The woodcutter narrated the whole incident and besought (درخواست کی) him to help him out of that plight (مصیبت). The utterly miserable (مصیبت زدہ) condition of the woodcutter moved the god deeply and he decided to help him. Mercury plunged (غوطہ کھایا) into the river and, after a while, brought out an axe of gold. He offered the axe to the woodcutter who refused to

accept it saying that it was not his axe. Mercury swooped (خوٹ لگا کر) down into the water for the second time and surfaced (اُٹھ کر) near the bank with a silver axe in his hand. He again enquired whether it was his axe. The woodcutter did not take it also because it did not belong to him. Mercury dived into water for the third time and brought out an iron axe. The woodcutter claimed it and expressed his joy at its recovery (پزیرائی). He thanked Mercury for his generous (بہت زیادہ) help. Mercury, profoundly (بہت زیادہ) impressed by his honesty, gave him the gold and silver axes as a reward for his honesty in addition (کے علاوہ) to his own. *William Shakespeare wisely said, "No legacy (مدد) is so rich as honesty."*

Possible Morals: (1) Honesty is the best policy. (2) Virtue never goes unrewarded.

☆..... THE WOODCUTTER AND THE ANGEL/MERCURY (Standard)

(نوٹ: یہ کہانی بظاہر ایک بک بڑی کتاب "انٹرنیشنل گریڈ 7" میں بھی شامل ہے)

The Holy Quran narrates:

وَلَا تَكْمُلُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ (02:42)

And do not mix the truth with falsehood (جھوٹ) or conceal (چھپانا) the truth while you know [it]. The story relates (اشارہ کرتی ہے) that being honest is best in life. Honesty refers (اشارہ کرتی ہے) to being honest, truthful and upright (ایماندار). Policy means strategy (تسلیم) or approach (دراپ). Thus the saying, "Honesty is the Best Policy" implies (ضمیمہ دیتی ہے) that being honest is the best approach to live a peaceful life. Honesty yields (دیتی ہے) the fruits of trust and reliability (ایمان). It ensures success and peace of mind. The third president of the USA, Thomas Jefferson says, "Honesty is the first chapter in the book of wisdom."

Once a woodcutter was felling a tree on the bank of a river. By chance, the axe slipped from his hand and fell into the river. The woodcutter became very sad at the loss. He did not know how to swim. He sat down on the bank and bemoaned (کرتا) his fate. The tears welled up (اُٹھائے) in his eyes. By chance, Mercury (ایک پرتی) appeared (ظاہر ہوا) there and asked him the cause of his grief. The woodcutter narrated (بیان کیا) the whole incident (واقعہ) and requested the god to help him. The god took pity on him and decided to help him. He jumped into the river and, after a while, brought out an axe of gold. He offered the axe to the woodcutter. The woodcutter refused to accept it and said that it was not his axe. The god dived again and came out with a silver axe in his hand. The woodcutter did not take it also, as it was not his axe. The god plunged (خوٹ لگا کر) into water for the third time and brought out an iron axe. As soon as the woodcutter saw his own axe, he was beside himself with joy (نہی ہو گیا). He happily accepted his axe and thanked the god for his tremendous (بہت بڑی) help. The god was greatly impressed (متاثر ہوا) by his honesty and gave him the other two axes as a reward. *William Shakespeare wisely said, "No legacy (مدد) is so rich as honesty."*

Possible Morals: (1) Honesty is the best policy. (2) Virtue never goes unrewarded.

☆..... THE WOODCUTTER AND THE ANGEL/MERCURY (Easy)

(نوٹ: یہ کہانی بظاہر ایک بک بڑی کتاب "انٹرنیشنل گریڈ 7" میں بھی شامل ہے)

Once, a poor woodcutter lived in a village. He daily cut wood, sold it and earned his living (ملائی). One day, he was cutting wood on the bank (کنارہ) of a river. By chance, his axe slipped (گھس گیا) from his hand and fell into the river. He did not know how to swim (سیر کرنا). He became very sad and began to cry. Suddenly, an angel appeared (ظاہر ہوا) there. He asked the

woodcutter the cause of his weeping. The woodcutter narrated (بیان کیا) his sad story. The kind angel was moved (متاثر ہوا) and decided to help him. He dived (خوٹ لگا کر) into the river. After a while, he brought out an axe of gold. The woodcutter said that it was not his axe and refused to take it. The angel dived again and brought out an axe of silver. The woodcutter did not accept it also as it was not his axe. The angel dived for the third time and brought out an iron axe. The woodcutter was very happy to see his axe. He got the axe and thanked the angel for his help. The angel was impressed (متاثر ہوا) by his honesty. He gave him the other two axes as a reward (انعام) for his honesty.

Possible Morals: (1) Honesty is the best policy. (2) Virtue never goes unrewarded.

9. THE FARMER AND HIS THREE QUARRELSOME SONS (Outstanding)

(نوٹ: یہ کہانی بظاہر ایک بک بڑی کتاب "انٹرنیشنل گریڈ 7" میں بھی شامل ہے)

The story conveys (دیتی ہے) the very important message of unity. It explicates (اشارہ کرتی ہے) that the real strength lies in unity. If we are united, we will be strong enough to resist (مراست کرتا) an attack from our enemies. Through collective (ایک جہتی) efforts, we can tackle (حل کرتا) the knotty (جھجھکی) problems and overcome the enormous (بہت بڑی) difficulties. By cooperation and unity, we can win over our adversaries (مقابلین). The single drop of water is quite a worthless (بے قدر) thing but when it intermingles (دل ل جاتا ہے) with other drops, it takes the shape of a raging (تیز دھارا) torrent (شدید). It becomes a part of immense (بڑی) strength. Likewise a united family or a united nation is bound (مقرر ہوتا) to succeed. Thus we should realize the importance of unity and endeavour (کوشش کرنا) to employ (لا کر لگنا) it in all spheres of life. About unity the Holy Quran says:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا (03:103)

Hold firmly, all together, on to the rope of ALLAH and not be divided.

Again read the Holy Quran:

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ (21:92)

Verily (بلاشبہ), this community of yours is one single community and I am your Lord; so worship Me [alone]!

Once, an old farmer lived in a village. He had three strong, sturdy (تڑی الجھ) but quarrelsome (جھگڑا کر) sons. They often quarrelled among themselves for nothing. The farmer was very worried about their boisterous (اورم پانے والا) behaviour. He frequently advised them not to quarrel, but they paid no attention to his advice. He could not resolve (حل کرتا) their disputes (جھگڑے) by his exhortations (ترغیبات). He tried to inculcate (دشمن کرنا) the *Rumi's words into them: "Raise your words, not your voice. It is rain that grows flowers, not thunder," but to no avail* (بے سود). One day, the farmer fell terminally (شدید) ill with little hope of recovery (صحت پائی). He determined (پکا ارادہ کیا) to give his sons a practical illustration (تشریح) of the evils of disunion (نا اتفاق). A wonderful idea flashed through his mind. He sent for his sons and asked them to fetch (لا کر) a bundle of sticks. They brought the bundle in no time. He admired them for their tremendous power and asked if any one of them could break the bundle. The sons accepted the challenge and got ready to break it. First of all, the youngest son stepped forward and tried his best to break the faggot (گٹھا) but could not. Then came forward the elder son and endeavoured (کوشش کی) to break it but in vain. After this, the eldest son

struggled to prove his power but to no avail (کمر پے سر). At this, the old farmer asked them to untie the bundle and break the sticks separately (انگ انگ). They untied the bundle and broke all the sticks easily. This was the moment for the father to advise his unruly (برخیز) sons. He then addressed them in these words: "My sons, if you are of one mind, and unite to assist (مدد کرنا) each other, you will be like this faggot, uninjured (بچ سالم) by all the attempts of your enemies; but if you are divided, you will be defeated as easily as you have broken these sticks." The sons took their father's advice and promised not to quarrel in future. *Ryunosuke's (ریوناسوکے) Satoro's (ساتورو) words began to echo in their minds, "Individually, we are one drop. Together, we are an ocean."* The father was satisfied and happy with their response (جواب). After some days, he died peacefully with no worry in his mind.

Possible Morals: (1) Union is strength. (2) United you stand; divided you fall.
(3) Unity is a shield against defeat.

☆..... THE FARMER AND HIS THREE QUARRELSOME SONS (Standard)

(نوٹ: یہ کہانی پنجاب کی ایک بڑی کتاب "پندرہ گروہ کی زندگی" میں بھی شامل ہے)

The story gives us the message of unity. It says that the real strength lies in unity. If we are united, we will be strong enough to resist (مراعت کرنا) an attack from our enemies. Through collective (ایک جہتی) efforts, we can solve the big problems and overcome the grave (گہرے) difficulties. A united family or a united nation is bound (مقرر ہوئے) to succeed. About unity the Holy Quran says:

وَأَسْتَوْفُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا (03:103)

Hold firmly, all together, on to the rope of ALLAH and not be divided.

Once, an old farmer lived in a village. He had three sons. They often quarrelled among themselves for nothing. The farmer was very worried about their aggressive manners (بے ہمار). He frequently (اکثر) advised them to be united, but they paid no heed (توجہ) to his advice. He tried to inculcate (دشمن کرنا) the Rumi's words into them: "Raise your words, not your voice. It is rain that grows flowers, not thunder," but to no avail (بے سر). One day, the farmer fell seriously (بہت) ill with little hope of recovery (صحت یابی). He decided to teach his sons the lesson of unity (اتحاد). He asked them to fetch (لاؤ) a bundle of sticks. They brought the bundle in less than no time (فورا). He then asked them if any one of them could break it. His sons accepted the challenge. First, the youngest son tried his best to break it but could not. Then came forward the elder son, but tried in vain (بے سر) to break it. At last, the eldest son stepped forward angrily to break it but to no avail (بے سر). At this, the old farmer asked them to untie (کھولنا) the bundle and break the sticks one by one. They did it easily. The father succeeded in making his sons realize (احساس دلانا) that the sticks were strong when they were tied together but were easily breakable separately (انگ انگ). He told them that they would be strong if they were united, but individually (فرداً فرداً) they could be defeated (فست دینا) easily. *Ryunosuke's (ریوناسوکے) Satoro's (ساتورو) words began to echo in their minds, "Individually, we are one drop. Together, we are an ocean."* His sons accepted the advice of their father and promised not to quarrel in future.

Possible Morals: (1) Union is strength. (2) United you stand; divided you fall.
(3) Unity is a shield against defeat.

☆..... THE FARMER AND HIS THREE QUARRELSOME SONS (Easy)

(نوٹ: یہ کہانی پنجاب کی ایک بڑی کتاب "پندرہ گروہ کی زندگی" میں بھی شامل ہے)

Once, there lived an old farmer in a village. He had three sons. They were very strong but quarrelsome (جھڑانے). The farmer was very worried about them. He asked them not to quarrel (جھڑنا) but they always ignored his advice. One day the farmer decided to teach them a lesson of unity. He asked his servant to fetch (لاؤ) a bundle (گٹھا) of sticks. Then he sent for his sons. The sons came there immediately. First, he admired (تریف کی) them for their strength (طاقت) and then asked if anyone of them could break the bundle of sticks. The youngest son tried first to break the bundle but failed. Then the elder one tried to break it but could not. After this, the eldest son tried to break the bundle but failed in his attempt. At this, the farmer asked them to untie (کھولنا) the bundle and break the sticks one by one. They broke all the sticks easily. He made them realize (انہیں احساس دلانا) that the sticks were strong when tied together and breakable separately (انگ انگ). He told them that they would be strong if united and weak if separated (انگ انگ). The sons took the advice of their father and promised (دھڑکیا) not to quarrel in future.

Possible Morals: (1) Union is strength. (2) United you stand; divided you fall.
(3) Unity is a shield against defeat.

10. THE HARE AND THE TORTOISE (Outstanding)

(نوٹ: یہ کہانی پنجاب کی ایک بڑی کتاب "پندرہ گروہ کی زندگی" میں بھی شامل ہے)

The story tells us about one of the seven deadly sins i.e. the pride. It advises us not to be proud of anything in life. Read the Holy Quran:

إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ (16:23)

Indeed, He (ALLAH) does not like the arrogant (مغرور).

The Prophet (صلی اللہ علیہ وسلم) has been reported to have said:

لَنْ يَدْخُلَ الْجَنَّةَ مَنْ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَزْدَلٍ مِنْ كِبَرٍ.

Never can the person who possesses (رکھتا ہے) a speck (ذره) of pride inside his heart enter the Paradise.

Pride is one of the seven deadly sins. ALLAH dislikes it intensely (بے حد). The first sin that Iblis did was the arrogance (کبر). It is one of the major causes of spiritual crisis (بحران) among humans. Man should never be proud of his bearings (صل و صورت), intelligence, status (نہج) or even piety (پارسائی). We should not disparage (تخفیر کرنا) others. The haughty (مغرور) and the arrogant (مستعجبی) are finally bound (مقرر ہوئے) to fall. The story also teaches us another lesson of perseverance (استقامت) and steadfastness (ثابت قدم). It urges us to be constant (ثابت) in our doings.

Once, a hare and a tortoise lived in a wilderness (دھرت). They were fast friends and whiled away the days together. The hare, proud of his swiftness, often ridiculed (خفا کرتا) the tortoise for his short feet and slow pace (دُتار). One day, the tortoise got annoyed (بے ہوش) at his constant (تتیبہ سے) mockery (مردت کی) and scathing (تتیبہ سے) remarks.

'I bet I'll beat you in a race'

The tortoise said, 'to yonder place.'

Startled (ہچکچا) by the claim, the hare accepted the challenge. They fixed a tree at the foot of a

yonder (دور کی) hill as the winning point. The race commenced (شروع ہوئی) and the hare dashed off with flying speed. In no time, he disappeared (غائب ہو گیا) in the distance. After he had covered half of the distance, he passed through a dense clump of tall trees. Under the trees, the whole area was covered with soft lush grass. Soft summer breeze began to charm him. Suddenly, it flashed (خیال آیا) through his mind why he should not have a rest for a short time. He was sure that the tortoise would be lagging (دیر سے دیر سے آ رہا ہو گا) far behind. Supposing this, he lay down in the velvety (مکئی) cradle (بھولا) of meadow (مرغزار) grass under a shady tree. The tender (گھرا) strokes (بھونکے) of cool breeze rocked (بھلاتا) his tired body. Soon he went off to sleep in the arms of Morpheus (خوابوں کا دیوتا). On the other hand, the tortoise was extremely exhausted (تھکا ہوا); but he continued to go onward with steady step. He reached the place where the hare was enjoying profoundly (انتہائی) sound sleep. Robert Frost's words echoed in his ears:

"The woods are lovely, dark and deep,
But I have promises to keep,
And miles to go before I sleep."

He did not stop and focused on the race. He quietly passed by the sleeping hare and went his way with new fervour (جوش). Ultimately (بالآخر), his perseverance (مستقل مزاجی) brought him the sweet fruit of victory. When the hare woke up, the sun was kissing the horizon (نہی). Embarrassed by the idea of losing race, he ran as fast as he could but to no avail. He reached the winning point but was enormously (بہت زیادہ) ashamed to find the tortoise there. The tortoise said:

"Didn't, he cried, 'I tell you true'
What's the use of speed to you?
I've won the race. Where'd you be
If you'd carry a house like me?"

After this humiliation (شرمندگی), the hare decided never to mock (مذاق اڑانا) anyone in future. This story reminds us of the words of Shakespeare's words when he advises us to stand "wisely, and slow. They stumble (ٹھوکر کھانا) that run fast."

Possible Morals: (1) Slow and steady wins the race. (2) Pride hath a fall.
(3) Never make fun of others. (4) Perseverance is key to success.
(5) Success is for those who sleep after the completion of their work.

☆..... THE HARE AND THE TORTOISE (Standard)

(نوٹ: یہ کہانی بظاہر گستاخ کی آٹھ گناہوں میں سے ایک گناہ کی مثال ہے)

The story tells us about one of the seven deadly sins i.e. the pride. It advises us not to be proud of anything in life. Read the Holy Quran:

لَا تَكُونُوا لِلْمُتَكِبِّينَ سَآئِلًا (16:23)

Indeed, He (ALLAH) does not like the arrogant (عجب).

Pride is a big cause of spiritual crisis (مذہب) among humans. Man should never be proud of his bearings (صلو و سورت), intelligence (ہم), status (رتبہ) or even piety (تقویٰ). We should not belittle (حقیر کرنا) others. The arrogant (مغرور) are finally bound (مقرر ہوئے) to fall. The story also teaches us another lesson of steadfastness (ثابت قدمی). It urges (آواز کرتی ہے) us to be steady

(ثابت قدمی) in our doings.

Once, a hare and a tortoise lived in a jungle. They were fast friends. The hare was very proud of his fast speed. He often ridiculed (مذاق اڑاتا) the tortoise for his tardy (ست) gait (رہتل). One day, the tortoise got annoyed (دشمنی) at his insulting remarks (ہاتھ) and invited him to run a race. The hare at once accepted the challenge. They fixed a tree at the foot (پای) of a distant hill as the winning point. The race started and the hare ran away with flying speed. In no time, he was out of sight. On the way, he caught sight of a cool shady tree. He decided to take some rest. He was sure that the tortoise would be lagging (پچھے آتے) far behind. Supposing this, he lay down in the cradle (بچھڑا) of velvety (مکئی) grass under the tree. Soon, the soft strokes (بھونکے) of cool breeze lulled him into sound sleep. The tortoise continued his advance (آگے بڑھتا) with steady (ثابت قدم) step (رہتل). He reached the place where the hare was lying fast asleep. Robert Frost's words echoed in his ears:

"The woods are lovely, dark and deep,
But I have promises to keep,
And miles to go before I sleep."

He did not stop and focused on the race. He quietly passed by him and continued his journey with new zeal (جوش). At last, he reached the winning point. When the hare woke up, the sun was about to set. He ran as fast as he could. At last, he reached the winning point. To his shame, he found the tortoise waiting for him there. He had lost the race. After this defeat (کشت), the hare decided never to mock (مذاق اڑانا) anyone in future. This story reminds us of the words of Shakespeare's words when he advises us to stand "wisely, and slow. They stumble (ٹھوکر کھانا) that run fast."

Possible Morals: (1) Slow and steady wins the race. (2) Pride hath a fall.
(3) Never make fun of others. (4) Perseverance is key to success.
(5) Success is for those who sleep after the completion of their work.

☆..... THE HARE AND THE TORTOISE (Easy)

(نوٹ: یہ کہانی بظاہر گستاخ کی آٹھ گناہوں میں سے ایک گناہ کی مثال ہے)

Once, there lived a hare and a tortoise in a jungle. They were friends. The hare often laughed (مذاق اڑاتا) at the slow speed of the tortoise. One day, the tortoise got angry (غلامان گیا). He asked the hare to run a race with him. The hare accepted the offer at once. The winning point was fixed and the race started. The hare ran very fast. Soon he was out of sight (غیر نظر سے). On the way, he saw a cool shady tree. He decided to take some rest. He knew very well that the tortoise would take a long time to reach there. He lay down and fell fast asleep (گہری نیند سو گیا). The tortoise continued his slow but steady walk. At last he reached the place where the hare was sleeping. He passed by the hare quietly (ناگوشی سے) and kept on going onward. When the hare woke up, the sun was setting. He was deeply upset. He ran as fast as he could. When he reached the winning point, he found the tortoise there. He was much ashamed (شرمندہ). He decided not to laugh at anyone in future.

Possible Morals: (1) Slow and steady wins the race. (2) Pride hath a fall.
(3) Never make fun of others. (4) Perseverance is key to success.
(5) Success is for those who sleep after the completion of their work.

11. A THIRSTY CROW (Outstanding)

(نکات: یہ کہانی پنجاب کی ایک کتاب "انٹرنیٹ گرامر اینڈ کیوینٹین" میں بھی شامل ہے)

The story tells us that necessity is the mother of invention (انہماک). It elucidates (دراخ کرتی ہے) how our urgent (فوری) urge (تلاش) stimulates (اُپھارت ہے) our creative ability. George Eliot in her historical novel *Romola* says, "Necessity does the work of courage." It demonstrates (دemonstrates) (دشانت) that necessity is the major impetus (حرک) for inventions. The story manifests (نما کرتی ہے) where there is a will, there is a way. Whenever we are put in a dilemma (مشکل), we manage to resolve (حل کرتا) it somehow or other. In fact, dire (میاک) predicaments (مصائب) not only awaken our dormant (خوابیدہ) faculties but also give us a spur (تحرک) to action. Geoffrey Chaucer says in *The Knight's Tale*: "Hold it wise ... To make a virtue (خوبی، جہر) of necessity."

It was a blazing day of a hot summer. The scorching (تپیلانی) heat and the burning rays of the sun had dried up all the pools and ponds all around. Life was crippled (مفلوج) thoroughly. A crow felt extremely thirsty. He flew away in search of water to quench (بچاتا) his raging (شدید) thirst. Though he flew far and wide to find water, he could find no water anywhere. The intolerable (تلاش برداشت) thirst had parched (تنگ کر دیا تھا) his throat utterly. He feared that he would perish (میرا) soon if he could not find water. Therefore, he did not cease his quest (تلاش). After a long search, he arrived at a garden. To his good luck, there he saw a pitcher placed near a cottage. He felt indescribably (تلاش بیان سدک) happy. He sat at the mouth of the pitcher to satiate (بچاتا) his thirst. But to his grief, the pitcher contained so little water that he could not possibly get at it. He was utterly upset. *Albert Einstein's word began to echo (گونجا) in his brain: "In the middle of difficulty lies opportunity (موقع)." In his moment of despair (ناہی), the crow's strength of mind began to shine.* Suddenly, he caught sight of a few pebbles (کھریاں) lying nearby. He struck on a wonderful idea. He began to pick and drop pebbles into the pitcher. The surface (سطح) of the water began to ascend (اُچھڑ) slowly. The crow discovered his potential (صلاحیت) for problem-solving. *As William Shakespeare once wrote, "We know what we are, but know not what we may be."* He continued his toil (مست) for a long time. At last, the water rose to the brim (کنارہ) of the pitcher. He drank his fill and flew away happily.

Possible Morals:

- (1) Necessity is the mother of invention.
- (2) He who seeks finds.
- (3) Where there is a will, there is a way.
- (4) Try and you will find.

☆..... A THIRSTY CROW (Standard)

(نکات: یہ کہانی پنجاب کی ایک کتاب "انٹرنیٹ گرامر اینڈ کیوینٹین" میں بھی شامل ہے)

The story tells us that necessity is the mother of invention (انہماک). It explains how our needs arouse our creative ability. George Eliot in her historical novel *Romola* says, "Necessity does the work of courage." The story explains where there is a will, there is a way. Whenever we are put in a problem, we manage to solve it somehow or other. In fact, difficulties give us a spur (تحرک) to action.

It was a hot day of summer. The burning rays of the sun had dried up (تنگ کر دیے تھے) the pools and ponds (جوزر) all around. Life was crippled (مفلوج ہو گئی تھی) thoroughly (مکمل طور پر). A crow felt very thirsty. He flew here and there in search of water to quench (بچاتا) his raging (شدید) thirst. But he could find no water anywhere. The unbearable (تلاش برداشت) thirst had parched his throat

completely (مکمل طور پر). He feared that he would die soon if he could not find water. Therefore, he did not cease (ختم کرتا) his search. At last, he arrived at a garden. To his good luck, there was a pitcher (گھڑا) placed near a cottage. He felt very happy. He sat at the mouth of the pitcher and looked into it. To his grief, the water in the pitcher was a bit low. He could not get at it. He was utterly (مکمل طور پر) upset (پریشان). By chance, he caught sight of a few pebbles (کھریاں) lying nearby. *Albert Einstein's word began to echo (گونجا) in his brain: "In the middle of difficulty lies opportunity (موقع)." In his moment of despair (ناہی), the crow's strength of mind began to shine.* He struck on a brilliant (شاعرانہ) idea. He began to drop the pebbles into the pitcher one by one. The water began to rise slowly. The crow discovered his potential (صلاحیت) for problem-solving. *As William Shakespeare once wrote, "We know what we are, but know not what we may be."* He continued his labour (مست) till the water rose up to his reach (پہنچ). He drank his fill and flew away happily.

Possible Morals:

- (1) Necessity is the mother of invention.
- (2) Where there is a will, there is a way.
- (3) Try and you will find.
- (4) He who seeks finds.

☆..... A THIRSTY CROW (Easy)

(نکات: یہ کہانی پنجاب کی ایک کتاب "انٹرنیٹ گرامر اینڈ کیوینٹین" میں بھی شامل ہے)

It was a hot day of summer. It was blowing (براپنا) very hot. A crow felt very thirsty. He flew here and there in search of water but could not find it anywhere. He did not lose heart and continued his search for water. At last, he saw a pitcher (گھڑا) in a garden. He became very happy. He flew to it and removed (ہٹا) its lid (دھکڑا). He looked into it. Water was there but it was too low. His beak (چوچی) could not reach it. He became very sad and disappointed (ناپس). He decided to fly away to find water elsewhere. By chance, he caught sight of some pebbles (کھریاں) lying nearby. A clever idea flashed through his mind (ایک ہکمال منور یہ اس کے ذہن میں آیا). He began to put these pebbles one by one into the pitcher. The water in the pitcher began to rise slowly. After some time, it rose up to the mouth (کنارہ) of the pitcher. He drank his fill (اس نے پی بھر کر پانی پیا) and flew away.

Possible Morals:

- (1) Necessity is the mother of invention.
- (2) Where there is a will, there is a way.
- (3) Try and you will find.
- (4) He who seeks finds.

12. THE ROBBERS TURNED GOOD CITIZENS (Outstanding)

The Holy Quran says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الْخَاشِعِينَ (9:119)

"O ye who believe! Fear ALLAH and be with the truthful."

The story reflects (عکس کرتی ہے) the sheer (خالص) impact (اثر) of truth. It narrates (بیان کرتی ہے) how truth transformed (بدل دیا) the robbers into decent (شائستہ) fellows. Being honest and truthful is a brave (دلیرانہ) thing to do. A lie may attract us momentarily (لحاتی طور پر) but it is truth that ultimately (بالآخر) triumphs (جیتا ہوتا ہے). The Holy Quran says:

وَقُلْ بَاءَ الْحَقِّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا (17:81)

And say: Truth hath come and falsehood has vanished (مت ہوتا) away; surely falsehood is ever bound (پابند ہے) to vanish.

Truth is the virtue (فُضْلَة) that we love to inculcate (تعمیل کرنا) into our children. Truth is the trait (خاصیت) of virtuous (سالم) people. Man cannot attain absolute (مکمل) purity (پارسائی) until he becomes truthful. Keats says, "Beauty is truth; truth beauty." Truth yields (طاقت کرتی ہے) the fruits of trust, reliability (ایمان) and honour. It ensures success, satisfaction (امتیاز) and peace of mind. Walt Whitman, an American poet says, "Whatever satisfies the soul is truth." Grace and glory are the offshoots (کونجی) of truth. Truth-loving people ultimately (آخر کار) taste the fruit of accomplishment (تحقیق). Thus, we should always speak truth and never try to conceal (چھپانا) it.

The Holy Quran narrates:

وَلَا تَكْمُلُوا الْحَقَّ بِالْبَاطِلِ وَكَتَشُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ (92:42)

And do not mix the truth with falsehood or conceal the truth while you know [it].

Once, the parents of Abdul Qadir Gilani decided to send him to Baghdad for learning. At the time of his departure (رواگی), his mother gave him forty gold coins as the provisions (دارالو) for journey. She advised him to speak the truth always. With a caravan (قافلہ), he started his journey to Baghdad. On the way, when the caravan was passing through a desert, a gang (گروہ) of robbers attacked them and robbed (لوٹ لیا) all the passengers of their possessions (مال و اسباب). One of the dacoits came to Abdul Qadir and asked what he owned. Abdul Qadir replied that he owned forty gold coins. The dacoit searched him thoroughly (مکمل) to find the coins but could not succeed in detecting (پانے میں) any. He asked Abdul Qadir where the coins were. Abdul Qadir said that they were sewn (لے ہوئے) in his clothes. The robber was deeply impressed by this truth. He took Abdul Qadir to the leader of the gang (گروہ) and told him the whole story. The leader asked Abdul Qadir why he had not saved his money by telling a lie. Abdul Qadir said that his mother had advised him to speak the truth always. Therefore, he had acted upon his mother's advice. This reply of Abdul Qadir moved the leader to tears. The leader thought that the little boy had preferred (ترجیح دی) the advice of his mother to the gold coins while he had disobeyed Allah for them. He at once decided to renounce (ترک کر دیا) all his evil deeds and repented (پچھتاوا) deeply of his sins. All the robbers followed their leader and did penance (توبہ). They returned the looted (لوٹا) luggage (مال) to the passengers and decided to adopt the path of virtue.

Possible Morals:

(1) Truth always triumphs.

(2) Virtue generates virtue.

☆..... THE ROBBERS TURNED GOOD CITIZENS (Standard)

The Holy Quran says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ (9:119)

"O ye who believe! Fear ALLAH and be with the truthful."

The story reflects (دراخ کرتی ہے) the sheer (خالص) impact (اثر) of truth. It narrates how truth transformed (بدل دیا) the robbers into decent (مہذب) fellows. A lie may attract you temporarily (عارضی طور پر) but it is truth that finally triumphs (جیتا ہی ہوتا ہے). The Holy Quran says:

وَقُلْ جَاءَ الْحَقُّ وَزَهَّقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا (17:81)

And say: Truth hath come and falsehood has vanished (غائب ہوا) away; surely falsehood is ever bound (مقصور ہوتا) to vanish.

Man cannot attain moral purity (پارسائی) until he becomes truthful. Truth yields (دیتی ہے) the fruits of trust and reliability (ایمان). Walt Whitman, an American poet says, "Whatever satisfies the soul is truth."

Once, the parents of Abdul Qadir Gilani decided to send him to Baghdad for learning (علم). At the time of his departure (رواگی), his mother gave him forty gold coins. She advised him to speak the truth always. With a caravan (قافلہ), he started his journey to Baghdad. On the way, a gang (گروہ) of robbers (ڈاکوئیں) attacked the caravan and robbed (لوٹ لیا) the passengers of their possessions (مال و اسباب). One of the dacoits came to Abdul Qadir and asked him what he owned. Abdul Qadir replied that he owned (رکھتا ہے) forty gold coins. The dacoit searched (پالینا) him thoroughly to find the coins but could not detect (پالینا) any. He asked Abdul Qadir where those coins were. Abdul Qadir said that they were sewn (لے ہوئے) in his clothes. The robber was impressed (تاثیر ہوا) with his truthfulness. He took Abdul Qadir to his leader and told him the whole incident (واقفہ). The leader asked Abdul Qadir why he had not saved his money by telling a lie. Abdul Qadir said that his mother had advised him to speak the truth always. Therefore, he had acted upon his mother's advice. This reply of Abdul Qadir moved the leader to tears (آنسو بہنے لگے). Helen Keller described: "The best and most beautiful things in the world cannot be seen or even touched - they must be felt with the heart." The leader returned the looted (لوٹا ہوا) luggage (سامان) to the passengers, and gave up the evil deeds (شرعی اعمال) forever. The story concludes with a powerful moral, echoing the words of George Eliot: "It is never too late to be what you might have been."

Possible Morals:

(1) Truth always triumphs.

(2) Virtue generates virtue.

13. THE KING AND THE SPIDER (Outstanding)

(نوٹ: یہ کہانی بظاہر ایک بک بھری کتاب "انٹرنیٹ گریڈ 10" میں بھی شامل ہے)

The Holy Quran says:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ (90:04)

"Indeed We have created man (to live) in hard struggle."

The story imparts (دیتی ہے) the lesson of ceaseless (لگاتار) struggle. It raises (اُبلاتی ہے) our spirits (ہند) and stirs (تحریک دیتی ہے) our intense (قوی) passions. It teaches us what to reflect (سوچنا) in stress (دھن دھن) and strain (دھن دھن). It teaches us never to lose hope and always tread (چلنا) with brave (دلیرانہ) steps through thick and thin (ہر حال میں). Patience (صبر) coupled (سے جوڑا) with hard-work is the key to success. Fame (شہرت) and name are for those who burn the candle at both ends (دونوں رات مت کرتے ہیں). It tells that continuous struggle is the optimal (بہترین) solution to all the problems. The Holy Quran says:

وَإِنَّ مَعَ الْعُسْرِ يُسْرًا (94:05)

"So, verily (بے شک), with every difficulty, there is relief (آرام)."

Read the Holy Quran again:

سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا (65:07)

"After a difficulty, ALLAH will soon grant relief."

The story also teaches us another lesson of perseverance (استحصال) and steadfastness (ثابت قدم). It urges (آواز کرتی ہے) us to be constant (ثابت قدم) in our doings. We should not be, like

Hamlet, in that state of "to be, or not to be"; rather (بلکہ) we should make daring (دیران) moves (اقدام). We should stick to our particular stance (نقطہ نظر). Shakespeare says in 'The Taming of the Shrew': "— as mountains are for winds, that shakes not, though they blow (بدی طور پر) perpetually (برابر)."

Robert Bruce was a valiant (ہیاد) king of Scotland. He fought many battles to liberate (آزاد کرنا) his country from the despotic (ظالم) dictatorship (حکومت) and brutality (ظلم) of the English. Nevertheless, he could never succeed in his efforts. Once he made the full preparations (تیاریاں) for war. He wanted to fight a decisive (فیصل کن) battle. He was extremely confident (بہت یقین) of his victory. He fought courageously (جرات سے) and fearlessly but to no avail. He was defeated so badly that he had to run away from the battlefield to save his life. He hid in a cave and began to ponder over (غور و فکر کرنا) his faults that had brought about his defeat despite the full-fledged (مکمل) preparations. He was so frustrated (نایاب) and grieved at his defeat that he decided to abandon (ترک کرنا) his struggle for freedom. Preoccupied (مستغرق) with his thoughts, he lay down in the cave. Eventually (انقضاء), he caught sight of a spider that was ascending (چڑھتا) the wall to reach its cobweb (جالا). The spider fell down but began to climb again. It attracted the attention of the king. The spider tried many times to reach its destination (منزل) but could not. Every time it fell down, it tried with new determination (زم) but did not get hopeless. The king thought that the spider would never try again to get at the web. However, to his surprise, he saw the spider climbing again. This time, it succeeded in reaching its cobweb. This inspired (حوصلہ دیا) the king so much that he got a new enthusiasm (جوش) to resume (شروع کرنا) his struggle. He gathered his army again and fought fiercely (جوش سے) with an unusual spirit of victory. Ultimately, he defeated his enemy and won freedom for his country.

Possible Morals: (1) Try, try again. (2) Despair is a sin. (3) Failure leads to success.

☆..... THE KING AND THE SPIDER (Standard)

(نہایت: یہ کہانی عجیب و غریب ہے کہ ایک بادشاہ نے ایک کیڑا کو دیکھا تو اس کی طرف سے بہت سی باتیں سیکھیں)

The Holy Quran says:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ (90:04)

"Indeed We have created man (to live) in hard struggle."

The story imparts (دیتی ہے) the lesson of ceaseless (لگاتار) struggle. It teaches us never to lose hope in life. Patience (صبر) coupled (کے ساتھ جوڑا ہوا) with hard-work is the key to success. The Holy Quran says:

وَأَنَّ مَعَ الْعُسْرِ يُسْرًا (94:05)

"So, verily (بلاشبہ), with every difficulty, there is relief (آسانی)."

Read the Holy Quran again:

"After a difficulty, ALLAH will soon grant (عطا کرنا) relief."

The story also teaches us another lesson of perseverance (استقامت) and steadfastness (ثبات قدم). It urges (آماندہ کرتی ہے) us to be steady (ثابت قدم) in our doings. We should not be, like Hamlet, in that state of "to be, or not to be"; rather we stick to our particular stance (نقطہ نظر).

Robert Bruce was a brave king of Scotland. He fought many battles against the English to

win freedom for his country. Nevertheless (تعمد), he could not succeed in his efforts. Once he was defeated (کشت ہوئی) so badly that he had to run away from the battlefield to save his life. He hid in (چھپ گیا) a cave and began to ponder over (سوچنے لگا) the faults (نقصان) that had brought about (جوڑا ہوا) his defeat. Finally, he decided to give up his struggle (جہد و جد). While lying disappointed (نایاب) in the cave, he caught sight of a spider (کیڑی) that was trying to climb up the wall to reach its cobweb (جالا). The spider fell down but began to climb again. It caught the attention (توجہ) of the king. The spider tried many times to reach its destination (منزل) but could not. Every time it fell down, it tried with new zeal (جوش). It failed nine times but did not get hopeless. The king thought that the spider would give up its attempts. However, to his surprise (حیرت), he saw the spider climbing up the wall again. *Watching the spider, some words like those uttered (بیان کیے گئے) by Winston Churchill echoed in his ears, "Success is not final, failure is not fatal (مہلک): It is the courage to continue that counts (اہم ہے)."* This time, the spider succeeded in reaching its cobweb. This event gave the king a new hope. He decided to fight again. He gathered (اکٹھی کی) his army and fought with an unusual (غیر معمولی) spirit of victory. This time, he defeated his enemy. *The moral of the story, as echoed by Thomas Edison, is: "Our greatest weakness lies in giving up. The most certain way to succeed is always to try just one more time."*

Possible Morals: (1) Try, try again. (2) Despair is a sin. (3) Failure leads to success.

☆..... THE KING AND THE SPIDER (Easy)

(نہایت: یہ کہانی عجیب و غریب ہے کہ ایک بادشاہ نے ایک کیڑا کو دیکھا تو اس کی طرف سے بہت سی باتیں سیکھیں)

Robert Bruce was the king of Scotland. He fought many battles to win freedom for his country. But every time he was defeated (کشت کیا گیا) by the English. Once he was defeated so badly that he had to run away for his life. He hid in a cave. He was very sad and hopeless. He decided to give up his struggle (جہد و جد). Suddenly, he saw a spider (کیڑا). It was trying to reach its cobweb (جالا). When it reached near it, it fell down. He felt pity for it. The spider began to climb the wall again but the result was the same. It fell down many times. The king thought that it would try no more. But he was very surprised (حیران ہو گیا) to see that it had already begun to climb again. This time, it succeeded in its efforts. The king got hopeful. He thought if a spider could succeed by trying again and again why he could not. He gathered (اکٹھی کیا) his forces (فوجیں) and fought against the English with new spirit (جوش و جذبہ). This time he succeeded in defeating them.

Possible Morals: (1) Try, try again. (2) Despair is a sin. (3) Failure leads to success.

14. THE DOG AND THE WOLF (Outstanding)

The story tells us about the importance of freedom. It also relates the evils of slavery. It tells us that we should prefer our freedom to material gains. We should never accept anything at the cost of our freedom. Slavery was established (بنیاد رکھی گئی), justified (حق بجانب قرار دی گئی) and supported in the past. It had been a dehumanizing (غیر انسانی) institution. The slaves faced physical, mental and emotional injuries. They were branded (خشی نشان لگا کر), amputated (عضو کاٹ کر) and punished brutally (بے رحمی سے). They were overworked, poorly fed and scantily (تکلیف) clothed. Owing to such punishments, they suffered from physical as well as psychological trauma (صدمہ). Thank God, now it is no more in vogue (رواج).

Once, a starving (مردار) wolf in his quest (طلب) of prey (غیر) happened to pass by a village. By chance, he met a corpulent (تور) dog there and eventually they developed a friendship. The dog observed the miserable (مiserable) condition of the wolf. He counselled him to join him in guarding the house of his master. He assured him that in return the master would feed him so well that within a few days he would become healthy and strong. The wolf had already suffered the hunger pangs (گھٹیا). He readily accepted the invitation (دعوت) and accompanied (مراست) the fat dog towards his master's house. Suddenly, he caught sight of a mark (نشان) around the neck of the dog. The wolf enquired (پوچھا) the dog about the mark. The dog tried to avoid (بچا) the issue. But on the insistence (اصرار) of the wolf, he had to reveal (کھلایا) the truth. He said that it was the mark of a collar (پٹا) that his master put in his neck during daytime to prevent him from roaming (گھومنا). *William Shakespeare's words began to echo in his ears, "All that glitters is not gold."* When the wolf heard this, he was horrified (دھچکا) (at the idea of losing his freedom at the cost of food. *Remembering the words of Jean-Jacques Rousseau (پاک) Rousseau (نور), "Man is born free, and everywhere he is in chains."* the wolf rejected the offer. He thanked the dog for his generous (بڑا) sympathy (مدد) and said, "May no friend of mine ever be in such a plight (مصیبت); for the mark of a strap is enough to spoil (بگڑا) the appetite (بھوک)." He also uttered (کہا) some words like those of Lord Byron, "I would rather not be a king than to forfeit (ذبح کرنا) my liberty." He said good-bye to the dog and disappeared in the jungle in a flash (زرا).

Possible Morals: (1) Slavery is a curse. (2) Better to reign in hell than serve in heaven.

(3) Freedom is a blessing. (4) Hunger is preferable to slavery.

☆..... THE DOG AND THE WOLF (Standard)

Once, a hungry wolf was wandering here and there in search of prey (غیر). He happened (پا لایا) to pass by a village. He happened to come across a fat dog there. Eventually (بالآخر), they became friends. The dog observed (دیکھا) the miserable (مiserable) condition (حالت) of the wolf. He looked so thin and starved (مردار). He asked him to join (شامل ہونا) him in guarding the house of his master. He assured him that in return the master would feed (غیر کرنا) him so well that he would become healthy and strong in a few days. The starving wolf accepted the offer (پیشکش) and proceeded (برآمد) with the dog to his master's house. On the way, he caught sight of a mark around the neck of the dog. The wolf asked the dog about the mark. The dog tried to avoid (اترا کرتا) the issue. However, on the insistence (اصرار) of the wolf, the dog had to reveal (کھلایا) the truth. He said that it was the mark (نشان) of a leather strap (پٹا). He said that his master put a collar (پٹا) in his neck during daytime so that he might not wander about. When the wolf heard the name of collar, he was horror-struck (دھچکا). *William Shakespeare's words began to echo in his ears, "All that glitters is not gold."* He thanked the dog for his offer. He said that he could not sacrifice (قربان کرنا) his freedom at the altar (قربان گاہ) of food. He also uttered some words like those of Lord Byron, "I would rather not be a king than to forfeit my liberty." He said goodbye to the dog and disappeared (غائب ہو گیا) in the jungle in a flash (زرا).

Possible Morals: (1) Slavery is a curse. (2) Better to reign in hell than serve in heaven.

(3) Freedom is a blessing. (4) Hunger is preferable to slavery.

15. THE FISHERMAN AND THE LITTLE FISH (Outstanding)

(نوٹ: یہ کہانی بظاہر ایک بک بڑی کتاب "افسر کر امرینڈ کیسٹن" میں بھی شامل ہے۔)

The story imparts (دیتی ہے) a practical message to us. It says that the available (درجہ) little opportunity (موقع) is better than the likely (انکالی) big ones. We should utilize the present available sources. We should be happy with what we have got. It does not mean that we should stop struggling for the better opportunities. What it asserts (دعویٰ کرتی ہے) is that we should be caution (احتیاط) in our advance. We should take care of our present things lest we should lose them in pursuing (تقاضا کر کے) the other likely attainable (قابل حصول) things.

Once, there lived an indigent (فقر) angler (مچھیرا) in a village. He lived on the catch of his nets. One day, he went to a river to net fish. He flung (اچھالا) his net into the river and waited silently. He kept waiting for a long time but could not catch any fish. The sun was about to descend (غروب ہونا) when he succeeded in netting a tiny (چھوٹی سی) fish. He was delighted at the idea that, at least, it would suffice (کافی ہو جائے گی) to fill the empty (خالی) bellies of his children. When he took the little fish out of his net, it, panting (ہپتے ہوئے) convulsively (پھٹے ہوئے), thus entreated (دعا کی): "O Sir, what good can I be to you? I am so little in flesh (گوشت) and worth. I have not yet come to my full size. Please spare my life and fling me back into the river. I shall soon become a large fish, fit for the tables of the rich, and then you should catch me again, and make a handsome profit of me." The angler was too intelligent (ذہین) to be deceived (دھوکا کھاتا). He remembered Aesop's (ای سوب) words: "Better little than too late." He said, "I should indeed be a very simple fellow if, for the chance of a greater uncertain profit, I forego (پھوڑ دوں) my present certain gain." He further said that his children were hungry, they would be waiting for him to bring some food. His wife would cook it tasty (حریار) and it would be enough to satisfy the hunger of his children. Saying this, he put it into his bag and headed (نکل گیا) towards his house nonchalantly (بے تارزی سے).

Possible Morals:

(1) A bird in the hand is worth two in the bush.

(2) Something is better than nothing.

☆..... THE FISHERMAN AND THE LITTLE FISH (Standard)

(نوٹ: یہ کہانی بظاہر ایک بک بڑی کتاب "افسر کر امرینڈ کیسٹن" میں بھی شامل ہے۔)

The story imparts (دیتی ہے) a practical message to us. It says that we should be happy with what we have got. We should take care of our present things lest we should lose them in pursuing (تقاضا کر کے) the other likely attainable (قابل حصول) things.

Once, a poor angler (مچھیرا) lived in a village. One day, he went to the river to net (پکڑنے) fish. He flung (اچھالا) his net into the river and waited silently. He kept waiting for a long time but could not catch any fish. The sun was about to set when he succeeded in catching a small fish. He was delighted (خوش ہوا) to think that the fish would suffice (کافی ہوگی) to satisfy (تیرا) the hunger of his children. When he took the little fish out of his net, it requested him to fling (اچھالنا) it back into the river. It said that it was too small to be sold or cooked. It suggested that he should catch it again the following year, as it would grow bigger and fleshy (مردار). The angler was too wise to be deceived (دھوکا کھاتا). He remembered Aesop's (ای سوب) words: "Better little than too late." He replied that no doubt it would grow into a big size the following year, but who could guarantee that he would land (پکڑے گا) it again. He further said

that his children were hungry. They would be waiting for him to bring some food for them. Saying this, he put it into his bag and proceeded (بروئے) to his home.

Possible Morals:

- (1) A bird in the hand is worth two in the bush.
- (2) Something is better than nothing.

16. A HEN THAT LAID GOLDEN EGGS (Outstanding)

(نوٹ: یہ کہانی بظاہر ایک بڑی کامیابی ہے لیکن حقیقت میں یہ ایک نادمہ کن کہانی ہے)

The moral of the story is "greed is a curse." Greed is an insatiable (غیر تسکین پذیر) longing for material gains (مادائیہ فائدے). Man never feels contented (قانع) with what he earns. He craves for (میلتا کرتا ہے) more and more wealth. Gradually his greed begins to stain (میلتا کرتا ہے) his soul. Ultimately it brings about disgrace and distress (پریشانی). Perhaps it is human instinct (جستہ) to get more and more wealth. Read what the Holy Quran says about the love of wealth:

وَالَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَاهِنُونَ (100:08)

"And verily (بلاشبہ), he (man) is violent (پرتشدد) in the love of wealth". Read again:

الَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَاهِنُونَ (102:1-2)

"The mutual (ایسی) rivalry (رقابت) (for piling up (اکٹھی کرنا) of worldly things) diverts (توجہ ہٹاتی ہے) you, until you visit the graves (i.e. till you die)."

This is a clear condemnation (لامت) of those who attempt to fill the emptiness (خالی پن) of their souls with material things. Read what Shakespeare says about greed: "This avarice (مصلحت) strikes (ضرب لگاتی ہے) deeper, grows with more pernicious (مضر) root." (Macbeth)

Once, a poor peasant (کسان) lived a pathetic (دوسر) life. Though he struggled strenuously (ہمت کر کے) to support his folks (خاندان), he could hardly keep the wolf from the door (بمکمل ضرورت پوری کرنا). He worked his fingers to the bone (تحت محنت کرنا) to make his ends meet (بہت قاتل کرنا). His family often remained as hungry as a wolf (بہت قاتل کرنا). They had become as thin as a rack (پتے). Then one day, somehow or other, he managed to have a hen thinking that they would suppress (تھمک) their insatiable (تاقابل تسکین) appetite (میلوک) with its eggs. His wife was deeply delighted with this new source of subsistence (دروزی). She began to grin from ear to ear (ہنسی سے). To their surprise, the next morning they saw that the hen had laid an egg of glittering gold. Their happiness knew no bounds (انہمازی) and they felt to be in seventh heaven (ماتوئی). They felt like sitting on a gold mine (تادون کا خزانہ ہاتھ لگ گیا). They decided to keep the hen in deep secret. The hen laid an egg of gold daily. They began to take great care of their hen. Within a short span (معر) of time, they became exceedingly affluent (امیر). They began to pour money down the drain (بے دردی سے رقم خرچ کرنا) and live a lavish (پرکشش) life. One day, the man's wife gave vent to (انہمازی) her vexing (پریشان کن) worry that their neighbours might get wind of (خبر سن پاتا) their hen and rip it off (چرا لے جاتا). This apprehension (خوف) made them ill at ease (گھبرائے) and they began to live like a cat on a hot tin roof (پریشان اور مضطرب). Eventually (بالآخر), there flashed (کھنکھنایا) a foolish idea into the fevered brain (بیاد زدن) of the man's wife. She said that they should slaughter the hen and get all the eggs of gold once and for all (ایک وقت). Being hit by the stupid stick (ناراض کن باتوں میں آکر), the farmer approved (مان لیا) of the idea and agreed to execute (کمل کرنا) it. Without a second thought (سوچے بچے بغیر), he took a sharp knife, chopped off (کاٹ ڈالا) the hen's neck and cut its belly (پیٹ) open. Their hearts sank (دل ڈوب گئے) when they

found nothing there except a warm pool of blood with no trace (آہستہ) of any egg at all. Ernest Hemingway rightly said, "Greed is a fat demon (آہستہ) with a small mouth and whatever you feed it is never enough." They grieved over (مانگیا) their hen but they could not undo (مٹائی کرنا) the catastrophic (جاکر) damage. They learned the hard truth of Benjamin Franklin's warning (تنبیہ): "Beware (خبردار رہو) of little expenses; a small leak will sink a great ship." In seeking more, they had lost all. Though they wailed and wept but it was no use crying over spilt milk (بے سود).

☆..... A HEN THAT LAID GOLDEN EGGS (Standard)

(نوٹ: یہ کہانی بظاہر ایک بڑی کامیابی ہے لیکن حقیقت میں یہ ایک نادمہ کن کہانی ہے)

The moral of the story is "greed is a curse." Greed is an extreme longing for material gains. Man never feels satisfied with what he earns. He craves for (آرزو کرتا ہے) more and more wealth. Perhaps it is human nature to get more and more. Read what the Holy Quran says about the love of wealth:

وَالَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَاهِنُونَ (100:08)

"And verily (بلاشبہ), he (man) is violent (بے قہر) in the love of wealth". Read again:

الَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَاهِنُونَ (102:1-2)

"The mutual (ایسی) rivalry (رقابت) (for piling up (جمع کرنا) of worldly things) diverts (توجہ ہٹاتی ہے) you, until you visit the graves (i.e. till you die)." Read what Shakespeare says about greed: "This avarice (مصلحت) strikes (ضرب لگاتی ہے) deeper, grows with more pernicious (مضر) root." (Macbeth)

Once, there lived a poor farmer in a village. He struggled hard to support (مدد کرنا) his family but could hardly make his ends meet (بمکمل ضرورت کی روٹی میا کرنا). His family felt fairly famished (وقت). They had become lean and bony (پتے). Then one day, luckily, he managed to buy a hen. He wanted to feed his family with its eggs. His wife was deeply delighted with this new source of food. To their surprise, the next morning they saw that the hen had laid an egg of gold. They became highly happy. The hen laid an egg of gold daily. Within a short period, they became really rich. One day, the man's wife voiced (انہمازی) her worry that someone might steal their hen. This made them utterly (پوری طرح) upset (پریشان). Suddenly, the farmer's wife hit on a silly (امتحانہ) idea. She said that they should slay (ڈنگ کرنا) the hen and get all the gold eggs once and for all. Ernest Hemingway rightly said, "Greed is a fat demon (آہستہ) with a small mouth and whatever you feed it is never enough." The farmer accepted the idea immediately. Within no time, he cut off the hen's neck and ripped (چھڑا ڈالا) its belly (پیٹ) apart. To their surprise, they found no eggs there. They learned the hard truth of Benjamin Franklin's warning (تنبیہ): "Beware (خبردار رہو) of little expenses; a small leak will sink a great ship." In seeking more, they had lost all. They lamented (نادمہ کن) the death of their hen but they could not undo (مٹائی کرنا) the damage. Though they wailed (آواز اڑائی کرنا) and wept but to no avail (بے فائدہ).

17. THE FOX AND THE GRAPES

The phrase 'sour grapes' implies (سہرا دے) fake (فادائی) dislike for a thing one cannot have. Usually people consider the thing worthless (بے قدر) which they, despite (کے باوجود) their strenuous (جہاد) struggle, cannot get. It is just a lame (کمزور) excuse (بہانہ) to justify (توجہ دہانی) one's failure. Sometimes, a man desperately (شدت سے) yearns (خواہش کرتا ہے) to attain a

thing, but he fails to get it even after successive (متواتر) efforts. After ultimate (حتمی) failure, he forgets the thing and gives up (ترک کر دیتا ہے) his struggle. Then just to console (تسلل دیتا ہے) himself, he assumes (سمجھتا ہے) that the thing was not worth-gaining. The story highlights (روشن دلاتی ہے) this sort of approach (انداز فکر) towards unattainable (ناممکن) things.

A vixen (بھڑکی) lived in a jungle. One day, she could find nothing to eat. She felt awfully (شدید) hungry. She wandered (گھومتی رہی) about in search of food. After a long search, she arrived (پہنچی) at a garden. There she saw a green grapevine (انگور کی تیل). It was luxuriant (لمبی ہوئی تھی) with leaves and grapes. The clusters (چھتے) of ripe (کچے ہوئے) black grapes were hanging from it. They looked so mellow (مٹھے) and juicy (رطوبت سے بھرے) that she felt even hungrier. He thought of the words of Oscar Wilde: "I can resist (مقاومت کرنا) anything except temptation (تقریباً لاچار)." Unfortunately (بدقسمتی سے), they were hanging a bit high. They were out of her reach. She did her utmost (پوری کوشش کی) to get at (پہنچنا) them but could not. She exerted (مہم کر ڈالیں) in vain all her foxy (چالاک) tricks (تراکیب) to reach them. She jumped and jumped but to no avail (بے سود). At last, she was convinced (یقین ہو گیا) that the grapes were too high to be got at. She was disappointed (ناپس ہو گئی). She cast (ڈالی) a last longing look (مشتاق نظر) at them and departed (روانہ ہوئی). Hiding her disappointment (ناپس), she said, "The grapes are sour, and not ripe as I think." It was just as William Shakespeare had penned (لکھا): "There is nothing either good or bad, but thinking makes it so." Saying this, she went away hungry.

Possible Morals:

(1) Grapes are sour.

(2) People pretend to dislike things when they cannot get them.

18. THE OLD MAN AND HIS SON WITH THEIR DONKEY

The story gives us a very valuable (قیمتی) advice. It asserts (دوہتی کرتی ہے) that we should never try to please everyone. People have varied (طرح طرح کی) wishes. Some people want to proceed (روانہ ہوتا ہے) to the north; while the others want to go to the south. How can we accompany (ساتھ دیتا ہے) both of them at the same time? It would be ridiculous (مسخرہ خیز) to be with them both. It would just result in total failure. Moreover there is no need to do so. We should live our own life. Why should we neglect (نہ نظر انداز کرنا) our joys just to win the favour (حمایت) of others? Thus it is wise to abandon (ترک کر دینا) such a practice and live our own life in our own way.

Once, an old man and his son were taking their donkey (گدھا) to the market to sell it. They were walking behind it. They met an old woman on the way. She said that both the old man and his son were fools. They had a donkey but did not mount it. The old man made his boy ride the donkey. He himself continued walking behind it. On the way, they came across a man. He saw the boy riding and the old man walking on foot. He said that the boy was selfish (خود غرض) who had no kind feelings for his old father who was walking on foot. He remembering the wise words of Maya (مایا) Angelou (انجیلو), "Do the best you can until you know better. Then when you know better, do better." The boy got off the donkey. He asked his father to ride the donkey. The old man rode the donkey and the boy began to walk behind it. After a while, they came across a girl. She said that the father was very cruel who could feel no pity (ترس) for his little son on foot. The father asked his son to sit in front of

him on the donkey. The boy obeyed his father. After sometime, they met a boy. He said that they were very cruel as they were riding a weak donkey. Now they should carry the tired donkey to undo the cruelty. Both the son and the father got down the donkey and decided to carry the donkey on their shoulders. They tied (باندھ لی) its legs with a rope and carried it on their shoulders (کمرے). They had to cross a canal. The donkey was frightened. It tried to be free. In this tug of war (کشت و کش), it fell into the canal and was drowned (ڈوب گیا). When the old man and his son returned to their village empty-handed (خالی ہاتھ), they realized that it is almost impossible to please everyone. They remembered Aristotle's words, "It is the mark of an educated mind to be able to entertain (منہ لینا) a thought without accepting it."

Possible Morals:

(1) You can't please everyone.

(2) If you try to please all, you please none.

19. THE IMAGINATIVE GIRL

The story imparts (دیتی ہے) a practical message to us. It advises us not to be daydreamers (حقیقت پسندانہ انداز میں) or fanciful (خیالی) or fanciful (تصور کی دنیا میں رہنے والا). It urges us to think realistically (حقیقت پسندانہ انداز میں) and sensibly (عقلمندی سے). At times, unpragmatic (واقعیاتی نہیں) approach (سوچ) brings us humiliation (ذلت). Therefore, we should not get drifted (گمراہ) along the flights of fancy (تخیل). The second lesson it gives to us is that we should not feel sorry for the thing that has already happened and that cannot be undone. Thus we should not cry over spilt milk.

Once, a farmer asked his daughter to carry a bucket (پالٹی) of milk to the market to sell it. The girl was very fanciful (خیالی) and imaginative (تخیل). While she was carrying the bucket, she got lost in her fancy (تخیل). She recalled the inspiring (انگیز) words of Walt Disney: "All our dreams can come true, if we have the courage to pursue (تھاں کرتا ہے) them." Her thoughts lulled (لے گئے) her away into the world of imagination (تخیل). She thought that she would earn so much money by selling milk that it would suffice (کافی ہوگی) to buy two hundred eggs. In spite of all mishaps (حادثات), the eggs must produce (پیدا کریں گے) at least one hundred and fifty chickens (چھلے). The chickens would fetch (لائیں گے) high price in the market. In this way, her father would earn a lot of money. They would become rich and respected. Her father would buy her a silky (ریشمی) dress. Wearing (پہن کر) the dress, she would go to Christmas parties (میمنگ). There, every gentleman would propose (شادی کی پیشکش) to her but she would refuse them all by the toss (پھلاتا ہے) of her head. At this moment, she tossed her head. The bucket of milk fell to the ground and all her imaginary (تخیلاتی) schemes (منصوبے) perished (ختم ہو گئے) in a flash (لمحہ). As she gazed (دیکھا) at the spreading puddle (جڑبڑ) of milk, the words of Langston Hughes (ہیور) echoed in her mind: "Hold fast to dreams, for if dreams die, life is a broken-winged (ٹوٹے بگموں والا) bird that cannot fly." However, Lila learned a valuable lesson that day. She remembered the words of Helen Keller: "Life is either a daring (ڈر) adventure or nothing at all." She realized that while it is good to dream, it is equally important to be heedful (چوکس) of one's duty.

Possible Morals:

(1) Do not build castles in the air.

(2) Do not count your chickens before they hatch.

(3) It is no use crying over spilt milk.

20. A ROTTEN APPLE SPOILS THE GOOD ONES

Man is a social animal. He cannot live alone. He loves to make associates (رشتہ). Usually, he makes friends with those who suit his taste, interest and temperament (جست). Read: "Birds of a feather (فlock) flock together." Friends exert (اڑاتے ہیں) an indelible (غیر مٹنے والی) impact (اثر) on each other's character, outlook (منظر), conduct and personality. Thus we can judge a man's character by the company he keeps. It is truly said: "Tell me who are a man's friends, and I will tell you his character."

Moonis was the only son of his parents. His parents loved him very much. They always fulfilled every desire of him. Consequently (نتیجہً)، the utmost (بہت زیادہ) parental (پدرانہ) love led him astray (گمراہ کر دیا). He made friends with idle boys. His parents were very worried about him. They advised him in vain to abandon (ترک کرنا) the company of bad boys. One day, his father decided to teach him a lesson. He brought a basket (ٹوکری) full of fresh ripe (پکے ہوئے) apples. There, he placed a decayed (گھڑا) apple among them. The father sent for (بلا دیا) his son. When Moonis came there, his father said, "Look Moonis, these are fresh mellow (نرم) apples. I have placed one rotten (گھڑا) apple among them. Let us see what happens to these fresh apples the next day". Moonis got curious (تجسس کرنے والا). The next day, the father asked Moonis to fetch (لاؤ) the basket. Moonis brought the basket. To his surprise (حیرت), he saw that all the fresh apples had got rotten (گھڑ گئے تھے). At this moment, the father advised his son, "Moonis, you have seen that the decayed apple has decayed all the fresh apples in one night only. My son, if you do not abandon (ترک کرنا) the company of bad boys, you will also become bad like them." The advice exerted a big impact on the young mind. Soon, he gave up the company of bad boys.

Possible Morals:

- (1) A man is known by the company he keeps.
- (2) Avoid a bad company.

21. THE MERCHANT AND THE ROBBERS

The story teaches us the lesson of optimism (رجائیت). It relates that we should be positive in our approach (روشِ انداز) and thinking. We should always look on the bright side of life. 'Blessing in disguise' means that a thing may apparently (ظاہری طور پر) seem to be horrible but later it turns out (ثابت ہوتا ہے) to be a boon (نعمت). Read: "Every black cloud has a silver lining." Blessing in disguise is actually serendipity (نسیب، قسمت). It is a form of mishap (حادثہ) that yields (نتیجہً) sweet fruit later. The story urges (ترغیب دیتی ہے) us to face every problem as a challenge and believe that it will bring us some relief (تسکین) later.

Once, a merchant sold his goods in the market. He earned a handsome (کاغنی) profit. He proceeded (برآمدہ ہوا) to his village happily. When he was passing through a jungle, a sudden rainstorm (طوفانِ بارش) overtook (پھانسیا) him. He took refuge (پناہ لی) under a shady tree. He scolded (نرا بھلا کہا) Nature for the untimely (بے وقت) rain. The storm continued for a long time. The sun was kissing the horizon (اُٹنے والا), when the rain stopped. It was so wet (پانی ہی پانی) everywhere. Anyhow, he resumed (دوبارہ شروع کیا) his journey. On the way, some robbers (ڈاکوؤں) blocked (روک دیا) his way. They ordered him to hand over (حوالے کرنا) the money. The merchant did not want to lose his hard-earned money. He refused to yield to them (ان کی بات ماننے سے انکار کر دیا). They threatened (دھمکی دی) to shoot him if he did not hand over the money. The merchant

decided to take the risk. He made his horse gallop (سرعت دہرایا). The robbers fired (گولی چلائی) at him, but their pistols (بندوقیں) did not work. It happened so because the gunpowder (بارود) had got wet with the rainwater. The merchant succeeded in escaping (بھاگنا) from the risk (خطرہ). At last, he reached his village safe and sound (بیکاروائی). Though the rain had troubled him a bit, it had saved his life and money. The rain had proved a blessing in disguise (بھیکھی ہوئی). He did penance (توبہ) and thanked God for sending the rain.

Possible Morals:

- (1) A blessing in disguise
- (2) Favour in the shape of disfavour
- (3) Do not find fault with the scheme of things.

22. THE ASS IN THE LION'S SKIN

The story divulges (ظاہر کرتی ہے) the disadvantages (نقصان) of sham (بغادائی) show. It advises us never to pretend to be what we are not; otherwise we will have to suffer the consequences (نتیجہً) of our false feigning (بغادائی فریب). Sometimes, unnecessary ostentation (موردنائش) brings us humiliation (ذلت) and disgrace (روائی). Some people simulate (رودپ دھارت) just to reap (حاصل کرنا) certain benefits. But usually such petty (حقیر) snobberies (خود پسندی) bring them embarrassment (پریشانی) and degradation (ذلت). Thus everyone should make conscious (شعوری) efforts to avoid simulation (نقل، بہرہ دہی).

Once, an ass managed to escape (بھاگنا) from his master. He ran away into the jungle. By chance, there he found a lion's skin. He put on the skin and began to roam (گھومتا) in the jungle. Wherever he went, the animals were frightened (ڈر گئے) and ran away from him. No animal had courage enough to confront (سامنے آنا) him. An American statesman (مدیر), Daniel Webster, rightly said: "The world is governed more by appearances (ظاہری شکل و صورت) than realities." Being so free to roam all over the green pastures (سبز و زار), he was profoundly (بہت) delighted. To his bad luck, he saw his master wandering in search of him. He decided to frighten (ڈرانا) him. He suddenly came before him. As soon as the master saw a lion before him, he was frightened. He took to his heels (بھاگ لگا) to save his life. The situation amused the ass so much that his instinct prevailed and he began to bray (گدھے کی آواز) loudly. The French writer and journalist Delphine (ڈیل فینی) de Girardin (جسی رارڈین) rightly said, "Instinct (جست) is the nose of the mind." It was unbelievable. It was against nature. Wonder (حیرت) arrested the master's flight. He stopped to know the reality. The foolish donkey kept on braying in the ecstasy of victory (فتح کا سرور) till the master recognized (پچان لیا) him by his unpleasant (ناروا) voice. He immediately came back, put a rope (ریر) in his neck and tied him to a tree. Then he took a club (ڈنڈا) and began to beat him severely (خوب). The ass realized (احساس) his mistake, but it was too late. Buddha rightly said, "Three things cannot be long hidden: the sun, the moon, and the truth."

Possible Morals:

- (1) A false show leads to a miserable end.
- (2) Never pretend to be what you are not.
- (3) Clothes may disguise a fool, but his words will give him away.
- (4) Someone may deceive you by his dress and appearance, but his words will soon show what he really is.
- (5) Fine clothes may disguise a fool, but his silly words will disclose his reality.

23. THE ANT AND THE CRICKET

It is said that one should save something for a rainy day (مشکل وقت). Those who do not make efforts (کوشش) to make their future safe and bright (تاک) are ruined (ہموہاے ہیں). Time is merciless (بے رحم). It takes pity (تس) on no one. God helps only those who help themselves. The joys of present must not make us neglectful (غافل) of the hard (مشکل) days of future. The following story illustrates (توضیح کرتی ہے) this hard (تج) reality.

The winter was in full swing (پہلے زوروں پر). It cast (ڈالتا) its cold blanket over the land. It had sleeted (غباری بارش ہوئی تھی) and snowed (برف آبی ہوئی تھی) very heavily (شدید، غلبہ). The intolerably (تھکا دینے والی) cold had prevailed (چھاگئی) everywhere. A famished (بھوکا) cricket went out in search (حاصل) of food but found nothing to eat. He was shivering (کاپ رہا تھا) with cold and hunger. He was about to perish (مرا) when he came across (سامنا ہوا) an ant. He requested (درخواست کی) her to give him some food to eat. The ant took pity (تس) on him. She made her mind (فیصلہ کر لیا) to help him but suddenly withheld (ذک ہوئی). She asked the cricket why he had not treasured up (ذخیرہ کیا) food during the summer. Was he not aware (باخبر) of the hard days of winter? Did he not know that it would be difficult to have food in winter? The cricket replied that he had not saved anything. He was not mindful (باخبر) of the intensity (شدت) of winter. He remained (رہا) busy (مغروف) with the joys of summer. He did nothing but sang sweet (شریع) and joyful (ہانے، ہنسرت) songs throughout the summer. When the ant heard this, she got infuriated (غصے ہوئی). She said if he spent summer in singing, he must dance hungry in winter. However, when the heat of her anger dissipated (غائب ہو گیا), she remembered the words of Charles Dickens, "No one is useless in this world who lightens (کم کرتا) the burdens of another." Thus finally, she shared her food with the cricket. She advised him to learn a lesson from this bitter (تج) experience, quoting (حوالہ دیتے ہوئے) Aristotle, "The roots of education are bitter, but the fruit is sweet."

Possible Morals:

- (1) Those who live without work, must learn to live without food.
- (2) Save something for the rainy days.
- (3) No pains, no gains.

24. THE MICE IN COUNCIL

The story narrates that it is easier to suggest an impracticable (ناواقعی) solution to a problem than to put it into action. 'To bell the cat' means to attempt to do an impossible task. The story relates that we should never suggest improbable (غلافیاس) or unlikely solutions to various problems. It advises us to be sane (تبا) and sensible in proposing plans. Suggesting silly (اعتقانی) strategies would make us look stupid (بے وقوف).

A man was deeply disturbed (پریشان) by mice (چھپے). His house was littered (آلودہ) with them. He made a plan (منسوب) to get rid of them. He kept a cat as a pet (پالتو جانور) in his house. The cat began to kill the mice one by one. The mice were very horrified (خوفزدہ ہو گئے) by this brutal (سزاگاہ) butchery (خواری). Finally, they held a meeting to discuss the problem. Every mouse proposed (پیش کرنا) some solution (حل). At last, a big fat mouse spoke out: "There is only one solution (حل) to be safe (محفوظ) from this grave (بڑے) danger. We should arrange (گنتی) a bell and put it in the neck of the cat. Whenever she moves, the bell will tinkle (گنتی). This ringing sound will be a caution (اعلان) for all of us to run away into our holes. In this way, we will manage to escape (بھاگنا) in time." All the mice were extremely happy to hear such a fine solution. All of them appreciated (تربیب کی) the wisdom (حکمت) of the fat mouse.

They began dancing with ecstatic joy (ولولہ انگیز سرور). A wise old mouse, who was sitting silent so far, finally spoke out, "Stop all this nonsense (بکواس) and tell me who will bell the cat?" A dead (مکمل) silence fell. All were stunned (پکڑ گئے). No one was ready to take such a sure risk. Therefore, the scheme was rejected as impracticable (ناواقعی).

Possible Morals:

- (1) It is easier to talk than to do.
- (2) Who will bell the cat?
- (3) Do not suggest impracticable schemes/plans.
- (4) It is easy to propose impossible remedies (حل).

25. THE WOLF AND THE LAMB

(نوٹ: یہ کہانی جناب ایکسکس کے ذریعہ لکھی گئی ہے۔)

The story highlights (روشنی ڈالتی ہے) the maxim (عارفہ): 'Might is right.' It highlights the idea that the mighty people have got an exclusive (انتہائی) right to assert (تبت) themselves. They are justified (تجرباب) in their doings regardless (تلق نظر) what other people think of them. Though the assertion (دعویٰ) is utterly (مکمل طور پر) wrong, it is still in vogue (مدارج) all over the globe on personal, national and international levels even in this era (دور) of rationale (استدلال) and reason (دلیل). The weak had to endure (سہتا) the consequences (نتائج) of the unjustified (غیر منصفانہ) biddings (انکادات) of the dictatorial (آمرانہ) mighty. This practice (معمول) on all levels should be condemned (لمت کرتا) and shunned (بھرتا) without any further delay.

Once, a lamb was playing in a pasture. A wolf happened to come there. Tempted (ترغیب پا کر) by his natural instinct (بیلت) and recalling the adage (مقولہ) of Francis Bacon, "A man must make (تاکد، اخلاص) his opportunity, as oft (اکثر) as find it," the wolf decided to make the lamb his meal. But he wanted to have some fun with it first. He thus addressed him: "Ah, there you are! You grossly (بہتریزی سے) insulted me last year." The lamb was bewildered (ششدر) at this unjust accusation (تومت). He stood stunned in silence. When he came to his senses, he bleated (میاٹے گا) mournfully (باتی انداز میں), "Indeed, I was not then born, sir!" Then the wolf frowned (تجری چھاگئی) in fury (غصہ) and said, "You feed in my pasture." The little lamb replied respectfully, "No, good sir, I am too young to taste grass. I have not yet eaten any blade (پ) of grass." The wolf got infuriated (برہم) at this rude (گستاخانہ) reply. He frowned and growled (تروپا), "You drink of my well and make its water unclean." "No," the little lamb bleated humbly, "I do not yet drink water, for my mother's milk is both food and drink for me." Upon this, the wolf got furious (ناراض، برہم). He said, "Even though you refute every one of my imputations (الزامات), I cannot miss such an opportunity to taste soft flesh". Saying this, he jumped forward, seized (پکڑ لیا) him and pierced (گاڑ دے) his big teeth into his tender body. In no time, he tore him open and surfeited (پیت بھرا) himself with fresh meat. A tyrant always finds a pretext for his tyranny.

Possible Morals:

- (1) The tyrant can always find an excuse for his tyranny.
- (2) Might is Right.
- (3) The unjust will not listen to the reasoning of the innocent.

26. THE FARMER AND THE SNAKE

The story gives us a wise piece of advice. It explicates (توضیح کرتی ہے) that we cannot befriend the creatures of stingy (زہریلی) nature. Despite our preferential (ترغیبی) treatment of them, they could sting us at any time without any provocation (اشتعال انگیزی). Such beings prick (چھبتا) us with their sharp stings (ذنگ) just to satisfy their noxious (کینہ) nature. Therefore, we should

be vigilant (خبردار) and keep them at a safe distance. We should 'never judge a book by its cover'; rather we should examine things minutely (ہارک بینی سے) to discover their intrinsic (فطری) nature. Symbolically (علامتی طور پر) the story advises us to stay alert to the vicious (بد) and malicious (عاصد) people in life.

It was a severe (شدید) winter. It had sleeted (خارش ہوا تھی) and snowed very heavily (شدید). Intense (شدید) cold had prevailed (چھا لیا تھی) everywhere. Strong icy winds were blowing and biting. Everything on earth had turned white with heavy frost (پالا). An old farmer after working on his farm was retuning his home. He was making his way through a dense forest. On the way, he saw a snake which was stiff (اکڑا ہوا) and frozen with cold. As he was a kind-hearted person, he took pity on it. He picked it up and placed it under his armpit (پٹیل). After some time, the snake was revived (زندگی لوٹ آئی) by the warmth of the body of the farmer. It resumed its natural instinct (جہلت) and bit its benefactor (کھن). It proved to be a deadly (مہلک) sting (دھمک). Breathing his last, the farmer said, "I rightly deserve (مستحق) that lethal sting for pitying a scoundrel (دوساٹ)." The greatest kindness cannot befriend an enemy.

Possible Morals: (1) You cannot befriend an enemy. (2) Nature cannot be changed.

(3) The wicked show no thanks. (4) Never take pity on a scoundrel (بد معاش).

27. THE TAILOR AND THE ELEPHANT

(نوٹ: یہ کہانی پنجاب ہیکٹ بک بورڈ کی کتاب "انکسٹ گرامر اینڈ کمپوزیشن" میں بھی شامل ہے۔)

The story gives us the lesson of "tit for tat", or "a blow (ملا) for a blow", or "equivalent (مساوی) retaliation (انتقام)". The saying indicates (ظاہر کرتی ہے) that a person takes revenge on another person who has done some harm to him. Taking revenge eases (کم کرتا ہے) his mental strain (تکڑ). It pacifies (تکین دیتا ہے) his mental imbalance (عدم توازن) and gives him a feeling of relaxation (تکین). It soothes (آرام پہنچاتا ہے) his aching (دکھی) heart. But pardon (معافی) is better than taking revenge. The Holy Quran says:

وَلَا تَقْبَلُوا لَهُمْ مَعْرُوفًا يُشْرِكُ بِمَا عَاقَبْتُمْ لَهُمْ صَدَقْتُمْ لَهُمْ خَصْلَتٌ الْيُسْرَىٰ ۖ (16:126)

"If you want retaliation (نِقْمَة), let it be equal to that which you faced. But if ye endure (صَبْرًا) patiently (صَبْرًا), verily it is better for the patient."

Francis Bacon says: "A man who studieth (فكرتے) revenge keeps his wounds green (سبز)." Khalil Gibran in this context says: "An eye for an eye, and the whole world would be blind."

There lived a tailor (سوزی) in a small village. The village was situated (واقعہ) near a river. The tailor was a kind-hearted (نرم دل) and generous (بخش) fellow (مخلص). But he was a man of fiery (تیز) temper (مزاج) also. In this village there lived a fellow who had a pet (پالتو) elephant. The elephant was noble as described by *John Donne*, "*Nature's great masterpiece (شہکار), an elephant; the only harmless great thing.*" The elephant daily went to the river to drink water. He passed by (پاس سے گزرتا) the shop of the tailor. As the tailor was a big-hearted (بڑے دل والا) person, he gave the elephant a loaf (کڑوا) of bread daily. They had developed a fast (تیز) friendship. One day, the tailor was sitting in a bad mood. The elephant came there at his usual (معمول کا) time. He put his trunk (سوط) into the shop to get a loaf of bread. As the tailor was in bad temper, he pricked (چھوڑی) his trunk with a needle (سوئی) instead of giving him a loaf of bread. *Horace* (ہارسن) rightly said, "*Anger is a short madness.*" The elephant got

offended (ناراض ہو گیا). He went to the river and quenched (بجھائی) his thirst (چاس). On his return, he filled (بھری) his trunk with muddy (گدلا) water. When he arrived at the shop of the tailor, he put his trunk into the shop and sprinkled (ڈال دی) the muddy water into it. All the silken (ریسی) clothes in the shop were smeared (لٹ پٹ) with sludge (کچڑ). The walls were mud-stained (کچڑ سے لٹی). The sewing (سلائی کی) machines were filled with mire (گدلا پانی کچڑ). The tailor was saddened (رنجیدہ، افسردہ). He realized (احساس ہوا) his mistake (غلطی) and repented (پچھتا یا) of his being offensive (نیزادنی کرنے والا) to the elephant but it was no use crying over spilt milk. The tailor had learned the lesson of patience and kindness, beautifully penned (لکھایا) by *George Eliot*, "What do we live for, if it is not to make life less difficult for each other?"

Possible Morals: 1. Tit for tat. 2. Do not hurt others. 3. As you sow, so shall you reap.

28. THE DONKEY TRAPPED IN HIS OWN TRICK

The story tells us that we should not harm others just to benefit ourselves. Very often the crooked (فریبی) cunning triggers (سبب بنتی ہے) grief and sufferings. We should not be sly (میار) as a fox otherwise the situation may turn turtle (اُٹک جاتا). Francis Bacon in his essay 'Of Cunning' says: "We take cunning for a sinister (خوشی) or crooked wisdom. And certainly there is a great difference, between a cunning man, and a wise man; not only in point of honesty, but in point of ability." We may conclude our discussion with the remarks that we should be wise enough to sense (سمجھنا) the fiendish (شیطانا) plans of the foxy (چالاک) people.

Once, a miller (کارخاندار) lived in a village. He had a short, stout (مرد) donkey. He transported (لے جاتا تھا) salt to a city to earn (کماتا) his living (مزدی). He used his donkey for this purpose (مقصد). One day, he put (لادنا) salt on the back of his donkey and proceeded (روانہ ہوا) to the city merrily (خوشی خوشی). There lay (پڑی تھی) a shallow (کم گہری) stream (نالی) on the way. The miller and the donkey had to wade (پانی میں سے گزنا) through it. When they reached the middle (درمیان) of the stream, the donkey in a misstep (غلط قدم), stumbled (ٹکڑمڑا) on and fell down. As the load was very heavy (بھاری), the donkey could not stand up at once (فورا). The miller made every endeavour (کوشش) to make him stand but to no avail (بے سود). After a while (تھوڑی دیر), much of the salt was washed off (بہہ گیا) in the rushing (بہتا ہوا) water of the stream. The load became less and light (ہلکا). Then the donkey stood up easily. To his amazement (حیرت), he found the burden (بوجھ) surprisingly light. He was very happy to be unburdened (وزن اتارنا) so quickly (ایسے طریقے سے). The next day, when they were wading through the stream, the donkey sat down (بیٹھ گیا) intentionally (جان بوجھ کر) on the same spot (جگہ). He kept sitting in the water until a good deal of the salt dissolved (محل گیا) into the water. **Coelho** (ہاؤلیو) **Paulo** (کیولیو) **rightly said, "The simple things are also the most extraordinary (غیر معمولی) things, and only the wise can see them."** The miller saw through the trick (چال) of the donkey. About such foxy (کار) creature (مخلوق), **Christopher Marlowe once said,**

"His waxen (موم کے بنے ہوئے) wings did mount (اُڑنے لگے) above his reach (مد)
And melting (پگھل گئے), heavens (فلک ہر ارض) conspired (مضمر بنے) his overthrow (ہزیمت)!"

He decided to teach him a lesson. On the third day, he loaded him with a huge (بڑی) bale (ٹکڑ) of cotton. The donkey, again playing the trick, sat down on purpose (جان بوجھ کر) in the middle of the stream. But the cotton absorbed water and swelled. When the donkey stood up, he found that the load had become much heavier. He could hardly (تقریباً) walk. Pedro

Calderon (کالڈرون) de la Barca (دے لابرکا), a Spanish dramatist, rightly said, "The fox is very cunning, but he is more cunning who catches the fox." And thus his trick had backfired, for he now carried on his back a double (دوگنا) burden. He decided never to repeat (دہرائے) the trick again.

Possible Morals:

1. Wisdom predominates/surpasses cunning (چالاکئی).
2. Do not play foul (نفس) games.
3. Experience is the best teacher.
4. You can befool a person a few times but not always.

29. THE BOY WHO CRIED "WOLF, WOLF!"

(نوٹ: یہ کہانی بچوں کے لیے ہے۔)

The story reveals (کھلا کر دیتی ہے) the harms of lying. It tells us that we should not tell a lie even as a joke (مزاح). The outcome (نتیجہ) of telling lies could be catastrophic (کوارثی). Usually a liar loses his credibility (اعتماد). If a man is notorious (بدنام) for telling lies, no one would trust him even in an emergency (دشمنی صورتحال). Thus the most noxious (زیور) harm of telling lies is that the liar loses his reliability (اعتماد). The story also stops us from playing funny tricks (ناگاہانہ). Sometimes, cracking (چھوڑنے) silly (بے وقار) jokes may result in dreadful disaster (فحش). This is what happens in this story.

There lived a shepherd (چراغدار) in a village. He grazed (چراغدار) his goats and sheep in the meadows. The whole surrounding terrain abounded (پھرتا) in lush (سبز) green pastures (چراغدار) and bubbling streams. Seeing such a terrain (تصویر), one may remember Robert Frost's glowing (نکھنار) line, "Nature's first green is gold." At dawn (صبح), the boy gathered (گٹھ) his goats and sheep and drove (چالاک کر کے چلا) them to the pastures. He tended (دیکھ بھال کرتا) the flock (گروہ) cautiously (پرہیزگار) and vigilantly (نہایت دیکھ بھال کرتا). He was rendering useful services to the villagers.

One day, while he was grazing the flock, a mischievous (شریف) idea sparked (پھٹنے) his mind. He wanted to create a stir (کھٹکائی) the people. He climbed (چڑھ گیا) on a high (لوہنگی) rock (چٹان) and began yelling (چیلنے), "Wolf, wolf, wolf." The people of the village heard (سنا) the cries (چیلنے) of the boy. They rushed (دوڑے آئے) towards (کے طرف) the pasture (چراغدار) to help him. When they reached there, they found the boy laughing (ہنسنے). They admonished (نہانے) the boy for making such a silly (بے وقار) joke. They advised (فہمت کی) him never to do such a mischief (شرارت) again.

After some days, the boy repeated (دہرائے) the same mischief. Again people came running to his help. But when they learnt (سہم) that it was also a joke, they decided never to come at the call (پکار) of the boy again. Their decision reflected (عکس کرتا) Ernest Hemingway's words, "Fool me once, shame on you; fool me twice, shame on me." One fateful (عقب مشرک) day, a real wolf did attack the boy and his flock. The boy was horrified (ڈر گیا) and began crying at the top of his voice (پہلے آواز سے), "Wolf, wolf, wolf." But no one paid any heed (توجہ) to him. They thought that he was repeating the same childish (بچانہ) joke. The wolf killed not only many sheep and goats but also the boy. The tale serves as a stark (بے خوف) reminder (تذکرہ) of Aesop's moral, "A liar will not be believed, even when he speaks the truth."

Possible Morals:

1. Once a liar (بھڑا), always a liar.
2. Never tell a lie.
3. Do not lose your credibility (اعتماد).

30. THE FARMER AND HIS LAZY SONS

The story teaches us the lesson of "no pains, no gains." It means that without enduring (مٹھتے) the suffering (طقت) of diligence (کوشش), there is no reward. Life is a steady (مستقل) struggle and a fierce (خوفناک) fight. There is no royal (آسان) road to success. The only way that leads to glory passes through tough (مشکل) tracks (راستے) and inhospitable (بے ہوش) regions. Strenuous (تھکنے) struggle is needed for victory. Those who fight tooth and nail (پہلے) for success can sow (بٹتے ہیں) the seeds of victory. If you want to make headway (ترقی), you have to burn the candle at both ends (دونوں سمتوں). Islam lays great stress (زور) on diligence. The Holy Prophet said, "The hardworking man is friend of ALLAH." ALLAH says in the Holy Quran:

لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ (53:39)

"Man can have nothing but what he strives (کوشش کرتا ہے) for."

Once there lived an old farmer in a village. He had four strong and sturdy (توانا) sons. But they were very lazy and lethargic (کامل). They whiled away (گزار دے) their time in doing nothing. They were a constant (مستقل) cause of worry (پریشانی) for the farmer. He often asked them to work but they turned a deaf ear (کان نہ دھرتے) to his advice. One day, the farmer fell seriously (شدید) ill. All hopes for his recovery (صحت یابی) vanished (دھڑو گئیں). Lying on his death-bed (بستر مرگ), he was still thinking about his sons. Then suddenly, a clever (چمکتا) idea flashed through (گھبرا) his mind. He sent for his sons. They came there immediately (فورا). He told them that he had hidden a big treasure (خزانہ) in the land. But before he could locate (پہنچان) the place of the treasure, he breathed his last (دھڑو گیا). The sons were deeply disturbed (پریشان). After the death of their father, they decided to find the treasure out. They dug (کھودائی) their whole land but found no treasure anywhere. They were utterly (بالکل) disappointed (ناپسند) and dismayed (ناامید). On the advice of a sage (سنا), they sowed (کاشت کی) crops in their land. They worked very hard in the corn (قند) fields. The land yielded (پیداوار دی) a bumper (زبردست) crop. They sold it in the market and earned (کمائی) a lot of money. They were very happy to have so much money. Then they appreciated (مجھے) the wisdom (دانائی) of their father. At last they had found the secret (راز) of the hidden treasure. They became diligent (مجتہد) and decided never to sit idle (کھا) in life.

Possible Morals:

1. God helps those who help themselves.
2. No pains, no gains.

31. THE SICK KING AND THE WISE DERVISH

Health is Wealth is a famous saying that refers to the importance of health. No blessing on earth is equal to good health. Health includes physical fitness, mental agility (مستحی) and emotional well-being. A healthy, active, alert and agile (مستح) man usually does his work effectively. In response (جسے) he enjoys sublime (عالی) status in society. His good health benefits not only the man himself but also his nation and the country. Healthful men are the real asset (اچھ) of a nation. This story teaches us that we should make sustained (تھکنے) efforts to ensure good health.

Once there lived a king. He was very kind. His subjects (رہائی) loved him. The only bad habit of the king was that he was very lazy and gourmand (کھانے پینے کا شوقین). He spent his days in

eating and sleeping. As a result, he became fat and bulky (مطمینان). He could hardly walk. His people got worried about his health. The doctors tried to cure him but their efforts ended in smoke. One day, a minister of the state happened to meet a dervish (درویش) in the jungle. He told the dervish the whole story and requested him to pray for the king's health. The dervish said that he could cure the king if he came to his hut daily on foot. The minister became happy and told the king the whole event. The king got ready. The next day, the king somehow or the other walked to the dervish's hut. The dervish gave the king a pinch (چنگی) of smashed (تکس ہوئی) herbs (جڑی بوٹیاں) to eat and asked him to visit him daily till the treatment was complete. He strictly asked him to visit him on foot. The king kept on labouring (مشکل سے) to his hut and then to his palace for the sake of his health. After a few days, the king began to feel light and active. Thus the dervish told him the secret of his treatment. He told him that he wanted the king to walk on foot otherwise, the herbs he used to give him were nothing more than a psychological dose (دوائی). Thus the king found the secret (راز) of good health. Finally, he said, "Health is wealth." He lived the rest of his life actively.

Possible Morals:

Health is wealth.

32. THE FOX AND THE CROW

The story exposes the risks of flattery. False flattery is a cheap trick. It exerts (ذاتی ہے) an adverse (تصالحی) impact. The motives behind flattery are always unjustifiable. The flatterer usually wants to reap (حاصل کرنا) some benefits. He necessarily wants to get some undue favour. Therefore, we should beware (خبردار رہنا) of flatterers.

It was a bright sunny morning. A fox was strolling slowly around big bushes and tall trees. He wanted to have a big breakfast. All of a sudden, he caught sight of a crow perched (بیٹھا) on the top twig (شاخ) of a tall tree. The bird attracted his attention as it was holding a bit of cheese in its beak. "No further forage (طافش) for food is needed," the sly (چالاک) fox mused (سوچا), "Here I have found fine fatty food to feed myself." He trotted (گیا) to the trunk (تک) of the tree. Looking upward, he said, "Good morning, beautiful bird." The crow looked downward and found a fuzzy (مٹامٹا ہوا) fox looking upward. Again, the fox said, "You are looking lovely. Your fluffy (نرم) fine feathers on your wide wings look luminous (چمکدار). What a beautiful black bird you are! I think your voice must be as soft and sweet as your appearance. I entreat (اتھا کرتا ہوں) you to sing a bit so that I may enjoy your sweet soft sound. Usually fulsome (حسد سے زیادہ) flattery, big compliments (ستائش) and exaggerated (مبالغہ آمیز) tributes (رادو حسین) work wonders. Thus the superfluous (بہت زیادہ) flattery exerted (ڈالا) an emotional impact (اثر) on the crow. Without a second thought, it opened its beak to utter (بولنا) a shrill (تیز) caw. Down fell the piece of cheese straight into the open mouth of the fox. "Oh no!" croaked (کانٹیں کانٹیں کرتا) the crow, "You have stolen my cheese!" "No, not at all, you crazy (بے) (بے) crow!" said the fox, chewing (چبائے ہوئے) the creamy cheese, "It was quite a fair deal (کاروبار)! You got the compliments, and I got the cheese!" saying this he went his way and the crow was left there hungry to scold (کرتا) himself for his stupidity (حمات).

Possible Morals: 1. The flatterer lives at the expense (خرچ) of those who will listen to him.

2. An oily (خوشامدی) tongue seldom fails.

3. Beware (خبردار رہو) of flatterers/flattery.

33. THE THIEF AND HIS MOTHER (Outstanding)

(نوٹ: یہ کہانی بڑا بڑا کسٹ بک بروڈی کتاب 'اوتسٹنڈنگ' کے لیے لکھی گئی ہے۔)

The story, 'The Thief and His Mother,' is about a young man's journey from minor (میں) theft to big robbery (ڈاکر). His mother watches him doing this, but she keeps silent and does not intervene (داخل رہنا). The story shows how small mistakes can lead to gigantic (بڑے) problems if not tackled (حل کرنا) timely and properly. It highlights (راخ کرتا) the importance of guidance and the risks of staying silent. Let us see how unchecked (روک ٹوک کے بغیر) decisions can change lives.

A village young man began stealing small things from various places. He brought those stolen things home. His mother ignored (تعمداً نظر انداز کر دیتی) his son's acts, thinking the stolen things were small and insignificant (غیر اہم). One day, he brought home a stolen piece of gold. Instead of censuring (ڈانٹنا) his son, she grabbed (پکڑ لیا) the gold and kept silent. The deliberate (مما) silence from the mother encouraged the young man. He considered it a warmhearted approval (اجازت) from his mother. In due course, his bad habit of stealing became his regular practice. Read the golden words of Sir Walter Scott: "Oh, what a tangled (جھپٹا) web (جالا) we weave (بننا), when first we practise to deceive!" The young man's thefts grew in size and nerve (جرات) as time passed. One day, eventually (بالآخر), he got caught during a robbery and was sentenced (سزا سنائی گئی) to be executed (پھانسی کی) for his crime. He sought permission to say something to his mother when he was being led to the gallows (پھانسی کا تختہ). He was granted permission on human grounds. He came close to his mother and pretended (بہانہ کیا) to whisper (سرکشی کرتا) something into her ear. Suddenly, he bit off her whole ear. The horrified (خوڑو) onlookers (تماشاگر) asked him why he had done such a brutal (غالانہ) act. He replied that if his mother had corrected him the first time he brought stolen goods (سامان) to their home, he would not have faced that grim (خوفناک) fate now. (317 words)

Possible Morals: 1. Small evils, when ignored, pave (راہ ہموار کرتا) the way for greater wrongs.

2. It is essential to nip (پکڑنا) the evil in the bud; otherwise, it will grow enormous (بڑی).

3. Nip the evil in the bud.

☆..... THE THIEF AND HIS MOTHER (Standard)

(نوٹ: یہ کہانی بڑا بڑا کسٹ بک بروڈی کتاب 'اسٹنڈرڈ' کے لیے لکھی گئی ہے۔)

The story, 'The Thief and His Mother,' is about a young man's journey from minor (میں) theft to big robbery. His mother watches him doing this, but she keeps silent and does not intervene (داخل کرتا). The story shows how small mistakes can lead to gigantic (بڑے) problems if not tackled (حل کرنا) timely and properly.

A village young man began stealing small things from various places. He brought those stolen things home. His mother ignored his son's acts, thinking the stolen things to be small. One day, he brought home a stolen piece of gold. Instead of rebuking (سرزنش کرتا) his son, she captured (پکڑا) the gold and kept silent. The utter (کمل) silence from the mother encouraged the young man. He considered (سمجھ لیا) it full approval (اجازت) from his mother. In due course, the young man's thefts grew in size. Read the golden words of Sir Walter Scott: "Oh, what a tangled (جھپٹا) web (جالا) we weave (بننا), when first we practise to deceive!" One day, he got caught during a robbery. He was sentenced (سزا سنائی گئی) to death.

When he was being hanged, he sought (مانگی) permission to say something to his mother. He came close to his mother and bit off her ear. The people asked him why he had done such a cruel deed. He replied that if his mother had corrected him the first time he brought home a stolen thing, he would not have faced that fate now. (244 words)

Possible Morals: 1. Small evils, when ignored, pave (راہ ہموار کرتا) the way for greater wrongs. 2. It is essential to nip (پکڑنا) the evil in the bud; otherwise, it will grow enormous (بڑی). 3. Small evils, when ignored, grow into big wrongs. Such evil deeds should be corrected in the very beginning. 4. Nip the evil in the bud.

☆..... THE THIEF AND HIS MOTHER (Easy)

(نوٹ: یہ کہانی پنجاب کی ایک بڑی کتاب 'انکس گر امراؤں کے روشن' میں بھی شامل ہے)

A young man began to steal small things. His mother ignored his son's deeds. One day, he stole a big piece of gold. Instead of stopping his son from stealing, she held the gold and kept silent.

The young man considered (سمجھا) her mother's silence to be her approval (اجازت). One day, he got caught stealing things. He was sentenced (سزا سنائی گئی) to death. When he was being hanged, he posed (پہنائی) to say something to his mother. He came close to her and bit off her ear. The people asked him why he had done such a cruel deed (کام). He replied that if his mother had corrected him at the beginning of his stealing, he would not have faced that fate now. (136 words)

Possible Morals: 1. Small evils, when ignored, pave (راہ ہموار کرتا) the way for greater wrongs. 2. It is essential to nip (پکڑنا) the evil in the bud; otherwise, it will grow enormous (بڑی). 3. Small evils, when ignored (نظر انداز کرتا), grow into big wrongs. Such evil deeds (کام) should be stopped in the very beginning. 4. Nip the evil in the bud.

34. AN ARAB AND HIS CAMEL (Outstanding)

(نوٹ: یہ کہانی پنجاب کی ایک بڑی کتاب 'انکس گر امراؤں کے روشن' میں بھی شامل ہے)

The story "An Arab and His Camel" is more than just a fable (کہانی) about a man and his animal. It is a rich narrative (تذکرہ) about human interactions (تواضع), the subtleties (نہایت) of relationships, and the significance (اہمیت) of balancing kindness with wisdom. Like many classic tales, it offers timeless (لازماں) wisdom that remains relevant (مسلطہ) across cultures and ages.

Once, an Arab was travelling through a vast and barren (دوران) desert. As dusk (بچپنا) descended (چھا), he decided to break his journey and set his camp for the night's sleep. He pitched (کھپا) his camp and nestled (آرام سے لیٹ گیا) inside to rest. He left his camel outside the camp. As the night chill (سردی) intensified (شدید ہو گئی), the camel, with imploring (ستیاں) eyes, peeped (بھاٹا) into the shelter, pleading (درخواست کرتے ہوئے) with his master to let him put his head inside the warm haven (ہٹاگاہ). Realizing the distress (پریشانی) of the chilled (مظروع) camel, the Arab allowed him graciously (مہربانی سے) to take a small amount of refuge (پناہ گاہ). As the night deepened, the camel expressed his growing discomfort about his neck, which was still exposed (کھلی تھی) to the chilly desert wind. He inquired if he could bring it inside as well. The Arab, seeing no harm in this and feeling pity for his camel, allowed him to do so. As the night turned cold, the camel beseeched (اپنی) his master that the rest of his body was still

feeling the cold and asked if he could bring his front legs and hump (کوپان) inside. The compassionate (رحم رکھنے والا) Arab hesitated (تھپکتا) but finally allowed the camel to put his front legs and hump inside, thinking the tent had enough space to accommodate (سمجھائش ہونا) his front legs and hump. A few hours later, the camel said that the cold outside was unbearable (ناہمل برداشت), and he requested his master to allow him to put his entire body inside the tent. The master, drained (تھکا ہوا) from the day's trek (سفر) and nearly dozing off (اوتھکتے ہوئے), mumbled (بڑبڑایا) a response (جواب). The camel interpreted (مطلب نکالا) this mumble as consent (اجازت), dragged (کھینچ لیا) his whole body into the tent, and occupied (تسلیم کر لیا) the whole space there. Now in the tight (تھک) space (جگہ), the Arab felt uncomfortable and suffocated (دم مکنہ). It was nearly impossible for him to stay inside the tent. He had to step out into the biting (بھتی) cold of the desert. As he wrapped (چادر میں لپٹا) himself against the chill, he regretted (پچھتا) that he should have established (مقرر کرتا) clear boundaries (حدیں) from the beginning. The story serves as a cautionary (تصویر آئینہ) tale about the importance of setting boundaries. Though kindness and compassion (رحم) are virtues (خوبیاں), wisdom should determine (تقریر کرنا) them. One must possess the ability to say 'no' when necessary. The story teaches us to set clear limits. It is good to be kind, but we also need to know when to say 'no'. Read the golden words of *Kahlil Gibran in this context* (یہی سفر): "To be kind to those who deserve it is due; to be kind to those who do not deserve it is magnanimous (مہمانی ظرف); but to be kind with wisdom is virtue." (471 words)

Possible Moral:

Give him an inch, and he will take an ell.

☆..... AN ARAB AND HIS CAMEL (Standard)

(نوٹ: یہ کہانی پنجاب کی ایک بڑی کتاب 'انکس گر امراؤں کے روشن' میں بھی شامل ہے)

"An Arab and His Camel" is not just a tale (کہانی) about a man and his camel but a profound (عمیق) reflection (تفکر) on human relationships and the importance of combining (مکمل کرنا) kindness with wisdom.

Once, an Arab with his camel was travelling through a desert. At night, he set up a camp to sleep. He left his camel outside. As the night passed, the desert chill (سردی) crept (دیر سے) in. The camel told his master that the cold outside was intolerable (ناہمل برداشت). He pleaded (اپنی) with his master to let him put his head inside the tent. The master took pity on his companion and allowed him to put his head inside the tent. As the hours rolled (گزر رہے) on, the desert cold intensified (شدید ہو گئی). The camel spoke again that his neck was getting frozen. He asked his master if his neck could find shelter inside. After some hesitation (تذبذب), the master gave him a nod (سرکا اشارہ کیا) to bring his neck in. The biting (بھتی) wind continued roaring (چمکا رہی تھی) outside. The camel shivering (کاچھے ہوئے) with cold, asked his master if he could put his front legs and hump (کوپان) inside. The Arab thought there was enough space for the camel's legs and hump. Thus he allowed him to bring his legs and hump inside the tent. The intense cold outside did not let the camel stop making requests. The continuous imploring (اپنی) from the camel and the resultant (نتیجہ) consent (اجازت) from the master brought the camel further inside the tent till the master felt suffocated (دم مکنہ). He had to step out into the biting cold of the desert. Then he regretted (پچھتا) that he should have established (مقرر کر دینا) clear limits from the beginning. The story

teaches us to set clear limits for things. It is good to be kind, but we also need to know when to say 'no.' (288 words)

Possible Morals:

Give him an inch, and he will take an ell.

★ AN ARAB AND HIS CAMEL (Easy)

كان رجل عربي له جمل فربطه بحبل في شجرة

Once, an Arab and his camel travelled in a desert. At night, the man put up a camp to sleep. He kept his camel outside. The night became cold. The camel felt cold and asked his master if he could put his head inside the tent. The Arab allowed him to do so. Later, the camel said that his neck was too cold. He asked if he could move it inside too. The man allowed it also. Then, the camel asked for his legs and hump (كعبه) to be inside. The Arab, though unsure, allowed him again to do so. Soon, the tent became too stuffy (مكتظ) for the Arab to stay inside. He had to go out into the cold. He wished he had said 'no' earlier. The story tells us to have clear boundaries (حدود). It is nice to be kind, but we should also say 'no' sometimes. Otherwise, we might lose our necessary things. (158 words)

Possible Morals:

Give him an inch, and he will take an ell.

35. THE BEE AND THE DOVE (Outstanding)

كانت نحلة تبحث عن الرحيق في حديقة

The story teaches us that an act of kindness earns rewards. It persuades (قنط) us to foster (تربى) love, compassion (رحمة), kindness, and sympathy. Kindness is the essence (جوهر) of all religions of the world. *The Holy Quran says:*

مَنْ مَرَّ بِإِنْسَانٍ أَوْ دَابَّةٍ فَاغْنَى عَنْهُ كَلِمَتَ رَبِّهِ أَنْ يَبْهَتَ بِهَا شَاكِرًا

"Shall the recompense (ثواب) of goodness be other than goodness?"

Thus we should be merciful (رحيم) and kind to all the creatures (خلق) of ALLAH.

Once upon a time, a bee was buzzing (تسبح) about to collect nectar (رحيق) from flowers in a dense forest. It wanted to fill its hive (نحل) with honey. It worked tirelessly (بدون تعب), moving from one flower to another, ensuring the survival (بقاء) of its colony (عش). One day, in its quest (طلب) for nectar, it strayed (تجوز) beyond (تجاوز) its usual limits and eventually (في النهاية) got trapped (تعلق) in a puddle (بئر) of water. It made frantic (مجنون) efforts to rise, but its waterlogged (مبتل) wings (أجنحة) betrayed (خانت) it. It got stuck (تعلق) to the surface (سطح). Its efforts made tiny (صغيرة) ripples (موجات) on the surface of the water. The hum (همهمة) of its wings echoed (ارتد) softly in the air. The bee's strength was dwindling (تضاءل) with each passing moment. Close to the water's edge (حافة), a dove perched (جلس) on a willow twig (عصا) was cooling (تبردت) herself. She noticed the tiny ripples in the water below and saw the poor bee struggling to rise. She realized the distress (ألم) of the bee and decided to help it in its plight (حالة). Without a second thought, the dove plucked a leaf and gently dropped it near the bee. The bee, somehow or the other, managed to climb onto it. It used the leaf to reach the puddle's edge and finally landed the solid ground. When the bee regained its energy, it fluttered (تأرجع) its wings, shaking off the water droplets (قطرات). It flew up and thanked the dove for saving its life. The dove's eyes sparkled (لمعت) and she smiled in response (جواب). A few days later, while the dove was busy foraging (تجسس) for food on the ground, a hunter approached (تقدم) her, intending to catch her

By chance, the bee was buzzing around at that time. It noticed the threat (خطر). In no time, it quickly darted (تسارع) to the hunter's face and buzzed around loudly. The hunter got distracted (تشتت) and disturbed. Meanwhile, the dove noticed the hunter. She spread her wings and flew away safely. The hunter retreated (ارتد), cursed the bee, and brandished (أجج) his hands to beat it off. The dove came back to thank the bee. She alighted (اتصلت) near her tiny (صغيرة) partner (رفيق), her eyes sparkling with gratitude (شكر). They shared a moment and rejoiced (فرحوا) in their victory. They had learned that even a minor (صغير) gesture (إشارة) of kindness can create close bonds (علاقات) of love and care. Thus, the bee and the dove became best friends, always watching out for each other. The story teaches us that kindness begets (يولد) kindness, no matter how simple and small the kindness is. *Mark Twain rightly said, "Kindness is the language which the deaf can hear, and the blind can see."* (211 words)

Possible Morals:

1. One good turn deserves another.
2. Kindness never goes unrewarded.

★ THE BEE AND THE DOVE (Standard)

كانت نحلة تبحث عن الرحيق في حديقة

The story teaches us that an act of kindness earns rewards. It persuades (قنط) us to foster (تربى) love, compassion (رحمة), kindness, and sympathy. *The Holy Quran says:*

مَنْ مَرَّ بِإِنْسَانٍ أَوْ دَابَّةٍ فَاغْنَى عَنْهُ كَلِمَتَ رَبِّهِ أَنْ يَبْهَتَ بِهَا شَاكِرًا

"Shall the recompense (ثواب) of goodness be other than goodness?"

Thus we should be merciful (رحيم) and kind to all the creatures (خلق) of ALLAH.

As a human, there lived a bee. It would collect nectar (رحيق) to make honey. One day, it got stuck (تعلق) in a puddle (بئر) by an untimely chance. Its wings (أجنحة) got wet. It could not fly. A dove sitting nearby saw it struggling to fly. She decided to help it. She plucked a leaf and dropped it in the puddle near the bee. The bee climbed onto it and reached the dry land safely. It thanked the dove for her timely help. A few days later, a hunter came there. He tried to catch the dove. The bee noticed the threat (خطر). She flew to the hunter's face and began to buzz (تسبح) around. The hunter got distracted (تشتت). The dove noticed the hunter and flew away safely. The dove came back flying to thank the bee for saving her life. Both enjoyed a few moments together and became fast (صديق) friends. The story teaches us a lesson that kindness pays back. *Mark Twain rightly said, "Kindness is the language which the deaf can hear, and the blind can see."* (221 words)

Possible Morals:

1. One good turn deserves another.
2. Kindness never goes unrewarded.

★ THE BEE AND THE DOVE (Easy)

كانت نحلة تبحث عن الرحيق في حديقة

A bee, by chance, fell into a pool of water. Its wings got wet. It could not fly. A dove, sitting nearby, saw it. She dropped a leaf near the bee. The bee climbed onto it and reached the ground safely. It thanked the dove for her help. A few days, the bee saw a hunter trying to catch the dove. It flew to the hunter's face and began to buzz (تسبح) around. The hunter got disturbed (تشتت). The dove noticed the hunter and flew away safely. Then the dove came

back flying to thank the bee. They became fast (پہلے) friends. The story teaches us a lesson that kindness pays back. (109 words)

Possible Morals: 1. One good turn deserves another. 2. Kindness never goes unrewarded.

36. KING MIDAS AND THE GOLDEN TOUCH (Outstanding)

(نوٹ: یہ کہانی بظاہر ایک بڑی کتاب "پیشہ کار اور ان کی زندگی" میں بھی شامل ہے)

The moral of the story is "greed is a curse." Greed is an extreme longing for material gains. Man never feels satisfied with what he earns. He craves (آرزو کرتا ہے) more and more wealth. It is human nature to get more and more. Read what the Holy Quran says about the love of wealth:

وَالَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَارِهُونَ (100:08)

"And verily (بلاشبہ), he (man) is violent (بے قراری) in the love of wealth". Read again:

الَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَارِهُونَ (102:1-2)

"The mutual (ہم دوسروں کے درمیان) rivalry (رقابت) (for piling up (تجمع کرنا) of worldly things) diverts (توجہ ہٹاتی ہے) you, until you visit the graves (i.e. till you die)."

Read what Shakespeare says about greed: "This avarice (طمع) strikes (دار کرتی ہے) deeper, grows with more pernicious (سُور) root." (Macbeth)

Once in ancient (قدیم) Greece, there lived a king named Midas. He loved gold more than anything else in the world. Though his vast palace was stuffed with golden articles, his greed for the precious (قیمتی) metal was insatiable (تاکل نہیں کرتا). One day, he was granted a wish upon showing kindness to an old man. The old man, unknown to him, was, in fact, Dionysus (ڈائیونائیسیس) in disguise (بہروپ), the god of merriment (مہر و مہو) and wine. Without hesitating (بے دردی), Midas wished that everything he touched would turn to gold. Dionysus, although concerned (گھبراتا), granted the wish. At first, King Midas felt extremely happy. He touched a table and it turned to gold. He touched a chair and it turned to gold. It seemed like the most magnificent (شمار) gift. Soon, the gift revealed (ظاہر ہوا) itself as a curse (آفت). Midas's beloved garden, where flowers once danced in the breeze, became lifeless gold. His food, once a delight, became inedible (خوردنی نہیں آتی) metal. The tragic height of his anguish (ازیت) arrived when he turned his cherished (محبوب) daughter into a golden statue (بمصر) with a mere (محل) touch in a moment of forgetful affection. Horrified at what he had done, King Midas realized that true wealth was not in gold but in the love and joys of life.

Alfred, Lord Tennyson says, "Love is the only gold." He begged Dionysus to take back his gift. The god of wine told him to bathe (محل کرنا) in the Pactolus (پیکٹولس) River to reverse (پہت) the curse. As he did so, his curse washed away, and his daughter returned to her lively self. The King had learned that there were things much more valuable than gold. From that day on, he became a better person and appreciated (قدروانی کرتا) the simple joys of life. The golden touch had taught him the invaluable (نامول) lesson that the true treasures of life are love and sentiments (جذبات) and not gold or diamonds. This tale teaches us the dangers of excessive (بے حساب) greed. It teaches us that many things are more valuable than gold. Rumi says, "Gold cannot buy the radiance (تابکاری) of the spirit, nor the heart's luminous (تاباں، نور) light." (438 words)

Possible Morals:

1. Don't be greedy in life, be happy with what you have.
2. Greed is a curse.

☆..... KING MIDAS AND THE GOLDEN TOUCH (Standard)

(نوٹ: یہ کہانی بظاہر ایک بڑی کتاب "پیشہ کار اور ان کی زندگی" میں بھی شامل ہے)

The moral of the story is "greed is a curse." Greed is an extreme longing for material gains. Man never feels satisfied (مطمئن) with what he earns (کما لے). He craves (آرزو کرتا ہے) more and more wealth. It is human nature to get more and more. Read what the Holy Quran says about wealth:

وَالَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَارِهُونَ (100:08)

"And verily (بلاشبہ), he (man) is violent (بے قراری) in the love of wealth". Read again:

الَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَارِهُونَ (102:1-2)

"The mutual (ہم دوسروں کے درمیان) rivalry (رقابت) (for piling up (تجمع کرنا) of worldly things) diverts (توجہ ہٹاتی ہے) you, until you visit the graves (i.e. till you die)."

Once in ancient (قدیم) Greece, there lived a king named Midas. He loved gold more than anything else. One day, he was granted a wish upon showing kindness to an old man. In fact, the old man was god Dionysus (ڈائیونائیسیس). Without thinking, Midas wished that everything he touched would turn to gold. Dionysus, although worried (گھبراتا), granted the wish. The King felt delighted. He touched a table and it turned to gold. He touched a chair and it turned to gold. He felt proud of his gold touch. Soon, the gift revealed (ظاہر ہوئی) itself as a curse (آفت). Midas's beloved garden became lifeless gold. His food became inedible (خوردنی نہیں آتی) metal. Even his daughter turned into a golden statue (بمصر) when he touched her affectionately (شفقت سے). Midas realized his mistake. He begged Dionysus to take back his gift. The god of wine told him to bathe (محل کرے) in the Pactolus (پیکٹولس) River to reverse (پہت) the curse. As he did so, his curse washed away, and his daughter returned to her lively self. The King had learned that there were things much more valuable than gold. Alfred, Lord Tennyson says, "Love is the only gold." This tale teaches us the dangers of greed. (274 words)

Possible Morals:

1. Don't be greedy in life, be happy with what you have.
2. Greed is a curse.

☆..... KING MIDAS AND THE GOLDEN TOUCH (Easy)

(نوٹ: یہ کہانی بظاہر ایک بڑی کتاب "پیشہ کار اور ان کی زندگی" میں بھی شامل ہے)

King Midas lived in ancient Greece. He loved gold very much. One day, after helping an old man who was the god Dionysus (ڈائیونائیسیس) in disguise (بہروپ), he was granted a wish. Without thinking, Midas wished that everything he touched would turn to gold. At first, he was thrilled (مہجوش). Trees, stones, and even flowers turned to gold with his touch. However, his happiness was short-lived. When he tried to eat, his food turned to gold. Worse, when he hugged (گے لگایا) his daughter, she became a golden statue (بمصر). Full of regret (پشیمانی), Midas begged (پتو کی) Dionysus to take back the gift. The god told him to bathe (محل کرے) in the river Pactolus (پیکٹولس) to reverse (پہت) the curse. Midas did so, and his curse washed away. His daughter returned to life, and he learned that love and family are more valuable than gold. Alfred, Lord Tennyson says, "Love is the only gold." (143 words)

Possible Morals:

1. Don't be greedy in life, be happy with what you have.
2. Greed is a curse.

37. A WISE COUNTING (Outstanding)

(نوٹ: یہ کہانی عجیب و غریب ایک بڑی کتاب "انٹرنیٹ گرامر اینڈ وکیشن" میں بھی شامل ہے۔)

Emperor Akbar was a great ruler of Hindustan. He was known for his sharp wit (خفایت) and quick intelligence. He loved to challenge his courtiers with perplexing (پریشان کن) riddles (پہیلیاں) and tricky (شاطرانہ) questions. These questions often put the courtiers (درباری) to the test of wisdom and knowledge. People with keen insight and exceptional (غیر معمولی) intelligence could answer such complex (پیچیدہ) questions.

One bright morning, the Emperor put a rather embarrassing (پریشان کن) question to his courtiers, leaving them all in bewilderment (حیرت). As they pondered (غور کیا), their confidence shattered (پاش پاش ہو گیا), and a profound (گہرا) hush (سکوت) fell over the court. At that precise (نمک) moment, Birbal, the Emperor's cleverest counselor (مشیر), entered the scene. *John Milton once said about the counseling (مشاورت) of such people: "Counsel woven (پکارا) into the fabric (کپڑا) of real life is wisdom."* Quickly sensing the ponderous (موسر) atmosphere (محول) in the court and noticing the expectant (انتہار) look (صورت) on the Emperor's face, Birbal inquired about the challenge that had stumped (پکارا) the entire court. With a mischievous (شرخ) glint (چمک) in his eyes, the Emperor challenged Birbal to determine (تعیین کرنا) the exact (محکم) number of crows in the vast town. In the blink (چمک) of an eye, Birbal confidently (دکھائے) stated that the town housed (رکھتا ہے) exactly fifty thousand, five hundred and eighty-nine crows. Amused and curious (تجسس), the Emperor questioned again how he could assert (دوئی کرنا) such accuracy (دقت). With a playful (شرخ) smile, Birbal replied respectfully that the Emperor could have his men count the crows if he wished. He further argued (دیکھائی) that if his men found more crows than the mentioned (ذکر کردہ) number, it simply meant that some crows from the adjacent (نزدیکی) areas had come to visit their relatives, and if they found less number of crows, it signified (دلائل کرنا) that some crows of this town were enjoying their holidays elsewhere. The Emperor could not help smiling. He admired Birbal's sharp wit and sheer (مکمل) cleverness. The story teaches us that clever thinking and timely response (جواب) can tackle (حل کرنا) even the toughest challenges (نکار). It underscores (دراخ کرنا ہے) innovative (اختراعی) thinking in the face of challenges. (313 words)

Possible Morals:

A witty answer will serve its purpose.

☆..... A WISE COUNTING (Standard)

(نوٹ: یہ کہانی عجیب و غریب ایک بڑی کتاب "انٹرنیٹ گرامر اینڈ وکیشن" میں بھی شامل ہے۔)

Emperor Akbar had a unique (منفرد) way of testing the intelligence of his courtiers. He often asked them tricky (پیچیدہ) questions. On one sunny day, he threw a complex (پیچیدہ) question to the assembly. The courtiers (درباری) got puzzled (پریشان). Just then, Birbal, Akbar's most clever counselor (مشیر), came there. *John Milton once said about the counseling (مشاورت) of such people: "Counsel woven (پکارا) into the fabric (کپڑا) of real life is wisdom."* Noticing the tension (تلاؤ) in the court and the merry (خوشگوار) mood of the Emperor, he inquired about the day's question. The Emperor asked Birbal if he could tell the exact number of crows in the town. Birbal immediately replied that there lived fifty thousand, five

hundred and eighty-nine crows in the town. The Emperor asked how he could tell the exact number of crows. With a playful (نمک) smile, Birbal replied respectfully that the emperor could have his men count the crows if he wished. He further argued (دیکھائی) that if his men found more crows than the mentioned (ذکر کردہ) number, it simply meant that some crows from the nearby areas had come to visit their relatives. He further said that if they found less number of crows, it meant that some crows of this town were enjoying their holidays elsewhere. The Emperor could not help smiling. He admired Birbal's sharp wit (خفایت). The story teaches us that clever thinking and timely response (جواب) can tackle (حل کرنا) even the toughest challenges (نکار). (228 words)

Possible Morals:

A witty answer will serve its purpose.

☆..... A WISE COUNTING (Easy)

(نوٹ: یہ کہانی عجیب و غریب ایک بڑی کتاب "انٹرنیٹ گرامر اینڈ وکیشن" میں بھی شامل ہے۔)

Emperor Akbar loved challenging his court with tricky (پیچیدہ) riddles (پہیلیاں). One day, he asked his courtiers (درباری) a problematic (پیچیدہ) question. Everyone got puzzled (پریشان). Then Birbal, his most brilliant (ذہین) advisor, walked in. Sensing (سمجھنا) the confusion, he asked about the question. Akbar, smiling, asked him how many crows were there in the town. Without hesitation (تنگناہت), Birbal said there were fifty thousand, five hundred and eighty-nine crows. Surprised (پکارا), Akbar asked how Birbal could be so sure about the number. Birbal replied that if his men could count more crows than his number, it meant that some crows from the nearby places were visiting the town, and if they counted fewer, some crows were on vacation (بھٹی پر). Akbar laughed and got impressed (حیرت) by Birbal's wise answer. This story shows that quick thinking can solve tricky (پیچیدہ) problems. (129 words)

Possible Morals:

A witty answer will serve its purpose.

38. THE BLUE JACKAL (Outstanding)

(نوٹ: یہ کہانی عجیب و غریب ایک بڑی کتاب "انٹرنیٹ گرامر اینڈ وکیشن" میں بھی شامل ہے۔)

The story divulges (ظاہر کرنا ہے) the disadvantages of sham (ناروا) show. It advises us never to pretend to be what we are not; otherwise, we will suffer the consequences (نتائج) of false feigning (نفاذ غریب). Sometimes, unnecessary ostentation (موردہ ناکش) brings us humiliation (ذلت) and disgrace (سوائی). Some people simulate (دروپ دھارنا) just to reap (حاصل کرنا) certain benefits. However, usually, such petty (حقیر) snobberies (خود پسندی) bring them embarrassment (پریشانی) and degradation (ذلت). Thus everyone should make conscious (شعوری) efforts to avoid simulation (نقل، بہروپ).

Once upon a time, a sly (چالاک) jackal lived in a vast wilderness (بیابان، بنگل). He was a cunning and crafty (میار) creature (جاندار). He always looked for opportunities (مواقع) to fulfil his deep desires. One day, in his quest (طاش) for food, he happened to tumble (لڑکھانا) into a tub of indigo (نیل) dye. When he emerged (نما ہوا) from it, he looked pretty (قدیم) different. His golden-brown hide (کمال) had begun sparkling (چمکدار) like the blue lake of heaven. When he saw his reflection in the nearby pool, he was surprised by his attractive appearance (ظہر). It seemed as if the azure (نیل) sky had clothed him in its majesty (شان). He perceived (سمجھا) his new appearance as an opportunity. A spark (چمکائی) of ambition ignited (پکڑا) his mind. He

decided to take full advantage of the situation. He returned to the jungle and proclaimed himself a distinct creature sent from the heavenly realm. His grand lovely look validated his claim. **An American statesman, Daniel Webster, rightly said: "The world is governed more by appearances than realities."** The animals of the jungle got deceived by his heavenly look. They bowed to their celestial king out of respect and fear. They brought him food, as a religious man brings tributes to a temple. The jackal feasted and enjoyed the relish of his newfound throne every day. The jackal was enthralled with his new position and revelled in the luxury of power. Nevertheless, nature hides no secrets forever. One evening, a pack of jackals began howling in the distance. It was a song he knew well. It was a song of his kind. **The French writer and journalist Delphine de Girardin has rightly said, "Instinct is the nose of the mind."** Thus, overcome by his instinct, he forgot about his divine guise and responded with a joyful howl. His loud cry revealed his identity. The false spell of trickery got shattered. The animals realized their folly. They felt tricked and deceived. The celestial king had turned to be a cunning jackal. Finally, the animals banished him to his former humble life. The most admired blue coat had now become a shade of shame. The sparkling lesson from the story is: 'Deceit may glimmer temporarily, but the truth always shines as the brightest diamond.' **Buddha said, "Three things cannot be long hidden: the sun, the moon, and the truth."** (439 words)

Possible Morals: 1. Be true to yourself and don't pretend to be someone you are not.
2. Every action has an opposite reaction.
3. Tit for tat.
4. A false show leads to a miserable end.
5. Never pretend to be what you are not.
6. Clothes may disguise a fool, but his words will give him away.
7. Someone may deceive you by his dress and appearance, but his words will soon show what he really is.
8. Fine clothes may disguise a fool, but his silly words will disclose his reality.

☆..... THE BLUE JACKAL (Standard)

(نکات: یہ کہانی عجیب و غریب ایک بڑی کتاب 'انٹرنیشنل گریڈز' میں دی گئی ہے)

The story reveals the disadvantages of sham show. It advises us never to pretend to be what we are not; otherwise, we will suffer the consequences of false feigning. Sometimes, unnecessary ostentation brings us humiliation and disgrace.

In a vast wilderness, there lived a cunning jackal. He was always on the lookout for an edge. He used to play tricks and plots. One day an unexpected thing happened. While searching for food, he stumbled into a tub filled with blue dye. Emerging out, he found that his golden-brown fur had become royal blue. Catching his reflection in the water, he could not believe his eyes. The transformation gave him a brilliant idea. He strolled back into the jungle with complete confidence. He declared to the animals that he was a unique creature sent from the heavens. His attractive appearance validated his claim. **The American**

statesman Daniel Webster has rightly said: "The world is governed more by appearances than realities." The animals believed him both in awe and fear. The jungle inhabitants began to treat him with respect and care. They served delicious food to him daily. The jackal kept on enjoying the relish of his newfound status. However, nature has its way of revealing the truth. One dusk, distant howls of jackals reached his ears. Charmed by the familiar sound, he impulsively howled back. **The French writer and journalist Delphine de Girardin has rightly said, "Instinct is the nose of the mind."** That genuine response betrayed him. The animals sensed his deceit. Realizing that a dye and a lie misled them, they ousted the blue jackal. The tale reveals that deception may prosper temporarily, but the truth inevitably emerges one day. **Buddha said, "Three things cannot be long hidden: the sun, the moon, and the truth."** (297 words)

Possible Morals: 1. Be true to yourself and don't pretend to be someone you are not.
2. Every action has an opposite reaction.
3. Tit for tat.
4. A false show leads to a miserable end.
5. Never pretend to be what you are not.
6. Clothes may disguise a fool, but his words will give him away.
7. Someone may deceive you by his dress and appearance, but his words will soon show what he really is.
8. Fine clothes may disguise a fool, but his silly words will disclose his reality.

☆..... THE BLUE JACKAL (Easy)

(نکات: یہ کہانی عجیب و غریب ایک بڑی کتاب 'انٹرنیشنل گریڈز' میں دی گئی ہے)

In a big forest, a clever jackal lived. He loved playing tricks. One day, while looking for food, he fell into a tub of blue dye. When he got out, his brown fur had changed into blue. Seeing his reflection in water, he got surprised. This change gave him an idea. He walked back into the forest with new confidence. He declared himself to be a unique creature sent from the heavens. His new look made animals believe him. They began to respect him in awe and fear. Animals started treating him well. They gave him tasty food daily. The jackal enjoyed his new life very much. However, one evening, he heard jackals howling from afar. Without thinking, he howled back. This reaction revealed his secret. When the animal realized that his blue colour and a made-up story had befooled them, they chased him away. This story shows that lies might work for a while, but finally, the truth emerges. **Buddha said, "Three things cannot be long hidden: the sun, the moon, and the truth."** (175 words)

Possible Morals: 1. Be true to yourself and don't pretend to be someone you are not.
2. Every action has an opposite reaction.
3. Tit for tat.
4. A false show leads to a miserable end.
5. Never pretend to be what you are not.
6. Clothes may disguise a fool, but his words will give him away.
7. Someone may deceive you by his dress and appearance, but his words will soon show what he really is.
8. Fine clothes may disguise a fool, but his silly words will disclose his reality.

LETTERS

1. Write a letter to your younger brother advising him to give up smoking and pay heed to studies. (Outstanding)

Examination Hall,
A. B. C. (City).
April 02, 2024.

Dear Ali,

I am extremely (بسیار) sad (غمگین) to hear from one of your friends that you have adopted (اپنایا) the disgusting (دردناک) habit of smoking. It is really a shocking (صدمہ انگیز) news for me. You cannot even imagine how down-hearted (دل برداشت) I am to hear this. Remembering the words of *Emily Dickinson*: "Hope is the thing with feathers (پر) that perches (بیر کرتی ہے) in the soul," I still harbour (رکھتا) the hope that this news may not be true. I know you are a sober (سمجید) and virtuous (نیک) boy, but anyone can be tempted (دروغلا) to such sugar-coated (شینی) evils.

Brother, you know, it is far easier to take up a bad habit than to get rid of (ہٹا دینا) it. You are still at the initial (ابتدائی) stage of that injurious (تلفناں دہ) habit and can abandon (ترک کرنا) it with a little effort. I hope you will sincerely (غلوس سے) try to give up this habit. The sooner you get rid of it, the better. *Shakespeare wisely advised, "Better three hours too soon than a minute too late."* Moreover, I have also been informed about your apathetic (مرصہ) attitude towards your studies.

Brother, I am very worried about your lethargic (سست) attitude towards your studies. Negligence (پرواہی), once in a while, is excusable (قابل معافی), but when it occurs (ظاہر) (ہوتا) in quick succession (تواتر), it cannot be overlooked (نظر انداز کرنا). I feel that you have formed (پال لیں) harmful associations (دوستیاں) and unavailing (بے فائدہ) pastimes (تفریحات) which divert (بھٹاتا) you from the right path. You must keep in your mind *Benjamin Franklin's words, "An investment in knowledge pays the best interest (منافع)."*

Brother, think seriously of your affairs (مسائل). It is never too late to mend (سج کا بھولا شام کو گھر واپس آ جائے تو اسے بھولا نہیں کہتے). You ought to know that the soul of success lies in diligence (مہنت) and assiduity (تدری). You must know that it is better to wear out (سجس جاتا) than to rust out (زنگ لگ جاتا). Only such a determination (زم) can bring you credit (ایزاز) and add to the comforts of your family. You must remember *Robert Frost's words, "The woods are lovely, dark and deep, But I have promises to keep, And miles to go before I sleep."* I am profoundly (انتہائی) hopeful that you will renounce (ترک کرنا) your evil habits.

Your loving brother,

X. Y. Z.

- ☆..... Write a letter to your younger brother advising him to give up smoking and pay heed to studies. (Standard)

Examination Hall,
A. B. C. (City).
April 02, 2024.

Dear Ali,

I am shocked (صدمہ ہوا ہے) to know that you have fallen prey (فکڑ ہو گئے ہوں) to the harmful

habit of smoking. This is really a horrible news for me. Remembering the words of *Emily Dickinson*: "Hope is the thing with feathers (پر) that perches (بیر کرتی ہے) in the soul," I still harbour (رکھتا) the hope that this news must not be true. Brother, give it up immediately if you have taken up this bad habit. You might not have developed the habit yet. So, it is easy to nip it in the bud. But when it clutches (بکرتی) you in its iron claws (کھبے), you will be helpless. The sooner you get rid of it, the better. *Shakespeare wisely advised, "Better three hours too soon than a minute too late."* Brother, you must know that smoking causes many diseases. People hate to sit with the smokers. It is a social evil in the sense that it harms others also. I hope that you would sincerely (غلوس سے) try to abandon (ترک کرنا) it.

Moreover, I have been informed about your lack (کمی) of interest in your studies. Your result of the December Test is not satisfactory (تسلی بخش). You have failed in chemistry and biology. Even the result of Urdu is not good. You should pay special heed (توجہ) to your studies. *Benjamin Franklin rightly said, "An investment in knowledge pays the best interest (منافع)."* Brother, you know that we belong to a poor family. Our father sweats blood (خون بہتا ہے) to shape a rosy future for us. Therefore, we should also make extreme efforts to change his dreams into reality. *Robert Frost rightly stated, "The woods are lovely, dark and deep, But I have promises to keep, And miles to go before I sleep."* You must avoid (ہٹنا) such activities as may divert your heed from your goal (منزل).

I hope, you would act upon my advice and get rid of (ہٹا دینا) your bad habits. I will visit you soon to see whether you have bettered (بہتر بنا) your routine activities or not. May ALLAH help you to choose the right path!

Your loving brother,

X.Y.Z.

2. Write a letter to your friend inviting him to spend the summer vacation / a few days with you. (Outstanding)

(نوٹ: یہ خط اپنے ایک دوست کو لکھ کر اس کو اپنے گھر پر گذرانے کی دعوت دینا ہے)

Examination Hall,
A. B. C. (City).
April 02, 2024.

My dear Nadeem,

I have the honour to invite you to spend a few days of the summer vacation with me at my village. You know I live in a village situated in the heart of mountains. Here in my village, in the words of *Coleridge*, there are many "gardens bright with sinuous (غل مائی) hills (غریاں)". Again in the words of *Coleridge*, there grow "many incense bearing (خوشبودار) trees" on the slopes of these hills. Here as *Coleridge* says, one can find "enfolding sunny (غیر مایہ) spots (جگہیں) of greenery" in my village. The fresh atmosphere (ماحول) enhances (بڑھاتا ہے) the beauty of this place. It is a place worth enjoying. You must visit my village to share the joy and feel the coolness. A few weeks ago, you promised to spend the vacation with me at my village. Now you must honour your promise.

You must be sick of the dreary (بے کیف) and monotonous (اکساہنے والی) routine work. You must be tired of the haphazard (بے ہنگم) rush and the disorderly (شور و غوغا) clamour (آواز)