

Secular remedy: On the Muslim woman, maintenance and Court verdict

Muslim women's **right** to seek maintenance under secular laws **is** well established

In **holding** that a divorced Muslim woman is not **barred** from **invoking** the secular remedy of seeking maintenance under the Code of Criminal Procedure (CrPC), the Supreme Court of India has done well to clarify an important question **concerning** the impact of a 1986 law that appeared to restrict their relief to what is allowed in Muslim personal law alone. The **enactment** of the Muslim Women (Protection of Rights on Divorce) Act, 1986, **was** a **watershed** moment that is seen as having **undermined** the country's secular **ethos** by seeking to **nullify** a Court judgment in the Shah Bano case (1985), which allowed a divorced Muslim woman to apply for maintenance from a magistrate under Section 125 of the CrPC. **Subsequently**, the 1986 law was **upheld** by a **Constitution Bench** in 2001 after **coming close to** declaring its **provisions unconstitutional** for **discriminating** against Muslim women. The Act was declared valid after the Bench **read it down** in such a way as not to **foreclose** the secular remedy for Muslim women. Several High Court judgments took different views on whether Muslim women should **avail of** Section 3 of the 1986 Act or Section 125 of CrPC. The latest **verdict** by a Bench of Justice B.V. Nagarathna and Justice Augustine George Masih **settles this question** by holding that the **codification** of a Muslim woman's rights in the 1986 Act — including the right to maintenance during the Iddat period, provision for a **dignified** life until she remarries, and return of **mehr** and **dowry** — **was** only in addition to and not in **derogation** of her right to seek maintenance like a woman of any other religion.

Justice Masih, in his main opinion, **concludes** that both the personal law provision and the secular remedy for seeking maintenance **ought to** exist in parallel in their **distinct domains**. While the CrPC may be invoked by a woman if she was unable to maintain herself, the 1986 Act makes it a Muslim husband's **obligation** to provide for his divorced wife and her children up to a certain point. **Justice Nagarathna**, in her **concurring** opinion, **looks** at the social purpose behind the provision for maintenance in the CrPC, namely that it aims to prevent **vagrancy** among women by **compelling** the husband to support his wife. The 1986 Act **codified** the right available to a divorced Muslim woman in personal law. This right is in addition to, and not at the cost of, the rights available in existing law. The verdict is a great example of the Court using **harmonious** interpretation to expand the scope of rights as well as to **secularise** access to remedies. In the process, the Court has also **neutralised** the perception that **the right** of Muslim women to seek maintenance under secular provisions **stood extinguished** since 1986. **[Practice Exercise]**

- Red/blue coloring of words in the sentence indicates subject verb relationship; where 'red' denotes 'subject' and 'blue' denotes 'verb'.

Vocabulary

1. **Secular** (noun) – Non-religious, worldly, temporal, civil, lay धर्मनिरपेक्ष
2. **Seek** (verb) – Pursue, strive for, search for, request, look for मांगना
3. **Maintenance** (noun) – money that somebody must pay regularly to a former wife, husband or partner especially when they have had children together पूर्व पत्नी या पति को कानूनन मिलने वाला गुजारा भत्ता
4. **Established** (adjective) – Settled, confirmed, recognized, validated, accepted स्थापित
5. **Hold** (verb) – Determine, decide, rule, declare, adjudicate फैसला करना
6. **Bar** (from) (verb) – Prohibit, prevent, restrict, hinder, exclude रोकना
7. **Invoke** (verb) – to use a law in order to achieve something नियम, कानून आदि प्रयोग करना
8. **Concerning** (preposition) – Regarding, about, relating to, in connection with, with respect to के संबंध में
9. **Enactment** (noun) – Legislation, law, statute, act, ordinance कानून बनाना
10. **Watershed** (adjective) – Pivotal, landmark, crucial, defining, turning point मील का पत्थर
11. **Undermine** (verb) – Weaken, sabotage, erode, subvert, impair कमजोर करना
12. **Ethos** (noun) – Spirit, character, culture, values, beliefs सिद्धांत
13. **Nullify** (verb) – Invalidate, cancel, void, annul, negate निरस्त करना
14. **Subsequently** (adverb) – Later, afterwards, following, thereafter, consequently बाद में
15. **Uphold** (verb) – Support, maintain, sustain, confirm, endorse बनाए रखना
16. **Constitution Bench** (noun) – A larger bench of the Supreme Court of India that deals with substantial questions of law. संविधान पीठ
17. **Come close to** (phrase) – Nearly, almost, verge on, approach, approximate करीब आना
18. **Provision** (noun) – Clause, condition, stipulation, requirement, term प्रावधान
19. **Unconstitutional** (adjective) – Illegal, unlawful, against the constitution, unauthorized, invalid असंवैधानिक
20. **Discriminate** (verb) – Differentiate, treat unfairly, segregate, distinguish, bias भेदभाव करना
21. **Read down** (phrasal verb) – Interpret, construe, limit, clarify, narrow down व्याख्या करना
22. **Foreclose** (verb) – Preclude, prevent, bar, exclude, shut out समाप्त करना/ रोकना

23. **Avail** (of) (verb) – Utilize, make use of, take advantage of, employ, benefit from लाभ उठाना
24. **Verdict** (noun) – Judgment, decision, ruling, decree, conclusion निर्णय
25. **Settle the question** (phrase) – Resolve the issue, clear up, determine, decide, clarify प्रश्न का समाधान करना
26. **Codification** (noun) – Systematization, arrangement, organization, classification, structuring संहिताकरण
27. **Dignified** (adjective) – Respectable, noble, honorable, stately, worthy गरिमामय
28. **Mehr** (noun) – A mandatory payment, in the form of money or possessions paid by the groom to the bride at the time of marriage in Islamic law. मेहर
29. **Dowry** (noun) – A transfer of parental property, gifts, or money at the marriage of a daughter. दहेज
30. **Derogation** (noun) – An exemption from or relaxation of a rule or law. छूट
31. **Conclude** (verb) – Decide, determine, infer, deduce, end निष्कर्ष निकालना
32. **Ought to** (modal verb) – Should, must, need to, have to, required to करना चाहिए
33. **Distinct** (adjective) – Separate, different, individual, discrete, clear अलग
34. **Domain** (noun) – Area, field, sphere, realm, territory क्षेत्र
35. **Obligation** (noun) – Duty, responsibility, commitment, requirement, liability दायित्व
36. **Concurring** (adjective) – Agreeing, coinciding, corresponding, harmonious, unanimous सहमति
37. **Vagrancy** (noun) – the state of living as a vagrant; homelessness. भटका फिरना
38. **Compel** (verb) – Force, drive, urge, coerce, necessitate मजबूर करना
39. **Codify** (verb) – Systematize, arrange, organize, classify, structure संहिताबद्ध करना
40. **Harmonious** (adjective) – Compatible, agreeable, congruent, balanced, consistent सामंजस्यपूर्ण
41. **Secularise** (verb) – Make secular, remove religious elements, laicize, worldly, demystify धर्मनिरपेक्ष बनाना
42. **Neutralise** (verb) – Counteract, nullify, offset, balance, cancel out निष्प्रभावी करना
43. **Extinguish** (verb) – Put out, quench, end, annihilate, terminate समाप्त करना

Summary of the Editorial

1. **Supreme Court Clarification:** The Supreme Court clarified that divorced Muslim women can seek maintenance under the Code of Criminal Procedure (CrPC), not just under Muslim personal law.
2. **1986 Law Impact:** The Muslim Women (Protection of Rights on Divorce) Act, 1986, aimed to limit relief to Muslim personal law, undermining secular principles.
3. **Shah Bano Case:** The 1985 Shah Bano case allowed divorced Muslim women to seek maintenance under Section 125 of the CrPC, which the 1986 Act sought to nullify.
4. **Constitution Bench Ruling:** In 2001, a Constitution Bench upheld the 1986 Act but read it down to allow for secular remedies for Muslim women.
5. **High Court Divergence:** Different High Courts had varied interpretations on whether Muslim women should use Section 3 of the 1986 Act or Section 125 of CrPC for maintenance.
6. **Recent Verdict:** The recent verdict by Justices B.V. Nagarathna and Augustine George Masih confirmed that the 1986 Act's rights are additional to, not exclusive of, secular maintenance rights.
7. **Parallel Remedies:** Justice Masih stated that personal law provisions and secular remedies for maintenance should exist in parallel.
8. **CrPC Invocation:** The CrPC can be invoked by women unable to maintain themselves, while the 1986 Act obliges Muslim husbands to support their divorced wives and children.
9. **Justice Nagarathna's Opinion:** Justice Nagarathna emphasized the social purpose of CrPC's maintenance provision to prevent vagrancy among women.
10. **1986 Act's Scope:** The 1986 Act codified Muslim women's rights, which are additional to existing legal rights.
11. **Harmonious Interpretation:** The verdict showcases the Court's use of harmonious interpretation to expand and secularize rights and remedies.
12. **Neutralizing Perceptions:** The decision dispels the perception that Muslim women's rights to secular maintenance were extinguished by the 1986 Act.
13. **Secular and Personal Law:** Both secular and personal law remedies for maintenance coexist without one negating the other.
14. **Preventing Discrimination:** The ruling addresses concerns of discrimination against Muslim women by reaffirming their access to secular remedies.
15. **Support for Muslim Women:** The Court's verdict supports Muslim women in seeking maintenance under broader legal frameworks, ensuring their rights are protected.

Practice Exercise: SSC Pattern Based

1. According to the Supreme Court verdict, the enactment of the Muslim Women (Protection of Rights on Divorce) Act, 1986, _____ [Editorial Page]
 - A. was solely based on upholding the secular traditions of the country
 - B. allowed only the provisions of Muslim personal law to govern maintenance
 - C. did not preclude a divorced Muslim woman from seeking maintenance under secular laws
 - D. was invalidated in 2001 due to its discriminatory nature against Muslim women
2. Justice Nagarathna emphasized that the provision for maintenance in the CrPC aims to _____.
 - A. support only those women who are legally married
 - B. ensure a minimal standard of living for all women
 - C. prevent vagrancy among women by compelling the husband to support his wife
 - D. replace the need for maintenance under personal law
3. From the passage, it can be inferred that all of the following are true about the rights of Muslim women under secular laws EXCEPT that:
 - A. They can seek maintenance under the Code of Criminal Procedure (CrPC).
 - B. They are required to seek maintenance only under Muslim personal law.
 - C. Their right to maintenance is reinforced by a Supreme Court verdict.
 - D. High Court judgments have varied on the application of secular versus personal laws.
4. Which one of the following statements best summarizes the author's position on the rights of Muslim women to seek maintenance under secular laws?
 - A. The rights of Muslim women to seek maintenance are adequately covered under Muslim personal law alone.
 - B. Secular laws like the CrPC should not be applicable to Muslim women after the 1986 Act.
 - C. Muslim women should rely exclusively on the judicial system for their rights rather than legislative measures.
 - D. Muslim women have a clear right to seek maintenance under secular laws in addition to any provisions under Muslim personal law.
5. In the passage, the word "concurring" is a synonym for:
 - A. opposing
 - B. agreeing
 - C. deferring
 - D. initiating

Comprehension:

In the following passage, some words have been deleted. Read the passage carefully and select the most appropriate option to fill in each blank.

Everyone who is human has a spiritual dimension. Without a spiritual dimension, it is difficult for us to solve difficulties. If you have a good spiritual practice, you are no longer afraid, because you know how to _____1_____ difficulties and can meet any situation with calm and peace. A good Buddhist practitioner should be able to handle feelings of pain and _____2_____ or strong emotions like fear, anger and hate. He should be able to use the practice of deep

listening to restore communication and generate a feeling of joy and happiness ____3____ he wants to.

Many describe God in terms of love but French writer, Andre Gide, described God as happiness. If God is available 24 hours a day, then it should be possible to get in touch with happiness at any time of the day, But how to get in touch with it?

If we breathe in _____4_____ and be aware of our in-breath, you bring the mind home to your body and when your mind is with the body, you are truly there, living fully in the here and now. In ordinary life, very often, our body is there, but our mind is elsewhere. We are caught in sorrow or regret of the past, or we are caught in the fear and _____5_____ concerning the future. We are caught in our projects. Our mind is not there with our body. We are not truly there.

6. **Select the most appropriate option to fill in blank number 1.**

- A. deal with
- B. contrast with
- C. collide with
- D. associate with

7. **Select the most appropriate option to fill in blank number 2.**

- A. Dispersion
- B. Desperate
- C. Depressing
- D. Despair

8. **Select the most appropriate option to fill in blank number 3.**

- A. Where
- B. When
- C. Wherever
- D. Whenever

9. **Select the most appropriate option to fill in blank number 4**

- A. basically
- B. mindfully
- C. superficially
- D. minimally

10. **Select the most appropriate option to fill in blank number 5**

- A. Propensity
- B. Disparity
- C. Frailty
- D. Uncertainty

11. **Select the correct option to form a meaningful sentence.**

The revelation (a) / a profound (b) / law enforcement setup (c) / that seven (d)/ police officers of (e) / sought demotion (f) / crisis (g) / ailments underscores (h) / due to stress-related (i) / in the state's (j) / Haryana have (k)

- A. a, d, c, e, f, i, h, g, k, j, b
- B. a, d, e, k, f, i, h, b, g, j, c

- C. a, d, b, e, f, i, h, c, g, k, j
D. a, d, c, e, g, f, i, h, b, k, j
12. **Select the most appropriate synonym of the underlined word in the given sentence.**
Despite the professor's best efforts to explain the complex theory, it took me a while to **decipher** the meaning of the text.
A. interpret
B. predict
C. conceal
D. Foresee
13. **Select the most appropriate option that can substitute the underlined segment in the given sentence.**
The doctor knew that Ravindra would recover from dengue soon and do the kind of work he **was doing** before.
A. would do
B. had been done
C. would have been doing
D. had been doing
14. **The following sentence has been divided into four parts. One of them contains an error.**
Select the part that contains the error from the given options.
The English / often / fought / French
A. French
B. often
C. fought
D. The English
15. **Select the option that expresses the following sentence in active voice.**
Why is the rotten apple being eaten by you?
A. Why were you eating the rotten apple?
B. Why you are eating the rotten apple?
C. Why have you eaten the rotten apple?
D. Why are you eating the rotten apple?
16. **Parts of a sentence are given below in jumbled order. Arrange the parts in the correct order to form a meaningful sentence.**
A. dictators may rise to power and inaugurate
B. a new regime with dramatic suddenness
C. and success under suitable conditions
D. democracy is always a slow growth
A. DCAB
B. ACBD
C. DABC
D. ABCD
17. **Select the most appropriate synonym of the bracketed word in the following sentence to fill in the blank.**

Happiness is not something you _____ (adjourn) for the future. It is something you design for the present.

- A. decimate
- B. rejuvenate
- C. constitute
- D. Postpone

18. **Select the most appropriate option that can substitute the underlined segment in the given sentence.**

The fields are full of crops existing in large quantities.

- A. that are sufficient
- B. that are limited
- C. that are customized
- D. that are abundant

19. **Select the INCORRECTLY spelt word.**

- A. Fulfilling
- B. Fulfil
- C. Fulfilled
- D. Fullfil

20. Select the most appropriate **synonym** of the given word.

Hesitate

- A. Haste
- B. Stumble
- C. Dither
- D. Hassle

21. **Select the most appropriate option that can substitute the underlined segment in the given sentence.**

As it is a rainy season, it is raining cats and mice.

- A. it is raining tigers and lions
- B. it is raining cats and dogs
- C. it is raining dogs and wolves
- D. it is raining birds and beats

22. Select the most appropriate **synonym** of the underlined word.

The COVID-19 outbreak has caused a global education crisis.

- A. legacy
- B. catastrophe
- C. inhibition
- D. Hoard

23. Select the option that can be used as a **one-word substitute** for the given group of words.

A royal ceremony in which a crown is placed on the head of a new King or a Queen.

- A. Corroboration
- B. Unseating
- C. Ousting

D. Coronation

24. Select the most appropriate **synonym** of the given word.

Unique

A. General

B. Ordinary

C. Exclusive

D. Usual

25. **Select the most appropriate idiom for the underlined segment in the following sentence.**

The proud people forget the fact that the world is tangible.

A. Hobson's choice

B. Head and shoulders

C. High and mighty

D. Hard-nosed attitude

Answers

1. C 2. C 3. B 4. D 5. B 6. A 7. D 8. D 9. B 10. D 11. B 12. A
 13. D 14. A 15. D 16. C 17. D 18. D 19. D 20. C 21. B 22. B 23. D 24. C
 25. C

[Practice Exercise]

Explanations

- C) did not preclude a divorced Muslim woman from seeking maintenance under secular laws**
 C is correct because the Supreme Court clarified that the 1986 Act, while focusing on Muslim personal law, does not prevent the use of secular laws such as the CrPC for seeking maintenance.
 A is incorrect as the Act was seen as undermining, not upholding, secular ethos.
 B is incorrect because the Court affirmed that secular remedies under the CrPC are still applicable.
 D is incorrect as the Act was upheld in 2001, not invalidated.
- C) prevent vagrancy among women by compelling the husband to support his wife**
 C is correct as it directly reflects Justice Nagarathna's comments on the social purpose behind the CrPC's maintenance provision, which is aimed at preventing vagrancy.
 A is incorrect because the CrPC's maintenance provisions apply to divorced women as well.
 B is incorrect because the specific focus in Nagarathna's opinion is on preventing vagrancy, not broadly ensuring a minimal standard of living.
 D is incorrect as the verdict supports the coexistence of personal and secular laws, not the replacement of one by the other.
- B) B is correct because the passage indicates that Muslim women are not restricted to seeking maintenance only under Muslim personal law; rather, they can invoke the secular remedy of seeking maintenance under the CrPC, contradicting this option.**
 A is incorrect because the passage clearly states that Muslim women can seek maintenance under the CrPC.
 C is incorrect as it is true that a Supreme Court verdict has clarified and reinforced the rights of Muslim women to seek maintenance under secular laws.
 D is incorrect because the passage mentions that High Court judgments have taken different views on whether Muslim women should avail of the provisions under the 1986 Act or the CrPC.
- D) D is correct because it directly reflects the passage's description of the recent Supreme Court verdict affirming that Muslim women's right to seek maintenance under the CrPC is in addition to their rights under the 1986 Act.**
 A is incorrect because the passage emphasizes that Muslim women's rights are not confined to Muslim personal law alone, but extend to secular laws as well.
 B is incorrect as it contradicts the passage's description of the Supreme Court's verdict, which supports the applicability of the CrPC for Muslim women alongside the 1986 Act.
 C is incorrect because the passage does not make a statement about relying exclusively on the judiciary over legislative measures; instead, it discusses how legislative changes and judicial interpretations complement each other.
- B) agreeing**
 A) Incorrect because "opposing" means to be in conflict or disagreement, which is the opposite of "concurring."
 B) Correct because "concurring" means to agree or to have the same opinion.
 C) Incorrect because "deferring" implies postponing or yielding to another's decision, which is not related to agreement.

- D) Incorrect as "initiating" refers to starting something, which does not relate to expressing agreement.
6. A) "deal with" का use होगा क्योंकि "deal with" का अर्थ होता है किसी समस्या या कठिनाई को हल करना या उसका सामना करना। passage में mention है कि यदि किसी के पास अच्छी आध्यात्मिक प्रैक्टिस है, तो वह भयभीत नहीं होता, क्योंकि उसे पता होता है कि किस प्रकार कठिनाइयों का सामना करना है, इसलिए 'deal with' यहां सही है। जबकि 'contrast with' का अर्थ है विपरीत या तुलना करना, 'collide with' का अर्थ है टकराना, और 'associate with' का अर्थ है जुड़ना या संगत करना, जो इस संदर्भ में सही नहीं है।

"deal with" will be used because it means to handle or confront a problem or difficulty. The passage mentions that if one has a good spiritual practice, they are not afraid because they know how to face difficulties, thus making 'deal with' appropriate here. Whereas, 'contrast with' means to show difference or comparison, 'collide with' means to crash or conflict, and 'associate with' implies to connect or be in company, which don't fit in this context.

7. D) "despair" का उपयोग होगा क्योंकि "despair" का अर्थ होता है गहरी निराशा या हताशा, जो दर्द और भावनात्मक पीड़ा से जुड़ा होता है। passage में mention है कि एक अच्छा बौद्ध प्रैक्टिशनर दर्द और निराशा जैसी भावनाओं को संभालने में सक्षम होना चाहिए, इसलिए 'despair' यहाँ सही विकल्प है। जबकि 'Dispersion' का अर्थ है फैलाव, 'Desperate' का अर्थ है बेहद परेशान या आशाहीन, और 'depressing' का अर्थ है उदासी लाना, जो इस संदर्भ में सही नहीं है।

"despair" will be used because it means deep sorrow or hopelessness, often associated with emotional pain. The passage specifies that a good Buddhist practitioner should be able to manage feelings of pain and despair, making 'despair' the correct choice here. Whereas, 'Dispersion' means scattering, 'Desperate' implies a state of urgency or hopelessness, and 'depressing' means causing sadness, which don't fit in this context.

8. D) 'whenever' का use होगा क्योंकि 'whenever' का अर्थ होता है कभी भी, जो इस प्रसंग में उपयुक्त है क्योंकि यहाँ कहा गया है कि वह कभी भी खुशी और संतोष की अनुभूति प्राप्त कर सकता है। जबकि 'Where' का मतलब होता है कहाँ, 'When' का मतलब होता है कब, और 'Wherever' का मतलब होता है जहाँ भी, जो इस संदर्भ में सही नहीं है।

'whenever' will be used because 'whenever' means at any time, which is suitable in this context as it mentions that he can generate a feeling of joy and happiness at any time he wants to. While 'Where' means where, 'When' means when, and 'Wherever' means wherever, which do not fit in this context.

9. B) 'mindfully' का use होगा क्योंकि 'mindfully' का अर्थ होता है सजग रहना या ध्यानपूर्वक। sentence में यह mention है कि जब हम अपनी साँस पर ध्यान देते हैं तो हमारा मन अपने शरीर के साथ होता है, जिससे हम पूरी तरह से वर्तमान में जीते हैं। इसलिए 'mindfully' यहाँ सही है। जबकि 'Basically' का अर्थ होता है मूलतः, 'Superficially' का अर्थ होता है सतही रूप से, और 'Minimally' का अर्थ होता है न्यूनतम रूप से, जो इस संदर्भ में सही नहीं है।

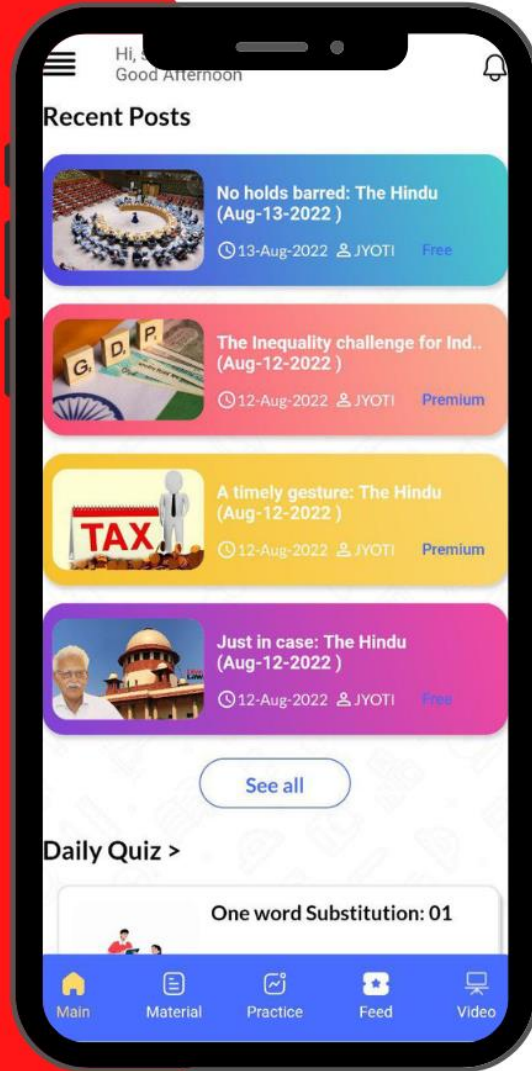
'mindfully' will be used because 'mindfully' means with attention or awareness. The sentence describes that when we focus on our breath, we bring our mind home to our body, living fully in the present. Thus, 'mindfully' is the correct choice here. Whereas 'Basically' means fundamentally, 'Superficially'

means in a surface-level manner, and 'Minimally' means to the smallest degree, which do not fit in this context.

10. D) "uncertainty" का उपयोग होगा क्योंकि 'uncertainty' का अर्थ होता है अनिश्चितता, जो इस context में correct है क्योंकि यहाँ mention है कि हम भविष्य की चिंताओं में फंसे होते हैं। इसलिए 'uncertainty' यहाँ सही है। जबकि 'Propensity' का अर्थ होता है प्रवृत्ति, 'Disparity' का अर्थ होता है असमानता, और 'Frailty' का अर्थ होता है कमजोरी, जो इस संदर्भ में सही नहीं है।
'uncertainty' will be used because 'uncertainty' means a state of being unsure, which is suitable in this context as it mentions being caught in the fear and concerns about the future. Thus, 'uncertainty' is the correct choice here. While 'Propensity' means a natural tendency, 'Disparity' means inequality, and 'Frailty' means weakness, which do not fit in this context.
11. B) a, d, e, k, f, i, h, b, g, j, c
- a. **The revelation:** This part introduces the main topic of the sentence, setting up the subject.
d. **that seven:** This specifies the subject of the revelation, adding detail about what is being revealed.
e. **police officers of:** This continues the detail, specifying who the seven individuals are.
k. **Haryana have:** This tells us where the officers are from and completes the subject with a verb.
f. **sought demotion:** This part states the action taken by the officers, revealing what they have done.
i. **due to stress-related:** This introduces the reason for the action taken by the officers.
h. **ailments underscores:** This explains the specific cause for the demotion requests, linking it to stress-related ailments.
b. **a profound:** This begins the explanation of the significance of the revelation.
g. **crisis:** This completes the phrase "a profound crisis," providing the impact of the revelation.
j. **in the state's:** This part introduces the location of the crisis.
c. **law enforcement setup:** This completes the idea by specifying that the crisis is within the state's law enforcement setup.
Full Sentence: "The revelation that seven police officers of Haryana have sought demotion due to stress-related ailments underscores a profound crisis in the state's law enforcement setup."
12. A) **Decipher** (verb) – Convert (a text or coded message) into normal language, understand, make out.
समझना
Synonym: **Interpret** (verb) – Explain the meaning of, understand, elucidate. **समझाना**
- **Predict** (verb) – Foretell, prophesy, foresee, anticipate. **भविष्यवाणी करना**
 - **Conceal** (verb) – Hide, keep secret, cover, mask. **छुपाना**
 - **Foresee** (verb) – Anticipate, predict, foretell, expect. **पहले ही जान लेना**
13. D) 'do the kind of work he was doing before' के बदले 'had been doing' का प्रयोग होगा क्योंकि इस संदर्भ में वाक्य की भूतकालिक अवधारणा को दर्शाने के लिए Past Perfect Continuous Tense का प्रयोग होगा; जैसे— Before he fell ill, he had been doing that kind of work.
- 'had been doing' will be used instead of 'do the kind of work he was doing before' because to represent the idea of past continuity in this context, Past Perfect Continuous Tense will be used; Like— Before he fell ill, he had been doing that kind of work.
14. A) "**French**" के बदले "the French" का प्रयोग होगा क्योंकि जब हम एक राष्ट्र के लोगों की बारे में बात करते हैं, हम आमतौर पर "the" का प्रयोग करते हैं।

- "the French" will be used instead of "French" because when we refer to the people of a nation, we typically use "the"
15. D) Why are you eating the rotten apple?
16. C) **DABC**
Democracy is always a slow growth dictators may rise to power and inaugurate a new regime with dramatic suddenness and success under suitable conditions
17. D) **Postpone**' का प्रयोग होगा क्योंकि यहाँ 'adjourn' शब्द का अर्थ है किसी चीज़ को स्थगित करना या विलंब करना। वाक्य में यह स्थिति को दर्शाया जा रहा है कि खुशी को आने वाले समय के लिए नहीं ठहराया जा सकता। इसलिए, "Postpone" सबसे उपयुक्त विकल्प होगा
- '**Postpone**' should be used because the word 'adjourn' means to delay or defer something. The sentence is conveying the idea that happiness cannot be held off for the future. Thus, "Postpone" would be the most appropriate choice.
18. D) '**existing in large quantities**' के बदले 'that are abundant' का प्रयोग होगा क्योंकि 'abundant' का अर्थ है 'बड़ी मात्रा में होना' जो दिए गए वाक्य में उसे सही तरीके से प्रकट करता है; जैसे— The garden is full of flowers that are abundant.
- 'that are abundant' will be used instead of 'existing in large quantities' because 'abundant' means 'present in large quantities' which rightly expresses it in the given sentence; Like— The garden is full of flowers that are abundant.
19. D) The incorrectly spelled word among the given options is 'Fullfil'. The correct spelling is 'Fulfil'. Hence, the correct answer is option D.
20. C) **Hesitate** (verb) – To be unsure or slow in acting or speaking, delay owing to uncertainty of mind or fear. **संकोच**
Synonym: **Dither** (verb) – To be indecisive, vacillate, waver, hesitate. **संकोच**
- **Haste** (noun) – Swiftness of motion, speed, hurry. **जल्दी**
 - **Stumble** (verb) – To trip or momentarily lose balance; to make a mistake. **ठोकर लगना**
 - **Hassle** (noun) – A disorderly dispute, annoyance, inconvenience. **परेशानी**
21. B) '**cats and mice**' के बदले 'cats and dogs' का प्रयोग होगा क्योंकि यह एक प्रसिद्ध मुहावरा है जिसका अर्थ है कि बहुत अधिक वर्षा हो रही है।
'cats and dogs' will be used instead of 'cats and mice' because it's a common idiom meaning it's raining very heavily.
Correct Option: B. it is raining cats and dogs.
22. B) **Crisis** (noun) – A time of intense difficulty, trouble, or danger. **संकट**
Synonym: Catastrophe (noun) – A sudden and widespread disaster, calamity, tragedy. **आपदा**
- **Legacy** (noun) – An amount of money or property left to someone in a will; something passed down from a predecessor. **विरासत**
 - **Inhibition** (noun) – A feeling that makes one self-conscious and unable to act in a relaxed and natural way; a restraint. **संकोच**

- **Hoard** (noun/verb) – A stock or store of money or valued objects, typically one that is secret or carefully guarded. जमा होना/भंडार
23. D) **Coronation** (noun) – A royal ceremony in which a crown is placed on the head of a new King or Queen. राजा या रानी के सिर पर मुकुट रखने वाली शाही समारोह।
- **Unseating** (noun) – The act of removing someone from a position or office. पद छोड़ना
 - **Ousting** (noun) – The act of removing or ejecting someone from a position or place. बाहर कर देना
 - **Coronation** (noun) – A royal ceremony in which a crown is placed on the head of a new King or Queen. राज्याभिषेक
24. C) **Unique** (adjective) – Being the only one of its kind; unlike anything else, distinctive, singular. अद्वितीय
- Synonym: **Exclusive** (adjective) – Limited to only one person or group of people; unique, special, restricted. विशेष
- **General** (adjective) – Concerning or relating to all or most people, widespread, common. सामान्य
 - **Ordinary** (adjective) – Not different or special or unexpected in any way; usual, standard, commonplace. सामान्य
 - **Usual** (adjective) – Habitual, accustomed, typical, regular. सामान्य
25. C) The correct idiom for the underlined segment is "High and mighty" अहंकारी लोग.



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