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CLAT 2025 English Sample Paper with Answers

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PASSAGE

After hearing the miracle of my voice, you might think, “Who cares what you earned when you were alive? Tell us what you see. Is there life after death? Where’s your soul? What about Heaven and Hell? What’s death like? Are you in pain?” You’re right, the living are extremely curious about the Afterlife.

Maybe you’ve heard the story of the man who was so driven by this curiosity that he roamed among soldiers in battlefields. He sought a man who’d died and returned to life amid the wounded struggling for their lives in pools of blood, a soldier who could tell him about the secrets of the Otherworld. But one of Tamerlane’s warriors, taking the seeker for the enemy, cleaved him in half with a smooth stroke of his scimitar, causing him to conclude that in the Hereafter man gets split in two.

Nonsense! Quite the opposite, I’d even say that souls divided in life merge in the Hereafter. Contrary to the claims of sinful infidels who’ve fallen under the sway of the Devil, there is indeed another world, thank God, and the proof is that I’m speaking to you from here. I’ve died, but as you can plainly tell, I haven’t ceased to be. Granted, I must confess, I haven’t encountered the rivers flowing beside the silver and gold kiosks of Heaven, the broad leaved trees bearing plump fruit and the beautiful virgins mentioned in the Glorious Kora —though I do very well recall how often and enthusiastically I made pictures of those wide eyed houris described in the chapter “That Which Is Coming.” Nor is there a trace of those rivers of milk, wine, fresh water and honey described with such flourish, not in the Koran, but by visionary dreamers like Ibn Arabi.

But I have no intention of tempting the faith of those who live rightfully through their hopes and visions of the Otherworld, so let me declare that all I’ve seen relates specifically to my own very personal circumstances. Any believer with even a little knowledge of life after death would know

that a malcontent in my state would be hard-pressed to see the rivers of Heaven.

In short, I, who am known as Master Elegant Effendi, am dead, but I have not been buried, and therefore my soul has not completely left my body. This extraordinary situation, although naturally my case isn't the first, has inflicted horrible suffering upon the immortal part of me. Though I cannot feel my crushed skull or my decomposing body covered in wounds, full of broken bones and partially submerged in ice-cold water, I do feel the deep torment of my soul struggling desperately to escape its mortal coil.

[Extract taken from "My Name is Red" by Orhan Pamuk]

1. What does the narrator assert about the claims of sinful infidels?

A) They are accurate
B) They are exaggerated
C) They are baseless
D) They are humorous

2. What does the narrator confess regarding his experiences in the Hereafter?

A) He has seen Heaven and Hell
B) He has encountered angels
C) He has met famous figures
D) He has not experienced what is commonly described

3. What does the narrator believe happens to souls after death?

A) They vanish into nothingness
B) They experience eternal torment
C) They undergo a transformation
D) They remain in a state of limbo

4. What synonym for "curious" best fits the context of the passage?

A) Inquisitive
B) Indifferent
C) Apathetic
D) Disinterested

5. What is the primary theme of the passage?

A) Curiosity about the Afterlife

B) The horrors of war

C) Exploration of the unknown

D) The importance of faith

6. Which phrase best summarizes the central idea of the passage?

A) Seeking knowledge in the face of danger

B) The journey from life to death

C) The uncertainty of the Hereafter

D) The rewards of righteousness

7. What aspect of the narrator's experience is most emphasized in the passage?

A) His physical suffering

B) His spiritual journey

C) His search for answers

D) His encounters with soldiers

8. What is the antonym of "driven" as used in the passage?

A) Lazy

B) Unmotivated

C) Ambitious

D) Energetic

9. How does the narrator's perspective on the Afterlife differ from the beliefs of the soldiers he encounters?

A) The narrator emphasizes the merging of souls in the Hereafter, while the soldiers see death as a violent and final separation.

B) The soldiers believe in the literal interpretation of Heaven and Hell, whereas the narrator views them as symbolic representations.

C) The narrator suggests that the Hereafter is a personal experience, while the soldiers seek universal truths about the afterlife.

D) The soldiers are driven by curiosity and seek answers from the narrator, who presents a skeptical and ambiguous view of the Afterlife.

10. What does the phrase "miracle of my voice" refer to in the passage?

A) The narrator’s ability to speak after death

B) The profound impact of the narrator’s words

C) The extraordinary events surrounding the narrator’s death

D) The mysterious nature of the Afterlife

ANSWERS

1. C
2. D
3. C
4. A
5. A
6. C
7. B
8. B
9. A
10. A

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