

Q.No.7 Make a précis of the following passage and suggest a suitable title. (20 Marks)

Benedict Anderson's definition of nationalism as an "imagined political community" resonates with Muhammad Iqbal's vision of a unified and vibrant national identity. Iqbal's nationalism was a dynamic and inclusive force, like an electrician harnessing diverse energies to power a single, cohesive whole. He believed that Islam was not only a religion but also a dynamic and inclusive worldview that could accommodate diverse cultures and traditions, much like a master electrician integrates various wires to create a harmonious circuit. Iqbal's nationalism was deeply rooted in his Islamic faith, but also engaged with modern Western ideas, reflecting the reciprocally enriching dialogue between different intellectual traditions. He argued that Muslims needed to transcend their sectarian and regional differences and come together as a single, homogeneous nation, much like a skilled electrician merges disparate wires into a single, functioning unit. This was a call to *joindre les deux bouts* bridging the gaps between different communities and creating a unified whole. Iqbal was heavily influenced by Western thinkers such as Friedrich Nietzsche, Henri Bergson, and Oswald Spengler, whose ideas on individualism, creativity, and cultural evolution he incorporated into his nationalist thought. This synthesis of Islamic values and modern principles of self-determination and democracy gave Iqbal's nationalism a unique vibrancy, like a spark of electricity illuminating the path to progress. However, Iqbal was critical of Hindu nationalism, which he saw as exclusivist and oppressive, like a mordant acid corroding the fabric of society. He argued that Hindu nationalism was based on a narrow and sectarian definition of Indian identity, which marginalized Muslim and other minority communities, making them feel like malleable, expendable components in a larger machine. In contrast, Iqbal's nationalism was inclusive and pluralistic, recognizing the diversity of Indian cultures and traditions. He believed that expediency and pragmatism should not guide nationalist movements, but rather a commitment to justice, equality, and the well-being of all citizens. By embracing this vision, Iqbal's nationalism continues to inspire and illuminate the path to a more harmonious and vibrant national community, where *l'union fait la force* is the guiding principle.

Q.No.8 Translate the following passage into English. (15 Marks)

جو معاشرے ذات پات کی تقسیم یا ادنیٰ اور اعلیٰ طبقوں میں بنے ہوئے ہیں وہاں پر مراعات یافتہ طبقے اس بات کی کوشش کرتے ہیں کہ یہ فرق باقی رہے، لہذا اس کو مستحکم کرنے کی غرض سے جہاں سیاسی نظام کو اس طرح سے تشکیل دیا جاتا ہے کہ جس میں کچھ اور پچھے ہوئے لوگ اقتدار سے محروم رہیں اور پچھے ہو کر اعلیٰ اقتدار کے ہاتھوں استحصال کا شکار ہوتے رہیں۔ دوسری صورت یہ ہوتی ہے کہ انہیں معاشرتی طور پر پس ماند رکھا جائے تاکہ وہ خوش حال اور مراعات یافتہ لوگوں کے محتاج رہیں اور اس معاشرتی محتاجی کے نتیجے میں ان کے شکر گزار رہتے ہوئے ان کے وفادار رہیں۔ اس تقسیم ہاد و فریق کو گہرا کرنے کی تیسری چیز سماجی اور لسانیاتی اقتدار اور ردایات ہوتی ہیں کہ جو روزمرہ کی زندگی کے حاشیہ پر موجود طبقوں کو یہ باور کرائی دیتی ہیں کہ سماج نے ان کے لیے جو جگہ مقرر کر دی ہے وہ وہ ہیں پر قائم رہیں، اور خود کو ذلتی طور پر اس ٹہلی حیثیت کے لیے ہمیشہ تیار رکھیں۔

Q.No.9 Read the passage carefully and answer the questions given at the end. (5x3=15 Marks)

Every day we experience one of the wonders of the world around us, without even realizing it. It is not the amazing complexity of television, nor the impressive technology of automated transport. They are indeed wonders which we often take for granted. No, the universal wonder we share and experience is our ability to make noises with our mouths, and so transmit ideas and thoughts to each other's minds. In other words, that wonder is our ability to fashion language. This ability comes so naturally we are apt to forget what a miracle it is.

Obviously, the ability to talk is something that marks humans off from animals. Of course some animals have powers just as amazing. Bats home in on flying insects that are their food by means of a sophisticated sound system. Birds can navigate thousands of miles by observing positions of the stars in the sky in relation to the time of day and year. In Nature's talent show, humans are a species of animal that have developed their own special act. If we reduce it to basic terms, it's a knack for communicating information to others, by varying sounds we make as we breathe out.

Not that we do not have other powers of communication. Our facial expressions convey our emotions, such as anger, or joy, or disappointment. The way we hold our heads can indicate to others whether we are happy or downcast. This is so-called 'body language', and to some extent we are no different from animals in this respect. Bristling fur is an unmistakable warning of aggression among many creatures. Similarly, the bowed head or drooping tail shows a readiness to take second place in any animal gathering.

Questions:

- (1) Language is not just the 'ability to make noises with our mouths'. According to the author, what else does it enable us to do?
- (2) Why does the writer think we take this ability for granted?
- (3) How do birds or animals make use of sounds in their life?
- (4) What one feature of 'body language' is common to both humans and animals?
- (5) Suggest a suitable title for the passage.

Date: _____

Day: _____

Precis

Topic: Iqbal's Ideology on Nationalism

Benedict Anderson's idea on nationalism corresponds to that of Iqbal's perspective of national identity. Iqbal's nationalism is based on a unified force, bound by Islamic faith and Western ideals. He gave due importance to both of these elements in shaping national identity. Iqbal was greatly inspired by the thoughts of some Western thinkers on nationalist ideologies. However, he considered Indian nationalism biased and discriminatory. Whereas, his own idea depicts the inclusion of ideals such as justice and equality to ~~ma~~ serve as guiding pillars of a harmonious national community.

Words = ~ 88.

Q.7. Translate the following into English, keeping in view the idiomatic/figurative expression. (10)

مسابقتی امتحانات کی تیاری کرنے والے کچھ طلبہ ایسے ہیں جو سمجھتے ہیں کہ صرف کتاب کے کور کو گھورنے یا رات کو تکیے کے نیچے نوٹس رکھ دینے سے وہ ٹاپر بن جائیں گے۔ یہ وہی لوگ ہیں جو دو دن کی تیاری کے بعد دعاؤں میں بھی سفارش تلاش کرتے ہیں! حقیقت یہ ہے کہ "جادو کی چھڑی" نہ کسی کے پاس ہے، نہ کوئی کامیابی کا "شارٹ کٹ"۔ اگر غیر معمولی نتائج چاہیے تو غیر معمولی محنت بھی چاہیے۔ تو اگلی بار جب آپ جانے کا کپ پکڑے "پڑھوں یا نہ پڑھوں" سوچ رہے ہوں، یاد رکھیں کہ کامیابی مذاق سے نہیں، مشقت سے آتی ہے!

Best of Luck for CSS2025

Translation

Some students preparing for the competitive exams consider that they can reach the top rung of the ladder only by eyeing the cover of their book or by putting their notes beneath their pillow. These are the ones who seek reference in prayers too. The reality is: there is no such thing as a "magical stick" or "short-cut" in anybody's life. Extraordinary efforts are required for outstanding results. So, the next time you ponder over the thought whether you need to study or not, while holding a cup of tea, remember that success demands hardwork, and not jesters.

