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Date: 25/1/25

PMS PUNJAB PRECIS

The author identifies convergence of idea of nationalism between Iqbal and Anderson. The former's latter's concept was cohesive and religion-driven. His Islamic traditions aligned with modern ideas, bridging differences from Western community. Iqbal was a strong proponent of intra-Muslim unity. His nationalistic values were influenced by Western philosophers. Nexus of inordinate principles made his concept of nationalism exemplary. Moreover, he was skeptical of divident Hindu ideology where minorities felt drifted apart. Iqbal had a non-parallel inclination towards welfare of community. Hence, it is relevant today.

Total: 345

Precis: 84

Spelling errors found.

Nationalist Ideas of Iqbal

Only one attempt is allowed in the paper.

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Attempt

Anderson and Iqbal opined alike on the concept of nationalism. Iqbal was guided by it as a connecting force for variant cultures. His religion-induced idea was linked to Western notions like negotiation to cater divergent views. He was a sheer advocate of Muslim homogeneity. The ultimate goal was to emerge as a unanimous body. Western philosophers and their concepts of human-centricism were embedded in his thought. Such foreign over-reach gave distinction to Iqbal's ideas. Regardless, he was antagonist to separatist Hindu ideas. He remarked it with marginalization ~~and~~ of minorities. It was opposite to Iqbal's construct of equality and welfare. The author believes Iqbal's ideas

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are a guide to a connected
community.

Total = 345 words

Precised: 113 words

Iqbal's Dynamic Nationalism

Query:

Can a student attempt precis
(1st draft) on the last sheet and
cut it later?

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)