

ENGLISH (PRECIS & COMPOSITION) PART-II

- NOTE:** (i) **Part-II** is to be attempted on the separate **Answer Book**.
(ii) Attempt **ALL** questions from **PART-II**.
(iii) All the parts (if any) of each Question must be attempted at one place instead of at different places.
(iv) Write Q. No. in the Answer Book in accordance with Q. No. in the Q.Paper.
(v) No Page/Space be left blank between the answers. All the blank pages of Answer Book must be crossed.
(vi) Extra attempt of any question or any part of the question will not be considered.

Q. 2. Distil the passage into a précis and suggest an apt title. : (20)

Homi K. Bhabha, a prominent postcolonial scholar, advances a profoundly philosophical yet grounded concept of nationalism, positing that "Nations, like narratives, lose their origins in the myths of time and only fully encounter their horizons in the mind's eye," thereby highlighting the complex interplay between the imagined, the mythical, and the material in the construction of national identity. Nations, like narratives, are constructed through historical contingency, shaped by ethnic obsessions and regional affiliations that often obscure their origins. As a result, national identities can become rigid and exclusionary, antagonizing the notion of humanism envisioned by ancient philosophers like Socrates and Plato. This idea has implications for our understanding of humanism, a cornerstone of intellectual traditions from Goethe and Rousseau's emphasis on the universal human experience to Al-Ghazali and Ibn Rushd's advocacy for reason and compassion as bridges between cultures. Al-Ghazali's "The Alchemy of Happiness" strikes a balance between promoting local identity and warning against provincial, insular nationalism, making him a votary of cultural exchange and understanding. He advocates for an evenhanded approach, balancing love for one's land with justice for all citizens. In "The Revival of Religious Sciences," Al-Ghazali emphasizes balancing universalism and particularism, recognizing that national identity must be tempered by justice and equality. By promoting inclusive citizenship, Al-Ghazali offers an antidote to exclusivist nationalist ideologies. By exploring the intersections between nationalism and humanism, Bhabha's work also encourages us to think critically about how national identities are constructed and imagine new forms of global citizenship prioritizing shared humanity over narrow national interests. However, the rise of nationalism has often led to a narrowing of perspectives, prioritizing regional affiliations over universal values, resulting in a stringent and macho form of patriotism that stifles dissent and creativity. Like a chameleon, nationalism can adapt and change, often blurring the lines between patriotism and xenophobia. Altogether, nationalism is not a bane, its mixed benefits over the last century have been a double-edged sword, yielding a staggering array of positive and negative consequences. On one hand, nations have become increasingly aware of the need to align themselves with pluralism and egalitarian schemes. However, the desire to dominate, as exemplified by the German geographer Friedrich Ratzel's idea of organic borders, continues to have a silent appeal, often manifesting in bizarre and violent forms, such as the recent bloodshed in Palestine and the earlier Bosnian massacre. This scary trail is long and hard to absorb, especially when democracy itself has been exposed as a mere façade, leaving many to blurt out frustrations and disillusionments. As the philosopher Allama Iqbal aptly put it in his famous poem, "The Devil's Parliament," democracy is merely the outer crust, while the essence is imperialist. Iqbal's words ring true, warning us against the uncritical subservience and adoration of nationalism, which can lead to historical myopia, strengthening dictatorial hegemony and incarcerating the human spirit within the narrow confines of love for the land. Perhaps democracy is the safest carrier of the seed of nationalism, transporting it under the guise of economic equality. Still, weaker nations face the political bravado of the powerful leaving the meager nations to be content with mere paeans of love for border and territorial integrity. Imperialism planted the embryo of nationalism, abandoning the wretched children of the earth to fend for themselves, left to navigate the treacherous waters of self-determination. The power of nationalism is a potent form of Volksgeist - a term coined by Johann Gottfried Herder to describe a nation's unique spirit or character - that can be both unifying and divisive, depending on how it is wielded. In this context, a more frugal and nuanced approach to nationalism is needed, one that balances national pride with a commitment to universal values and human rights.

QUESTION : 2

~~Precis:~~

title is written at top not the end

The Homi K. Bhabha deconstructed the idea of nationalism. i.e. national identity and its very nature respectively. This concept can often be derived from the historical ideas, which is why its ideas are rigid sometimes. The philosophers ~~are~~ like Socrates and Plato are one of the examples in this regard. The intellect like Al-Fazali introduced a balanced approach of nationalism considering territorial sovereignty and patriotism. Such ~~Religious~~ Sciences emergence promoted justice. ~~Bhabha~~ Bhabha emphasized on the global ~~id~~ collective identity having commonly shared interests. The nationalism often navigate the confined ideas or concepts. Hence, it can be said that nationalism is a coin having two-sides i.e. positive

as well as negative. The German geographer Friedrich Ratzel introduced the idea ~~that~~ rigid borders ~~lead~~ to conflicts ~~by~~ giving examples of Palestine and Bosnia. Despite the emergence of democracy, such events occur. Further, the philosopher Allama Iqbal in his poem suggested that democracy is imperialism in its core that will accelerate the hegemonic love for land. Democracy is likely the ideal as it conveys ^{the idea of} nationalism, economic equality and territorial integrity. However, imperialism do not consider nationalism. The "Volksgeist" - distinct characteristic of a nation defined by Johann Gottfried Herder. This suggest the necessity to introduce a new form of nationalism that integrate universality. However, citizenship prioritize ~~the~~ vice versa. Thus, nationalism suggest regional

integration rather universality having two-sided coin. As stated by Friedrich, it is rigid and perhaps leads to violent events due to its confined nature. On the other hand, democracy is criticized by Allama Iqbal as stated earlier. In this manner, a balanced approach to nationalism is required. This approach must integrate national spirit along with the universality i.e. human rights.

~~Title:~~

“A balanced nationalism: need for contemporary ideologies”

Precis words : 280

Paragraph words : 990

replace underlines parts over all main idea is picked and discussed need improvement in basic grammar avoid using inverted commas in precis over all average 9/20

The idea of wandering has anthropological, historical, and philosophical moorings. To some, it is an unconscious desire to substitute the powers of material life, beckoning us to establish our identity as sojourners of the earth, even as our ancestors, recorded and unrecorded history, may adumbrate that we are temperamentally nomads. We strollers search for shelters, food, and home. But would it be too elastic an idea to entertain unthinkingly that home is our destination, a dream place, where we should finally live and be free of external threats, often from man-made and natural designs of destruction? Can we stifle or eradicate our desires to control the geography and mindscape? Can we live in peace with ourselves without a rival as a neighbor? Scriptures glorify the essence of migration as a soulful activity that saves us from sangfroid existence and makes us vulnerable, a process necessary to ward off the place-dependent inertia. The expression "rolling stone" haunts the modern man. Modernity has

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revised the notion of cartography, as technology has shrunk geography into a molecule of presence, even as distances are just markers, as we transport our bodies, jetted, ferried, and biked across continents, and love the glossy veneer of globe-trotting. But are we the real successors of the wandering nomad, gypsies, bedouins, drifters, and itinerants? Even the single expression "rolling stone" carries a deep semantic and epochal diversity. The phrase "rolling stone" is derived from the ancient proverb "A rolling stone gathers no moss." This proverb was first recorded by the Roman writer Publilius Syrus in the 1st century BC. The idea behind the proverb is that a stone that is constantly rolling or moving cannot gather moss, which was seen as a symbol of stability and growth. However, during the Middle Ages, the phrase "rolling stone" was used to describe someone who was constantly moving from place to place, never staying in one spot long enough to settle or achieve stability. This usage was often associated with vagrants, beggars, or travelers. In the 17th and 18th centuries, the phrase "rolling stone" took on a more negative connotation, implying that someone was aimless, irresponsible, or lacking in ambition. For example, a person who was constantly changing jobs or careers might be called a "rolling stone." Not surprisingly, in the 20th century, the phrase "rolling stone" took on a more positive connotation, particularly in the domain of music and popular culture. The Rolling Stones, a British rock band, adopted the name in 1962, and it has since become synonymous with rock 'n' roll and rebellion. Today, the phrase "rolling stone" is often used to describe someone who is free-spirited, adventurous, and always on the move. The philosophical weight of wandering caters to our whims and impulses of unshackling the stagnancy of fixity. As we wander through the desolate landscape, we feel the weight of our vagaries bearing down upon us. The impulse to flee, to escape the confines of civilization, has driven us to this remote outpost, where the brutal yet honest caveman within us can roam free. We are noble savages, untamed and unapologetic, driven by the wanderlust that has defined the colonial mindset for centuries. And yet, as we stand alone beneath the vast expanse of the sky, we feel the pangs of solitude, the ache of exile that has haunted us since we first left behind the comforts of home. It is a feeling that Goethe had once described as the "sweet pain" of separation, the bittersweet longing for a place that could never be recaptured. As we walk, the wind whipping our hair into a frenzy, we feel the wildness of the landscape seep into our very being, filling us with a sense of joie de vivre. We are strangers in a strange land, wanderers without a home, and yet, in this moment, we are free. Free to roam, to explore, to surrender to the whims of the wind and the sun. It is a fleeting moment, one that will soon give way to the harsh realities of survival, but for now, we revel in the beauty of our own exile. For in the end, it is not the destination that matters, but the journey itself, the solitary path that winds its way through the wilderness of the soul. Consequently, anthropologically, we had no choice but to be exclusive and traverse geographies, driven by an innate desire to leave our mark on the landscape, transforming under climatic conditions, and navigating the ecological threats coupled with our destructive atavistic urges. Nietzsche believed in the surpassing of earthly landmarks and chose eternal wandering, removing obstacles of earthly existence, and illuminating the idea of eternal recurrence. Hence, wandering has to be infinite, yet free of personal prejudices. Perhaps following Nietzsche's flight of supra-transcendence, and adding his mystic dimension, Iqbal envisioned wandering as a way of exploring the cosmic creation, the ever-mind-boggling idea of time, as we are wanderers in both time-bound and timeless realms. The Eastern and Western notions of wandering find a wedge separating the Romantic from the Rationalist, and yet they intertwine. Those who choose to leave home, cities, towns, relationships, and social conventions, are the most romantic wanderers, and yet they hold a foot in rationalization of wandering, given to revision and reflection. As Wordsworth so eloquently put it:

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers;
Little we see in nature that is ours,
We have given our hearts away, a sordid boon.

In this sense, wandering becomes a means of reclaiming our connection with nature and rediscovering our place within the world. By embracing the unknown, and surrendering to the beauty of the landscape, we may find a deeper sense of meaning and purpose. As we wander, we are reminded that the world is full of wonder and that our place within it is one of awe and reverence. It will not be wrong to say that wandering personifies a homocentric odyssey for self-discovery, as we investigate the inner landscapes of our minds and hearts. At the same time, it is an anthropocentric endeavor, as we seek to leave our mark on the world and assert our presence within the larger human experience. Through wandering, we find ourselves at the intersection of these two realms, where the personal and the universal converge. In this sense, wandering becomes a holistic activity that integrates our identities with our shared human existence.

Questions:**(4 marks each)**

1. How does wandering reconcile the tension between rootedness and restlessness?
2. Is the romanticization of wandering a form of escapism or self-discovery?
3. Can wandering be a means of decolonizing the self?
4. Does the notion of eternal recurrence legitimize or undermine the concept of wandering?
5. What dual realms does wandering operate at the intersection of?

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Question 3:

(i) The wandering reconcile the tension between rootedness and restlessness as it search for it. During middle age "the rolling stone" concept was similar to this idea. This states that a stone wander restlessly in order to achieve ~~its~~ "free spirit".

(ii) This idea is perhaps the romanticizing of wandering in the form of escapism or self-discovery. But, contemporarily, it is more inclined towards the idea of adventurous and free-spirit rather than roaming aimlessly like a rolling stone.

(iii) The wandering and decolonizing refers to the idea that in contemporary civilization, where

the spirit can roam freely, is confined by colonial mindset. The mindsets must be decolonized so that humans can be free to roam even in the context of geographical confinement.

iv) The eternal recurrences uphold the notion of concept of wandering. It suggests that if the wandering barriers on the earth could be removed, it will lead to eternal recurrence.

v) The dual realms of time-bound and timeless is operate under the intersection of finding the personal and universal converge. It was suggested by Allama Iqbal that finding these realms use the matter of time obtained through wandering.

satisfactory

work on basic grammar too 9/20

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

بارہویں صدی کے مسلمان ماہر الہیات اور فلسفی، الغزالی کی فکر سب سے زیادہ غلط فہمی کا شکار ہے۔ ایک مفکر کے طور پر انہوں نے دلیل دی ہے کہ قرآن جتنی تشریحات کے لیے کہلا ہے۔ "سمندر میں پانی کے قطرے ہیں" بقول ان کے "کیا تم نہیں جانتے کہ قرآن ایک سمندر کی مانند ہے؟" اور آپ اپنے معانی کے لامتناہی سمندر میں سفر کرنے کا حق رکھتے ہیں۔ اور اس سمندر کی گہرائیوں میں غوطہ زن ہو کر آپ یاقوت اور موتی حاصل کر کے دولت مند بن سکتے ہیں۔ وہ مزید کہتے ہیں کہ "تم ظاہر پر مطمئن ہو کر ساحل پر کیوں پڑے رہتے ہو؟" یہ کہ مسلمانوں کے لیے رد کرنا، آگے بڑھنا، اور اختلاف کرنا جائز ہے۔ الغزالی جدت اور روایت کا بہترین امتزاج ہیں۔

Question 7: Translation

The Muslims of twelfth-century are the most misunderstood despite being, expertise of sciences, philosophy and ideas of Al-Ghazali. One analyst suggests the idea by exemplifying that "the Quran has ways of to interpret as much as the droplets of water in the sea". According to them "Don't you know that Quran is like a sea?" and you may travel across the ocean for forgiveness. And you may dive into the depth of the sea to attain the treasure of power and ~~wisdom~~ strings. They further says, "Why do you stay at shore with what you have?". For the Muslims, it is permitted to deny, oppose and move forward. Al-Ghazali is the best ~~innovator~~ exemplar of innovation and ritual.