

Q.7 Make a Precis of the following passage and suggest a suitable title: (30 marks)

All human beings are liable to err. To be at peace with oneself, the realization of this fact is essential. Humanity is faced with numerous struggles and difficulties. We should view our own problems as part of a universal struggle and brace ourselves to meet every difficulty with fortitude. To be frantic and desperate on such occasions cannot help the situation. Perhaps the greatest folly is for each of us to hug his troubles to himself. Often the path through our worst worries can be made smoother if we seek the guidance of a trusted friend. But there are limits to human wisdom. The only adequate way to endure large evils is to find large consolations. The key to this search is prayer. The faith in a beneficent "Higher Power" can carry us through our most anxious moments. It has cured many people of their diseases and banished melancholy from their hearts. It was faith in God coupled with hardwork, which enabled Alexis Carrel to face ridicule and rejection calmly and finally became the recipient of the Nobel Prize. Finally, how much less we should be if we could see our struggle as a part of the struggle of a whole creation intent on growth and renewal. By doing so, we not only make our lives easier, but we also add our bit to the sum of human dignity and faith.

Title needs improvement. Title should preferably be a phrase, not a sentence.

Title : All Struggles are Universal

Indent the paragraph.

For peace, we must consider our problems as a part of universal struggle. In difficult circumstances, being panic is not a solution. We should seek help from a trusted friend to make things smoother. As human's wisdom and power is limited, the most reliable way to tackle large evils is to find larger support: prayer. Our faith is the highest power and it can help us a lot in tough situations. It has the ability to cure hearts, and if it is coupled with hardwork, it can bring miracles. ^{firmly} ~~Alexis Carrel~~, the Nobel Prize winner, faced rejections firmly and got success. In order to raise our lives and human dignity, we must ensure our struggles as a part of the universal struggles.

(114 words)

Spelling errors found.

Do not include examples in precis. Just write their essence.

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.

Title : Iqbal's Inclusive Nationalism

You are allowed to submit only one question in one pdf. The remaining questions may be submitted in separate pdfs.

Iqbal's nationalism is dynamic and inclusive as he believed that Islam was not only a religion but also a broader view that held many cultures and traditions, just like a harmonious circuit. Iqbal's Nationalism has ^{Islamic} faith's roots and western aspect also. He wanted muslims as a single nation regardless of their sectarian values. Iqbal was influenced by western thinkers so his nationalism reflects the western concepts. Iqbal's nationalism has attributes of Islamic values and self-determination, which made it unique. However, Iqbal saw Hindu nationalism as exclusive, as it based on sects. Thus, Hindu Nationalism make muslims feel like neglected. In contrast, His nationalism was pluralistic, and he argued that basis of nationalist movements must be the well-being of citizens. His Nationalism inspire the welfare of community where the guider

is L'union fait la force.