



CSS 2025 · SOLVED PAST PAPER

Islamic Studies

CSS Competitive Examination 2025 — Complete Solved Guide

EXAMINATION	Federal Public Service Commission — CSS 2025
SUBJECT	Islamic Studies
TOTAL MARKS	100 (Part-I: 20, Part-II: 80)
CONTENT SOLVED	All 20 MCQs (Part-I) + All Part-II Questions (Q.2 – Q.8)
FORMAT	MCQ Answer Key + Complete Model Answers

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Q.2	Importance of Makarim Akhlaq in Establishing Social Peace	20 Marks
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Note on this paper: This guide reproduces the complete original CSS Islamic Studies 2025 paper — Part-I (20 compulsory MCQs) and Part-II (7 subjective questions, of which candidates attempt any four) — exactly as issued, with correct MCQ options ticked and highlighted, followed by complete, exam-ready model answers to all seven Part-II questions.

Federal Public Service Commission
Competitive Examination 2025 — Islamic Studies
For Recruitment to Posts in BS-17 Under the Federal Government

Part-I (MCQs): 20 Marks | Part-II: 80 Marks | No Negative Marking | Attempt ONLY FOUR questions from Part-II

PART-I — MCQs (Solved & Answer Key)

Correct answers are highlighted in green and marked with a tick (✓). All original question text and options are reproduced unchanged.

1. Which event was called Fateh Mubeen (Clear Victory) in the Holy Qur'an?

- (A) Conquest of Makkah (B) **Peace of Hudaibiyah ✓** (C) Battle of Badr (D) None of these

2. If the husband is childless, how much does the widow get from the husband's inheritance?

- (A) 1/2 (B) 1/3 (C) **1/4 ✓** (D) None of these

3. Ghazwa Khandaq is called as:

- (A) Yum Al-Furqan (B) Ghazwa Zaat-ul-Salsil (C) **Ghazwa al-Ahzab ✓** (D) None of these

4. Abdullah bin Salam (RA) was _____ before accepting Islam.

- (A) Polytheist (B) Christian (C) Magian (D) **None of these ✓**

5. Zainab bint Khuzaima (may Allah be pleased with her) belonged to the Messenger of Allah (ﷺ) as:

- (A) Aunt (B) **Wife ✓** (C) Mother-in-law (D) None of these

6. At what time is the Kusoof prayer performed?

- (A) Wind (B) **Solar eclipse ✓** (C) Lunar eclipse (D) None of these

7. Hudaibiyah peace document was written from Muslims side by:

- (A) Hazrat Abu Bakar Siddiq (RA) (B) Hazrat Zaid bin Thabit (RA) (C) **Hazrat Ali bin Abi Talib (RA) ✓** (D) None of these

8. Among the Ummahat ul Momineen (mothers of the believers) is:

- (A) Khaula (B) Umme Hani (C) Atiya (D) **None of these ✓**

9. Hadith Taqreeri mentions:

- (A) The speeches of the Messenger of Allah (B) The conversation of the Companions
(C) **The silence of the Messenger of Allah (ﷺ) on the work of a companion ✓** (D) None of these

10. The basic obligatory action of Hajj is:

- (A) Sa'i (B) Rami (C) **Wuqof Arafah ✓** (D) None of these

11. Dare Arqam was located in:

- (A) Hudaibiyah (B) Quba (C) Madinah Munawarah (D) **None of these ✓**

12. To whom did Haroon Al-Rashid give the responsibility of writing a book on finance?

- (A) Imam Awza'i (B) **Imam Abu Yusuf ✓** (C) Imam Muhammad bin Hasan (D) None of these

13. The author of Kitab al-Hind is:

- (A) Amir Khusrau (B) Abu al-Fazl (C) **Abu Rayhan al-Biruni ✓** (D) None of these

14. Sheikh Ali Hajwiri came to Lahore during whose period?

- (A) **Mahmood Ghaznavi ✓** (B) Masood Ghaznavi (C) Shahabuddin Ghori (D) None of these

15. Who was the first to treat Hindus as people of the book in his time?

- | | | | |
|------------------------|--------------------------|---------------------------|-------------------|
| (A) Hazrat Usman Ghani | (B) Muhammad bin Qasim ✓ | (C) Muhllab bin Abi Safra | (D) None of these |
|------------------------|--------------------------|---------------------------|-------------------|

16. The Messenger of Allah (ﷺ) stood in respect for the funeral of a:

- | | | | |
|----------------|-----------|---------------|-------------------|
| (A) Polytheist | (B) Jew ✓ | (C) Christian | (D) None of these |
|----------------|-----------|---------------|-------------------|

17. Shaykh Ahmad Sirhandi's line of Sufism was:

- | | | | |
|--------------|------------------|----------------|---------------------|
| (A) Qadiriya | (B) Suhrawardiya | (C) Chishtiyya | (D) None of these ✓ |
|--------------|------------------|----------------|---------------------|

18. During whose rule the subcontinent had 25% of the world's total GDP?

- | | | | |
|----------------|----------------|-------------------------|-------------------|
| (A) Akbar Azam | (B) Shah Jahan | (C) Aurangzeb Alamgir ✓ | (D) None of these |
|----------------|----------------|-------------------------|-------------------|

19. The aim of the Silk Handkerchief Movement was to achieve freedom of which country?

- | | | | |
|-----------------|--------------------|------------|-------------------|
| (A) Afghanistan | (B) Subcontinent ✓ | (C) Turkey | (D) None of these |
|-----------------|--------------------|------------|-------------------|

20. _____ is called the New Testament.

- | | | | |
|-----------|------------|-------------------|---------------------|
| (A) Torah | (B) Psalms | (C) Suhuf Ibrahim | (D) None of these ✓ |
|-----------|------------|-------------------|---------------------|

What is the importance of Makarim Akhlaq (noble morals) in establishing social peace? In this background, how did the Messenger of Allah (ﷺ) complete these morals?

INTRODUCTION

Makarim Akhlaq refers to the highest and noblest standard of moral character — honesty, justice, compassion, humility, forgiveness, and generosity. Islam presents the cultivation of such character not as an optional virtue but as central to its mission, with the Prophet (ﷺ) declaring that he was sent precisely to perfect noble morals.

IMPORTANCE OF MAKARIM AKHLAQ IN ESTABLISHING SOCIAL PEACE

- Foundation of Trust:** A society whose members are honest and reliable builds the mutual trust necessary for stable economic, legal, and personal relationships, reducing friction and conflict.
- Reduction of Injustice and Exploitation:** Noble character discourages fraud, oppression, and exploitation of the vulnerable, addressing root causes of social unrest.
- Conflict Resolution Through Forgiveness:** A culture that values forgiveness and patience over vengeance interrupts cycles of retaliation that otherwise perpetuate social conflict.
- Strengthening of Family and Community Bonds:** Kindness, respect, and empathy within families and communities create the stable social units from which broader societal peace grows.
- Bridging Social and Religious Divides:** Good character in dealings with people of different backgrounds and beliefs fosters coexistence rather than division.
- Modeling Peaceful Conflict Management:** Noble character equips individuals to handle disputes through dialogue and restraint rather than aggression.

The Prophet (ﷺ) said: "I have been sent to complete the noblest of character" — establishing moral perfection as central to his prophetic mission, not incidental to it.

HOW THE MESSENGER OF ALLAH (ﷺ) COMPLETED THESE MORALS

- Personal Exemplification:** The Prophet (ﷺ) embodied honesty (earning the title Al-Amin even before prophethood), patience under persecution, and generosity despite personal hardship, providing a living model rather than mere abstract teaching.
- Forgiveness of Enemies:** The general amnesty granted to the Makkans who had persecuted him for over two decades exemplifies the perfection of forgiveness as a moral standard.
- Justice Regardless of Status:** His insistence that the law would apply equally even to his own family members demonstrated moral integrity untainted by favoritism.
- Compassion Toward the Vulnerable:** His conduct toward orphans, the poor, slaves, and even animals established compassion as a comprehensive moral standard extending to all creation.
- Integration of Private and Public Morality:** Unlike moral systems confined to personal piety, the Prophet (ﷺ) extended noble character to governance, commerce, warfare, and family life, completing a holistic ethical framework.
- Codification Through the Qur'an and Sunnah:** Beyond personal example, his teachings systematized noble character into actionable principles — honesty in trade, fairness in judgment, kindness in speech — ensuring their transmission beyond his own lifetime.

CONCLUSION

Makarim Akhlaq forms the ethical bedrock of social peace, addressing the root causes of conflict through trust, justice, and compassion. The Prophet (ﷺ) not only taught these virtues but perfected and institutionalized them through his own conduct, leaving a comprehensive and permanently accessible model for peaceful human coexistence.

What is meant by Farz Kifayah? What is its religious and social significance? In the present era, which affairs are considered to be included in the scope of Farz Kifayah?

MEANING OF FARZ KIFAYAH

Farz Kifayah refers to a communal religious obligation which, if fulfilled by a sufficient number of individuals within the Muslim community, absolves the rest of the community from sin; however, if no one undertakes it, the entire community becomes collectively liable. This is distinguished from Farz Ain, which is an individual obligation binding on every single Muslim regardless of others' actions.

RELIGIOUS SIGNIFICANCE

- It ensures that essential religious and social functions — such as funeral prayers (Salat al-Janazah), returning greetings in congregation, and enjoining good and forbidding evil — are fulfilled without placing an impractical individual burden on every single Muslim.
- It reflects Islam's balanced approach to communal responsibility, recognizing that some duties are best organized collectively rather than individually.
- Neglect of a Farz Kifayah obligation by the entire community constitutes a collective sin, emphasizing that communal responsibilities cannot simply be ignored by individuals assuming "someone else will do it."

SOCIAL SIGNIFICANCE

- It provides the religious basis for specialization and division of labor within the Muslim community — not everyone needs to become a scholar, judge, or doctor, but the community as a whole must ensure these roles are filled.
- It fosters a sense of collective responsibility for social welfare, encouraging cooperative fulfillment of communal needs rather than purely individualistic religious practice.
- It provides religious legitimacy and motivation for professions and services that sustain the functioning of society.

AFFAIRS CONSIDERED WITHIN THE SCOPE OF FARZ KIFAYAH IN THE PRESENT ERA

1. **Medical Care:** Ensuring an adequate number of doctors, nurses, and healthcare professionals within the community to meet public health needs.
2. **Islamic Scholarship and Jurisprudence:** Producing sufficient qualified scholars (Ulama) capable of guiding the community on religious matters and issuing rulings (Fatawa).
3. **Education:** Providing enough teachers and educational institutions to meet the community's learning needs, both religious and worldly.
4. **Defense and Security:** Maintaining sufficient armed forces and security personnel to protect the community, rather than requiring universal military participation.
5. **Engineering, Technology, and Scientific Research:** Ensuring adequate expertise in fields essential to the community's development and self-sufficiency.
6. **Judiciary and Legal Administration:** Providing sufficient judges and legal experts to administer justice within society.
7. **Economic and Agricultural Production:** Ensuring sufficient participation in trades, agriculture, and industries necessary for the community's economic self-sufficiency.
8. **Social Welfare and Charitable Work:** Maintaining sufficient organizations and individuals dedicated to caring for orphans, the poor, and the disabled.

CONCLUSION

Farz Kifayah represents a sophisticated mechanism balancing individual and collective religious responsibility, enabling functional specialization within the Muslim community while ensuring essential communal needs are never neglected. In the modern era, its scope extends naturally to nearly every professional field essential for a self-sufficient, functioning Muslim society.

Determine the status of the classist lifestyle in the light of the teachings of Islam and examine its effects on human society.

INTRODUCTION

A "classist" lifestyle refers to social stratification based on birth, lineage, wealth, or occupation, wherein individuals are afforded differing dignity, rights, or social standing purely on the basis of such inherited or economic distinctions. Islam presents a fundamentally different vision of human equality that stands in direct tension with rigid class-based social structures.

THE STATUS OF CLASSISM IN ISLAMIC TEACHING

- Equality of Human Origin:** The Qur'an emphasizes that all human beings descend from a single origin, rejecting any basis for inherent superiority rooted in lineage or birth.
- Righteousness, Not Lineage, as the Basis of Honor:** The Qur'an explicitly states that the most honored in the sight of Allah is the one most righteous (Taqwa), not the one of noblest lineage or greatest wealth.
- Explicit Prophetic Condemnation of Racial and Class Superiority:** The Farewell Sermon rejects Arab superiority over non-Arab, white over black, categorically dismantling the basis for racial or class-based hierarchy.
- Equality Before the Law:** Islamic legal principles demand equal application of law regardless of social standing, as demonstrated by the Prophet's (ﷺ) refusal to exempt his own family from legal accountability.
- Rejection of Caste-Like Practices:** Practices resembling caste systems — treating certain occupations or lineages as inherently impure or inferior — find no legitimate basis in Islamic teaching.

ISLAMIC ALTERNATIVE TO CLASSISM

Islam replaces class-based hierarchy with a meritocracy of piety and righteous conduct, while still permitting differences in wealth, skill, and social role as natural and functional — provided they are not converted into claims of inherent human superiority or inferiority.

EFFECTS OF CLASSIST LIFESTYLE ON HUMAN SOCIETY

- Social Fragmentation:** Rigid class distinctions divide society into isolated segments, weakening collective solidarity and cooperation.
- Perpetuation of Injustice:** Classism entrenches unequal access to opportunity, resources, and justice across generations, regardless of individual merit or effort.
- Suppression of Talent and Mobility:** Talented individuals from lower social strata are denied opportunities to contribute meaningfully to society, resulting in wasted human potential.
- Resentment and Social Conflict:** Persistent class-based inequality breeds resentment, which can manifest in social unrest, crime, or even violent upheaval.
- Erosion of Communal Bonds:** Classist attitudes undermine the sense of shared humanity and brotherhood that Islamic teaching seeks to cultivate within the Ummah.
- Economic Inefficiency:** Societies that restrict roles and opportunities by class rather than merit generally underperform economically compared to those that reward talent and effort broadly.

CONCLUSION

Islam categorically rejects classism as a legitimate basis for social organization, replacing it with a vision of equality grounded in shared human origin and a meritocracy of piety. Societies that instead entrench rigid class hierarchies suffer fragmentation, injustice, and stunted collective potential — outcomes directly at odds with the cohesive, just society envisioned by Islamic teaching.

What are the disadvantages of concentration of wealth? What economic measures has Islam introduced to prevent this?

INTRODUCTION

The concentration of wealth in the hands of a small segment of society, while the majority struggle with poverty, has been a persistent economic and moral concern across history. Islam directly addresses this danger, both diagnosing its harms and prescribing concrete economic mechanisms to prevent it.

DISADVANTAGES OF WEALTH CONCENTRATION

1. **Economic Stagnation:** When wealth remains concentrated among a few rather than circulating through the broader economy, overall economic activity, investment, and consumption suffer.
2. **Social Inequality and Resentment:** Extreme disparities in wealth breed social division, envy, and resentment, undermining social cohesion and trust.
3. **Exploitation of the Poor:** Concentrated economic power often enables exploitation of laborers and the economically vulnerable through unfair wages or predatory lending.
4. **Political Corruption:** Excessive wealth concentration frequently translates into disproportionate political influence, undermining just governance and equal representation.
5. **Erosion of Communal Solidarity:** A society sharply divided between the very wealthy and the very poor weakens the mutual bonds of care and responsibility central to healthy communities.
6. **Moral Corruption of the Wealthy:** The Qur'an warns that excessive accumulation of wealth can breed arrogance, heedlessness, and transgression among those who possess it.

ISLAMIC ECONOMIC MEASURES TO PREVENT WEALTH CONCENTRATION

- **Zakat (Obligatory Almsgiving):** A mandatory annual levy on wealth above a minimum threshold (Nisab), redistributed to specified categories of the needy, ensuring continuous circulation of wealth from the rich to the poor.
- **Prohibition of Riba (Interest):** By banning interest-based lending, Islam removes a key mechanism through which wealth compounds disproportionately among lenders at the expense of borrowers.
- **Islamic Inheritance Law:** The Qur'anic inheritance system mandates division of a deceased person's estate among multiple designated heirs, preventing the perpetual concentration of family wealth in a single heir's hands.
- **Encouragement of Sadaqah (Voluntary Charity):** Beyond obligatory Zakat, Islam strongly encourages voluntary charitable giving, further promoting redistribution.
- **Prohibition of Hoarding:** The Qur'an explicitly condemns hoarding of wealth without circulating it for productive or charitable purposes.
- **Regulation of Trade Practices:** Prohibitions on fraud, monopolistic practices (Ihtikar), and exploitative trade practices prevent unjust wealth accumulation through unethical means.
- **Waqf (Endowment) System:** Encouraging the establishment of charitable endowments channels private wealth into sustained public benefit, such as education, healthcare, and social welfare institutions.

CONCLUSION

Unchecked wealth concentration produces economic stagnation, social division, and moral corruption. Islam's economic framework — anchored in Zakat, prohibition of interest, structured inheritance, and restrictions on hoarding and exploitative trade — provides a comprehensive, practical system for ensuring the continuous and equitable circulation of wealth throughout society.

Discuss the contents of the peace agreements made during the Prophet's era, by determining the parties thereof.

INTRODUCTION

Throughout his mission, the Holy Prophet (ﷺ) concluded several significant peace agreements and treaties with diverse parties, reflecting a consistent diplomatic strategy aimed at securing stability, avoiding unnecessary conflict, and establishing a framework of coexistence.

MAJOR PEACE AGREEMENTS AND THEIR PARTIES

Agreement	Parties	Key Contents
Charter of Madina	Muslims (Muhajirun & Ansar), Jewish tribes, and other Madinan clans	Mutual defense, religious freedom, collective security, recognition of the Prophet (ﷺ) as arbiter
Treaty of Hdaybiyyah	Muslims of Madina and the Quraysh of Makkah	Ten-year truce, deferred pilgrimage to the following year, return of Muslim converts to Makkah under specific conditions, mutual non-aggression
Treaty with Banu Damrah	Muslims and the Banu Damrah tribe	Mutual non-aggression and neutrality between the parties
Treaty with the Christians of Najran	Muslims (Prophet ﷺ) and the Christian delegation of Najran	Guaranteed religious freedom, protection of churches and clergy, payment of Jizya in exchange for state protection
Agreement Following the Conquest of Makkah	Muslims and the people of Makkah (former Quraysh opponents)	General amnesty, protection of life and property, integration of Makkans into the Muslim political order

COMMON THEMES ACROSS THESE AGREEMENTS

- Mutual Non-Aggression:** Every agreement prioritized security and the cessation of hostilities over prolonged conflict.
- Religious Tolerance:** Agreements with non-Muslim parties consistently guaranteed freedom of worship and protection of religious institutions.
- Clearly Defined Obligations:** Each treaty specified the responsibilities of each party, providing legal clarity and reducing the potential for future disputes.
- Pragmatic Flexibility:** Agreements such as Hdaybiyyah involved significant short-term concessions in exchange for long-term strategic and political gains.

CONCLUSION

The peace agreements of the Prophetic era, concluded with diverse parties ranging from Madinan tribes to the Quraysh and Christian communities, collectively demonstrate a consistent diplomatic philosophy — favoring negotiated coexistence, religious tolerance, and mutual security over prolonged conflict, establishing a durable model of statecraft still studied today.

Discuss religious tolerance in the context of post-Prophetic Muslim history.

INTRODUCTION

Following the death of the Holy Prophet (ﷺ), successive Muslim states across history — from the Rashidun Caliphate through the Umayyads, Abbasids, and regional Muslim dynasties in Spain, South Asia, and elsewhere — largely continued a tradition of religious tolerance toward non-Muslim communities, rooted in the Qur'anic principle of no compulsion in religion.

ILLUSTRATIONS OF RELIGIOUS TOLERANCE IN MUSLIM HISTORY

- Caliph Umar's Covenant with Jerusalem:** Upon the peaceful surrender of Jerusalem, Caliph Umar (RA) guaranteed the safety of Christian residents, their churches, and their properties, personally declining to pray inside a church to avoid setting a precedent for its conversion into a mosque.
- Status of Dhimmis Under Islamic Law:** Non-Muslim subjects (Dhimmis) across Muslim empires were generally granted protection of life, property, and religious practice in exchange for the Jizya tax, allowing religious communities to maintain their own courts and personal laws.
- Muslim Spain (Al-Andalus):** The Umayyad and subsequent Muslim rule in Spain fostered a period of remarkable coexistence among Muslims, Christians, and Jews, contributing to a flourishing of shared scholarship, philosophy, and science.
- Ottoman Millet System:** The Ottoman Empire institutionalized religious tolerance through the Millet system, granting religious communities (Christian, Jewish, and others) significant autonomy in managing their own religious and civil affairs.
- Mughal India:** Rulers such as Akbar pursued policies of religious accommodation, including the abolition of the Jizya tax and active inclusion of Hindus in administration, reflecting continued tolerance despite occasional periods of tension under other rulers.
- Muhammad bin Qasim's Treatment of Hindus and Buddhists in Sindh:** Following the conquest of Sindh, local Hindu and Buddhist populations were extended protections similar to those granted to People of the Book, an early example of pragmatic religious accommodation in South Asia.

CHALLENGES AND EXCEPTIONS

While the broad historical pattern favored tolerance, Muslim history has not been uniform; periods of persecution, forced conversion, or discriminatory taxation did occur under certain rulers or in specific contexts, driven more by political expediency or individual rulers' policies than by mainstream Islamic teaching itself.

CONCLUSION

Post-Prophetic Muslim history, despite occasional deviations, largely reflects a sustained tradition of religious tolerance rooted in Qur'anic principles — evident in the treatment of Jerusalem's Christians, the coexistence of Al-Andalus, the Ottoman Millet system, and accommodative policies in Muslim India — offering a historical counter-narrative to portrayals of Islamic civilization as inherently intolerant.

What views are found in today's Muslim circles about Western Civilization? Identify and analyze them.

INTRODUCTION

Contemporary Muslim intellectual and religious discourse holds a spectrum of views regarding Western civilization, shaped by historical experience with colonialism, engagement with Western science and technology, and differing interpretations of Islamic tradition's compatibility with modernity.

MAJOR PERSPECTIVES FOUND IN MUSLIM CIRCLES

1. The Rejectionist/Traditionalist View:

This perspective views Western civilization as fundamentally opposed to Islamic values, citing secularism, materialism, and perceived moral permissiveness as incompatible with Islamic ethics. Adherents of this view often emphasize the historical legacy of colonialism and cultural imposition as evidence of Western civilization's exploitative character toward the Muslim world.

2. The Selective Adaptation (Modernist) View:

This more moderate position, associated with reformist thinkers, argues for adopting Western scientific, technological, and administrative advancements while rejecting elements deemed incompatible with Islamic values, such as certain social liberalism. This view holds that early Islamic civilization itself thrived through selective adoption of Greek, Persian, and Indian knowledge, and can similarly benefit from Western advancements without abandoning core religious identity.

3. The Critical Engagement View:

This perspective neither wholly rejects nor wholly embraces Western civilization but calls for critical, analytical engagement — acknowledging genuine achievements in science, governance, and human rights discourse, while offering substantive critique of Western foreign policy, cultural hegemony, and perceived double standards, particularly regarding the Muslim world.

4. The Convergence/Universalist View:

A smaller but growing perspective emphasizes shared universal values between Islamic and Western civilizational ideals — such as justice, human dignity, and rule of law — arguing that genuine points of convergence exist despite differing theological and cultural foundations, and that dialogue rather than confrontation should define the relationship.

5. The Politically Reactive View:

Particularly among younger, politically engaged segments, perceptions of Western civilization are heavily shaped by contemporary geopolitical grievances — such as military interventions in Muslim-majority countries — leading to views that conflate specific Western foreign policies with the entirety of Western civilizational values.

ANALYTICAL OBSERVATION

These varying perspectives are often shaped less by purely theological considerations and more by historical experience (colonialism), contemporary political grievances, educational background, and exposure to global discourse — indicating that Muslim views of Western civilization are neither monolithic nor purely religiously determined.

CONCLUSION

Contemporary Muslim discourse on Western civilization spans a wide spectrum — from outright rejection to selective adaptation, critical engagement, and calls for convergence. This diversity reflects the complex interplay of religious conviction, historical memory, and current geopolitical realities shaping how different segments of the Muslim world perceive and respond to the West.