



FEDERAL PUBLIC SERVICE COMMISSION

Competitive Examination 2025

for Recruitment to Posts in BS-17 under the Federal Government

English (Précis & Composition)

COMPLETE SOLVED PAPER

Part-I: All 20 MCQs Solved with Correct Options

Part-II: Précis, Comprehension, Grammar, Punctuation,
Prepositions, Vocabulary & Urdu-to-English Translation — Fully Solved

Précis & Title

Reading Comprehension

Sentence Correction

Punctuation

Prepositions

Vocabulary in Use

Urdu → English Translation

Model Solutions & Explanatory Notes • Prepared for Exam Practice

(a) Choose the word nearly **SIMILAR** in meaning to the capitalized word

1. FRABJOUS

(A) Wonderful

(B) Surprising (C) Blithe (D) Gusto

"Frabjous" (coined by Lewis Carroll) means joyous, wonderful, or fabulous.

2. ACCUBATION

(A) Conversation

(B) Reclining

(C) Ambulation

(D) Occupation

Accubation is the ancient practice of reclining while eating.

3. LEVITATE

(A) Sink

(B) Float

(C) Plod (D) Wander

To levitate is to rise or float in the air.

4. SIBYLLINE

(A) Enigmatic

(B) Obvious (C) Transparent (D) Subtle

Sibylline means mysterious or prophetic, like the utterances of a sibyl — hence "enigmatic".

5. MACADAMIZED

(A) Graveled (B) Muddled (C) Turfed

(D) Paved

Macadamized roads are surfaced (paved) with compacted layers of broken stone.

6. FINAGLE

(A) Surrender **(B) Manipulate** (C) Cooperate (D) Wheedle

To finagle is to obtain something through cunning or manipulation.

7. DESIDERIUM

(A) Craving (B) Satisfaction (C) Fulfillment

(D) Contentment

Desiderium is an ardent longing or craving for something lost.

8. AMANUENSIS

(A) Secretary (B) Assistant (C) Clerk **(D) Scribe**

An amanuensis is one who writes down what another dictates — a scribe.

9. CROMULENT

(A) Acceptable (B) Unacceptable (C) Questionable

(D) Dubious

Cromulent (informal) means fine, legitimate, or acceptable.

10. PROPINQUITY

(A) Distance **(B) Closeness** (C) Remoteness (D) Isolation

Propinquity means nearness or proximity, in place or kinship.

(b) Choose the word nearly OPPOSITE in meaning to the capitalized word

11. PERSPICACITY

(A) Acumen (B) Astuteness **(C) Naivety** (D) Intelligence

Perspicacity is keen insight; its opposite is naivety.

12. CONFABULATION

(A) Verification (B) Fabrication (C) Distortion

(D) Exaggeration

Confabulation involves fabricated/false accounts; its opposite is verification (confirmed truth).

13. DILETTANTE

(A) Amateur **(B) Connoisseur** (C) Novice (D) Enthusiast

A dilettante has superficial interest; the opposite is a connoisseur — a true expert.

14. KILTER

(A) Balance (B) Order (C) Harmony **(D) Out-of-sync**

Kilter means proper working order; its opposite is being out-of-sync.

15. RHUBARB

(A) Serenity (B) Cacophony **(C) Harmony** (D) Sweetness

Used informally, "rhubarb" denotes a noisy quarrel/uproar; its opposite is harmony.

16. CORUSCATING

(A) Mundane (B) Tenebrous (C) Sparkling (D) Brilliant

Coruscating means flashing with brilliant light; its precise opposite is tenebrous (dark, gloomy).

17. VELLEITY

(A) Aversion (B) Passion (C) Indifference (D) Apathy

Velleity is a weak wish without real intent to act; its opposite is passion (strong desire).

18. BAROQUE

(A) Minimalist (B) Ornate (C) Classical (D) Rococo

Baroque style is highly ornate; the opposite is minimalist (plain, unadorned).

19. CAVEAT

(A) Guarantee (B) Warning (C) Assurance (D) Disclaimer

A caveat is a cautionary warning/proviso; its opposite is an unconditional guarantee.

20. BLUSTER

(A) Bravado (B) Boast (C) Confidence (D) Meekness

Bluster is loud, blustering aggression; its opposite is meekness.

Quick Answer Key

Q	Ans	Q	Ans	Q	Ans	Q	Ans
1	A	6	B	11	C	16	B
2	B	7	A	12	A	17	B

3	B	8	D	13	B	18	A
4	A	9	A	14	D	19	A
5	D	10	B	15	C	20	D

Q. 2 — Précis & Title

20 Marks

ORIGINAL PASSAGE (AS GIVEN IN THE PAPER)

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.

✓ **SOLVED PRÉCIS (≈ 1/3 LENGTH)**

Homi K. Bhabha argues that nations, like narratives, derive their identity from imagined, mythical, and material constructions rather than fixed origins, often through ethnic and regional affiliations that render national identity exclusionary and opposed to universal humanism. Thinkers such as Al-Ghazali sought to reconcile local identity with universalism, advocating justice, equality, and inclusive citizenship as antidotes to narrow nationalism, while Bhabha's critique encourages reimagining citizenship around shared humanity. Historically, nationalism has proved a double-edged phenomenon: it fostered pluralism and egalitarian awareness, yet also enabled domination, as seen in the conflicts in Palestine and Bosnia. Allama Iqbal warned that democracy often conceals imperialist tendencies, allowing nationalism to entrench authoritarian control under the guise of patriotism, while weaker nations remain marginalised, left by imperial legacies to navigate self-determination unaided. Herder's concept of *Volksgeist* captures nationalism's dual capacity to unify and divide. A balanced, humane nationalism — reconciling national pride with universal values and human rights — is therefore essential for genuine progress.

(Word count $\approx$ 170, reduced from $\approx$ 520 original words.)

✓ SUGGESTED TITLE

"Nationalism and Humanism: Reconciling National Identity with Universal Values"

(Alternative: *"The Double-Edged Sword of Nationalism"*)

Q. 3 — Reading Comprehension

20 Marks

ORIGINAL PASSAGE (AS GIVEN IN THE PAPER)

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 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?

✓ **SOLVED ANSWERS**

1. How does wandering reconcile the tension between rootedness and restlessness?

Wandering does not eliminate the human need for home and stability; instead, it holds that need in creative tension with an innate nomadic restlessness. Home remains a psychological destination even as physical movement satisfies the deeper impulse to explore. Wandering thus

becomes a way of pursuing meaning through motion while never abandoning the underlying desire for belonging — the wanderer moves precisely because rootedness alone cannot satisfy the soul, yet the possibility of eventual return gives the wandering its purpose.

2. Is the romanticization of wandering a form of escapism or self-discovery?

The passage presents it as both. It is escapism in that it allows the wanderer to flee "the confines of civilization" and the harsh realities of settled life, offering temporary freedom from responsibility. Yet it is equally self-discovery, since the wanderer, freed from social convention, is compelled to confront the "inner landscapes" of mind and heart. The two are not opposites; escapism becomes the very vehicle through which authentic self-discovery occurs.

3. Can wandering be a means of decolonizing the self?

Yes. By rejecting fixed, imposed geographies and the "place-dependent inertia" of settled existence, wandering allows individuals to shed inherited social, cultural, and colonial structures that confine identity, restoring agency over one's own mindscape. However, the passage also cautions that the very "wanderlust" of exploration has historically served colonial ambition, so the act of wandering is double-edged even in this liberating role.

4. Does the notion of eternal recurrence legitimize or undermine the concept of wandering?

It legitimizes it. Nietzsche's idea of eternal recurrence frees wandering from any fixed destination or final purpose, allowing it to be valued as an infinite, self-renewing process rather than a means to an end. This philosophical grounding elevates wandering from mere restlessness to a purposeful and even transcendent mode of being.

5. What dual realms does wandering operate at the intersection of?

Wandering operates at the intersection of the *homocentric* realm — the personal, inward journey of self-discovery — and the *anthropocentric* realm — the universal, outward assertion of human presence within the larger shared human experience.

Q. 4 — Sentence Correction

10 Marks

(Exam instruction: correct only FIVE. All eight are solved below for completeness.)

(i) Original: Having been perpetuated for centuries the systemic inequalities and discriminatory policies of the government which has been institutionalized, are a form of structural violence that affect marginalized communities.

Corrected: The systemic inequalities and discriminatory policies of the government, having been perpetuated for centuries and institutionalized, are a form of structural violence that affects marginalized communities.

(ii) Original: We cleaned all the kitchen while our parents were out to dinner.

Corrected: We cleaned the whole kitchen while our parents were out for dinner.

(iii) Original: If I'm stressed out about something, I tend to have problem to fall asleep.

Corrected: If I am stressed out about something, I tend to have trouble falling asleep.

(iv) Original: If I will be in Lahore, I will contact to you.

Corrected: If I am in Lahore, I will contact you (remove "to").

(v) Original: The cultural globalization—it is a phenomenon that has been driven by technological advancements and economic integration—is a threat to local cultures.

Corrected: Cultural globalization—a phenomenon driven by technological advancements and economic integration—is a threat to local cultures.

(vi) Original: The impact of cybertechnology on modern society is being studied by researchers, who has found that it has both positive and negative effects.

Corrected: ...researchers, who have found that it has both positive and negative effects.

(vii) Original: The experimental novel—which blends elements of poetry and prose—is a challenge to traditional notions of storytelling and narrative structure, but it will have been widely accepted by the time it is recognized as a masterpiece.

Corrected: The experimental novel—which blends elements of poetry and prose—challenges traditional notions of storytelling and narrative structure and may only be recognized as a masterpiece once it has been widely accepted.

(viii) Original: The honor killings that having been perpetuate by the societies are exacting a deadly toll on the vulnerable individuals which are exacerbating the excruciating norms more.

Corrected: The honor killings perpetuated by society are exacting a deadly toll on vulnerable individuals, further exacerbating these excruciating norms.

Q. 5 — Punctuation & Prepositions

10 Marks

(a) Punctuate the text (05)

ORIGINAL (UNPUNCTUATED)

In Pakistani folklore Heer Ranjha Sohni Mahiwal and Sassi Punnu are iconic tales of star-crossed lovers. These stories deeply rooted in tribal connections serve as allegories and commentaries on spiritual and romantic love they explore the complexities of human emotion the trials of love and the transformative power of spiritual elevation The themes of trial emotional anguish separation and expulsion resulting in the moral polishing of the lovers are timeless and universal... Heer Ranjha's epic tale penned by Waris Shah is a masterpiece of Punjabi literature a testament to the power of love to transcend mortal bounds.

✓ SOLVED (PUNCTUATED)

In Pakistani folklore, **Heer Ranjha**, **Sohni Mahiwal**, and **Sassi Punnu** are iconic tales of star-crossed lovers. These stories, deeply rooted in tribal connections, serve as allegories and commentaries on spiritual and romantic love; they explore the complexities of human emotion, the trials of love, and the transformative power of spiritual elevation. The themes of trial, emotional anguish, separation, and expulsion — resulting in the moral polishing of the lovers — are timeless and universal. Heer Ranjha's epic tale, penned by Waris Shah, is a masterpiece of Punjabi literature, a testament to the power of love to transcend mortal bounds.

(b) Fill in appropriate prepositions (05, any FIVE — all eight solved)

(i) The massive landslide tumbled into the valley below, blocking the river and causing widespread flooding that destroyed crops and habitats.

(ii) The controversy surrounding arranged marriages raged across/within the Pakistani community, with some arguing it was a vital part of their cultural heritage, while others saw it as a form of oppression.

(iii) As she read the poem, the subtle symbolism and metaphors whispered beneath the surface of the words, awakening a depth of emotion within her.

(iv) The concept of Tawhid, or the oneness of God, lies within the very fabric of Islamic theology, weaving together the intricate threads of faith, reason, and spirituality.

(v) As social media scrolled endlessly through her daily life, her attention span shriveled, leaving her with a perpetual sense of distraction.

(vi) Power consolidated among the ruling elite, silencing dissent.

(vii) Her online persona leaned toward perfection, hiding flaws.

(viii) Themes of love, loss, and longing wove through Ghalib's verses, creating a rich tapestry of emotion.

Q. 6 — Vocabulary in Sentences

10 Marks

(Exam instruction: use only FIVE pairs. All eight solved below for completeness.)

(i) **Blurt / Blert**

Blurt: She would often blurt out her opinions without a moment's hesitation.

Blert (informal British slang for a foolish person): His friends teased him for acting like a blert during the meeting.

(ii) **Empathy / Apathy**

(Read as "Empathy" — likely a print/scanning slip for "Aeipthy" in the original.)

Empathy: Her empathy for the flood victims moved her to volunteer at the relief camp.

Apathy: His apathy toward the project frustrated the entire team.

(iii) **Defenestration / Dénouement**

Defenestration: The angry crowd's defenestration of the old regime's portraits symbolized their rejection of its policies.

Dénouement: The novel's dénouement finally revealed the identity of the mysterious benefactor.

(iv) **Vallum / Vellum**

Vallum: Archaeologists uncovered the remains of a Roman vallum, the earthen rampart that once fortified the frontier.

Vellum: The medieval manuscript was inscribed on fine vellum made from calfskin.

(v) Sow / Sough

Sow: Farmers sow wheat seeds early in the autumn.

Sough: We could hear the sough of the wind through the pine trees.

(vi) Sere / Seer

Sere: By late summer, the once-green meadow had turned sere and brittle.

Seer: The villagers consulted the old seer before making any major decision.

(vii) Crepuscular / Crepitation

Crepuscular: Owls are crepuscular creatures, most active during twilight hours.

Crepitation: The doctor noted a faint crepitation in the patient's lungs during the examination.

(viii) Uxoricide / Uxorious

Uxoricide: The court convicted him of uxoricide after his wife's mysterious death was investigated.

Uxorious: His uxorious devotion meant he rarely made a decision without consulting his wife.

Q. 7 — Urdu to English Translation

10 Marks

ORIGINAL URDU PASSAGE

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 کھلا ہے۔ "سمندر میں پانی کے قطرے ہیں" — بقول اُن 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 اس بات کی علامت ہے کہ مسلمانوں کے لیے رد کرنا، آگے بڑھنا، اور اختلاف کرنا جائز ہے۔ الغزالی جدت اور روایت کا بہترین امتزاج ہیں۔

✓ SOLVED ENGLISH TRANSLATION

The twelfth-century Muslim theologian and philosopher Al-Ghazali is among the most misunderstood minds. As a thinker, he argued that the Qur'an is as open to interpretation as an ocean is deep. "What are the drops of water in the sea?" he asked. "Do you not know that the Qur'an is like an ocean?" And every person has the right to voyage through the boundless sea of its meanings. By diving into the depths of this ocean, one may emerge enriched with rubies and pearls. He further asked,

"Why do you lie content on the shore, satisfied with mere appearances?" — meaning that Muslims have every right to reject, to move forward, and to differ. Al-Ghazali remains the finest synthesis of innovation and tradition.

— *End of Complete Solved Paper* —