

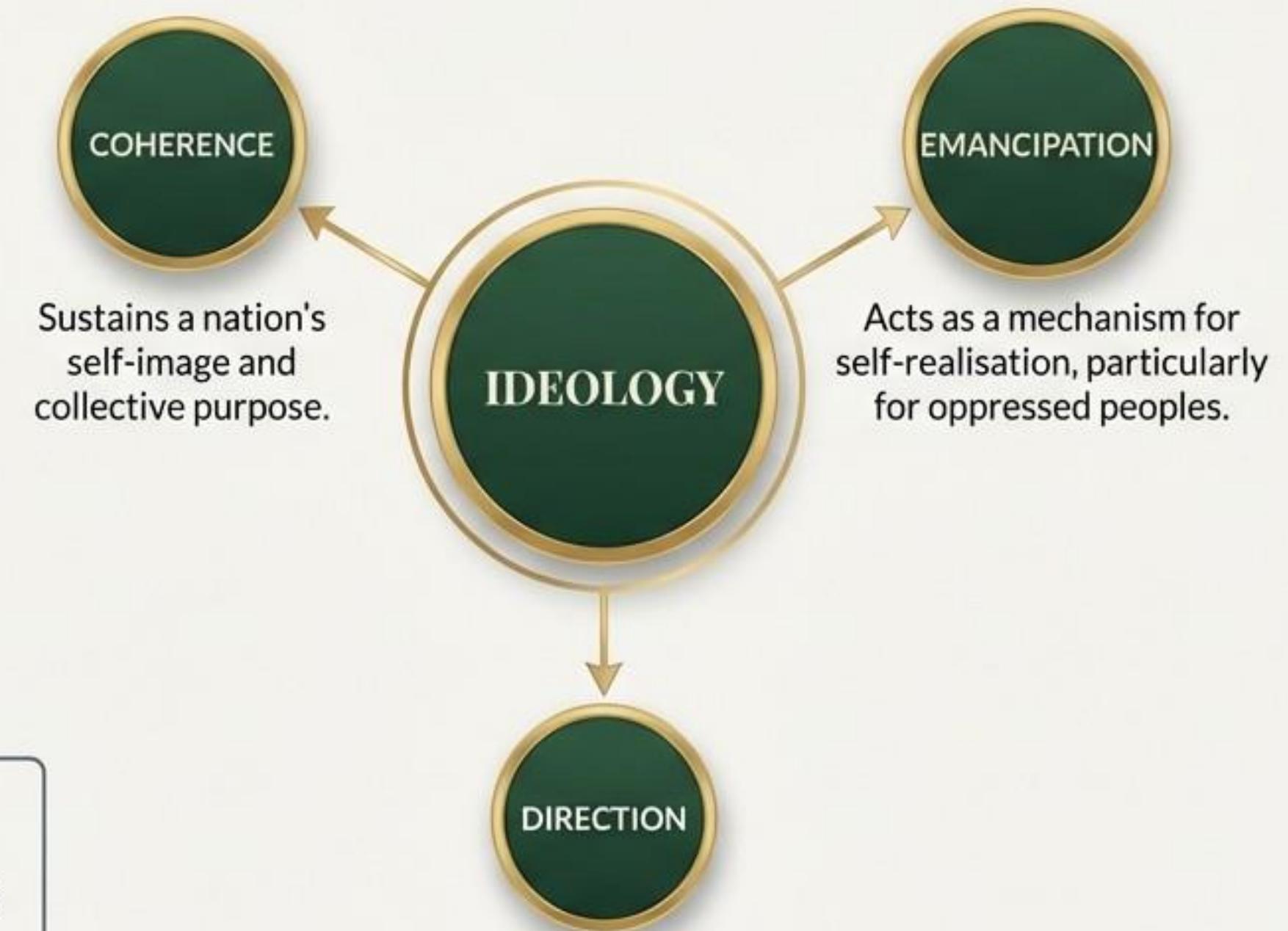
Academic editorial presentation

The Genesis of Identity: A Critical Analysis of the Pakistan Ideology

From Philosophical Abstraction to Political Reality

This presentation traces the intellectual trajectory of a nation built on shared beliefs. We explore how the 'Pakistan Ideology' evolved from a mechanism of emancipation into a defined political demand.

Ideology is the coherent framework for national self-realisation.



Definition:

A set of socially shared beliefs and norms that provide coherence to a society.

The "Never-ending Quest"—without ideological grounding, a nation lacks a trajectory for the future.

Pakistan sits at the intersection of civilizational history and political agency.

The Womb Theory



The creation of Pakistan was rooted in the centuries-old civilizational distinctiveness of Indian Muslims.

Core Driver: A cultural force attempting to centralise the life of Islam.

The Event-Making Man



The critical role of Muhammad Ali Jinnah's charismatic leadership in translating vague foundations into political reality.

Core Driver: Leadership converting civilizational identity into political action.

Ideological Motivation: A 'last-ditch attempt' to preserve Islamic values against cultural absorption

Iqbal rejected territorial nationalism as a subtle form of idolatry.

“Construction of a polity on national lines, if it means a displacement of the Islamic principle of solidarity, is simply unthinkable to a Muslim.”

Territorial Nationhood



Based on Land & Geography.
Rejected as 'Shirk' (Idolatry).

Spiritual Ummah



Based on Shared Moral Ideals.
The universality of Islam.

The Allahabad Address (1930):
Demanded a consolidated Muslim state “in the best interest of India and Islam”.

“The Two-Nation Theory was a practical necessity for cultural survival.”

**THE PROBLEM:
Minority Status**

In a united India, Islamic culture would be subsumed by the Hindu majority.



**THE SOLUTION:
Free Islam in Free India**

A separate territory is required to govern according to specific cultural values.



Muslims are a nation by any definition. The goal was a system where Islamic values form the basis of public morality within a democratic dispensation.

The organic path of the merchant versus the stratified path of the soldier

THE MERCHANT'S PATH (Kerala/Coastal)



METHOD

Cultural integration and organic growth.



RESULT

Deep social embedding without force.

THE SOLDIER'S PATH (Sindh - 712 AD)



METHOD

Muhammad bin Qasim introduced jizya and social stratification.



RESULT

Creation of a superior Arab class; limited multicultural integration.

INSIGHT:

While Sindh was the 'Gateway to Islam', the conquest model created a stratified society compared to the fluid integration of coastal trade.

The Delhi Sultanate established power but largely neglected propagation



THE RULER

Foreign Dynasties (Ghori, Aibak)



Prioritised military consolidation of territory

PERSIAN LANGUAGE & AUTOCRACY

Created a cultural distance between ruler and subject



THE RULED

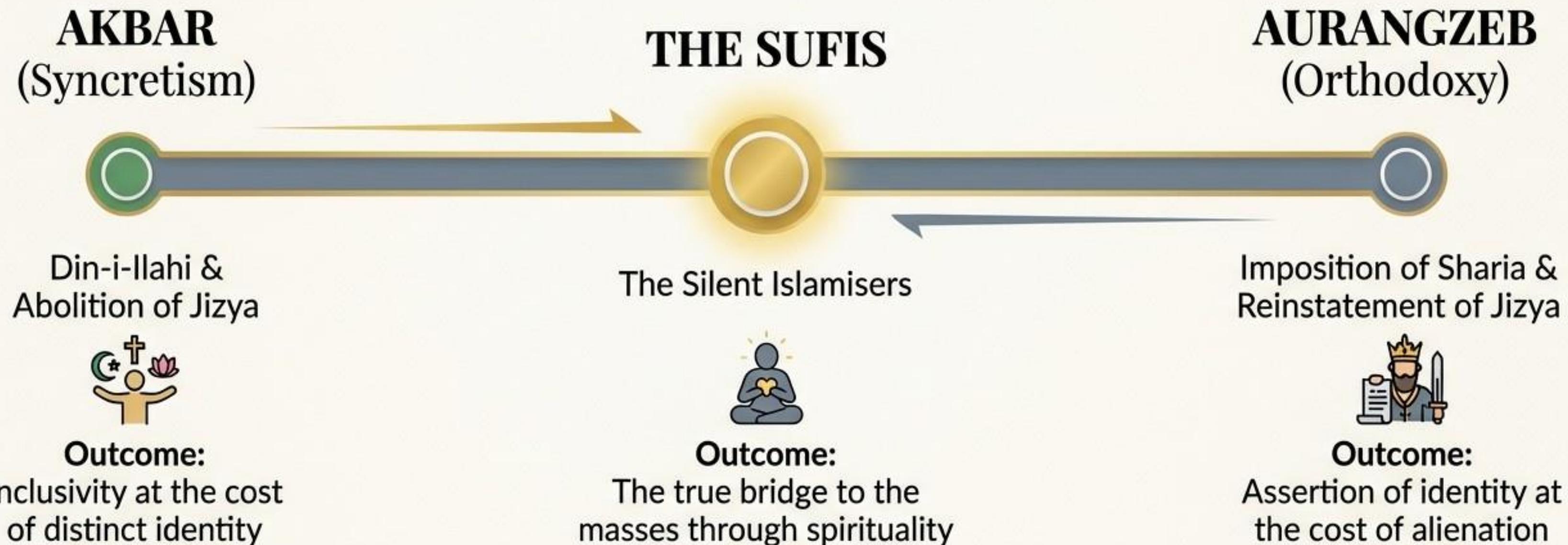
Local Masses



Remained largely unconverted due to lack of state missionary effort

1206-1526: Administrative rule defined by autocracy, not religious propagation

The Mughal Paradox: A pendulum swing between syncretism and orthodoxy.



1857 marked the collapse of political order and social standing.

From Ruling Class to Suspect Community



BEFORE (Ruling Class)



1. Political Status

- Dominant governance and administrative authority.



2. Language (Persian Era)

- Persian as official state language; widespread cultural dominance.



AFTER (Suspect Community)

1. Political Status

- Systematic property confiscation and exclusion from administration.



2. Language (1835 Shift)

- English replaces Persian. Immediate loss of dominance in civil services and judiciary.

1871

By this year, Muslims held only a tiny fraction of government posts relative to their population.

Sheikh Ahmad Sirhindi: The first successful defence against cultural absorption.

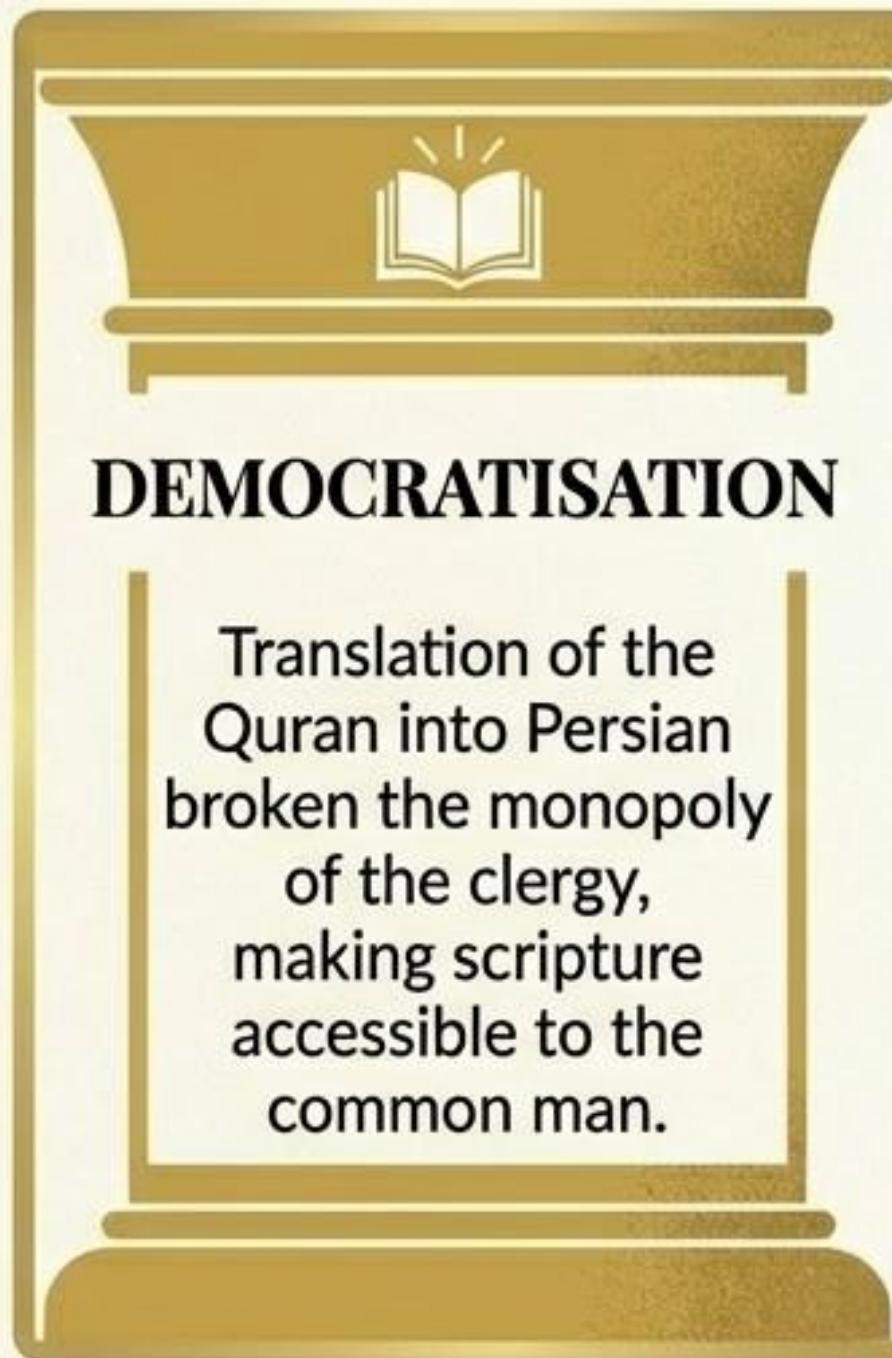
Ripple Effect



The Diagnosis Text

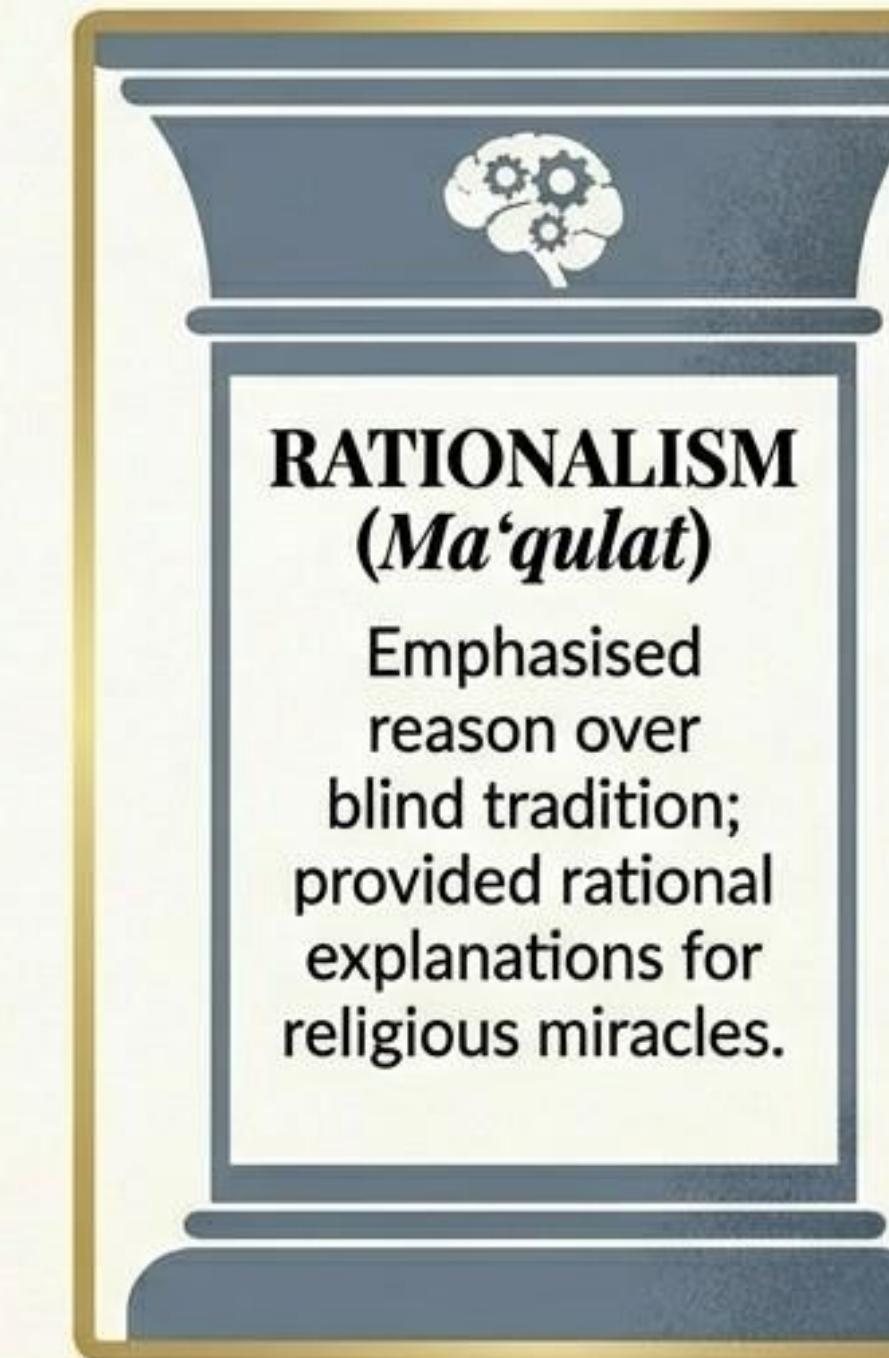
Sirhindi opposed Akbar's Din-i-Ilahi as an 'immature mystical ideology' that threatened the distinctiveness of Islam.

Shah Waliullah engineered an intellectual renaissance based on reason.



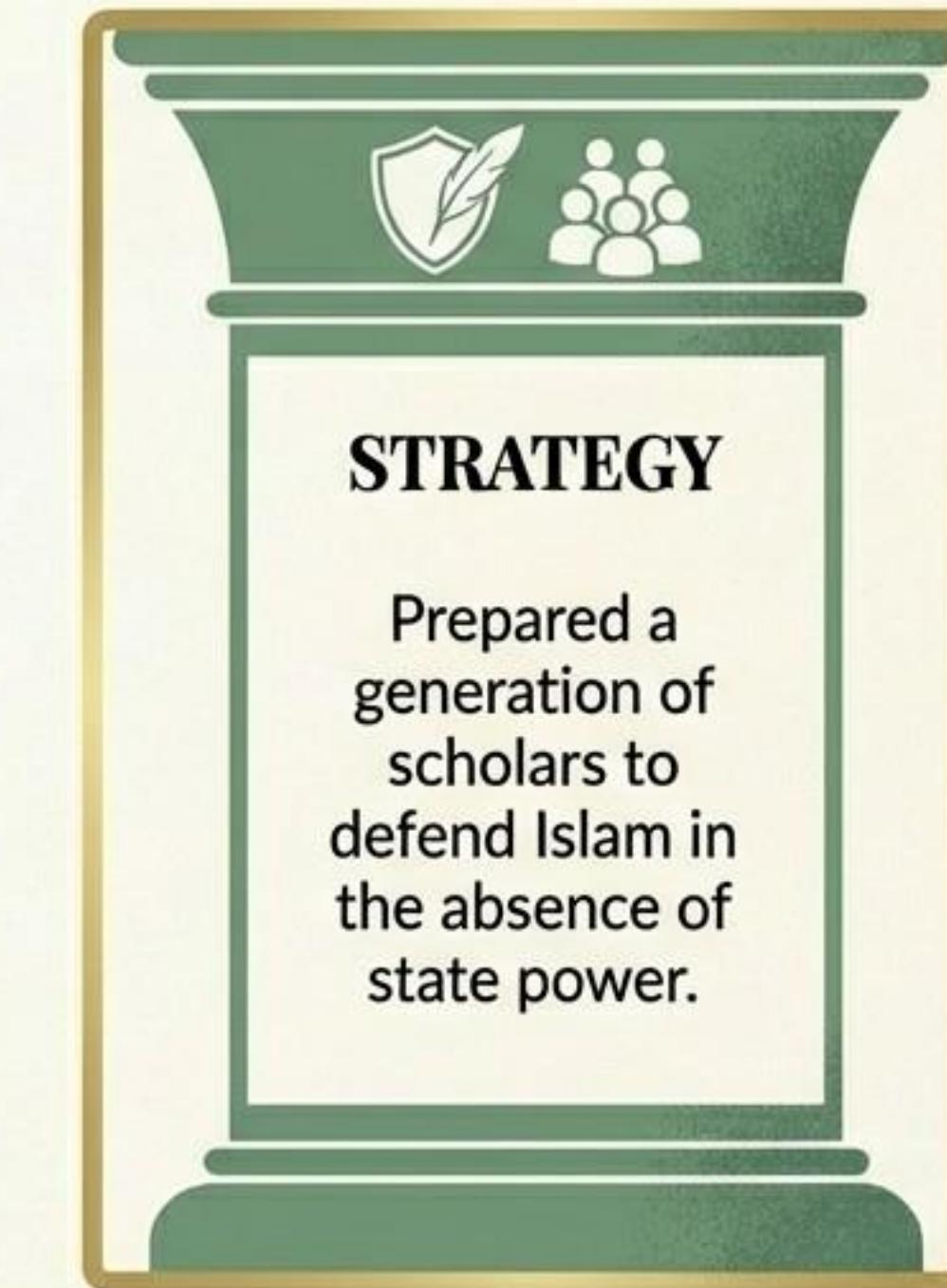
DEMOCRATISATION

Translation of the Quran into Persian broken the monopoly of the clergy, making scripture accessible to the common man.



RATIONALISM (*Ma'qulat*)

Emphasised reason over blind tradition; provided rational explanations for religious miracles.



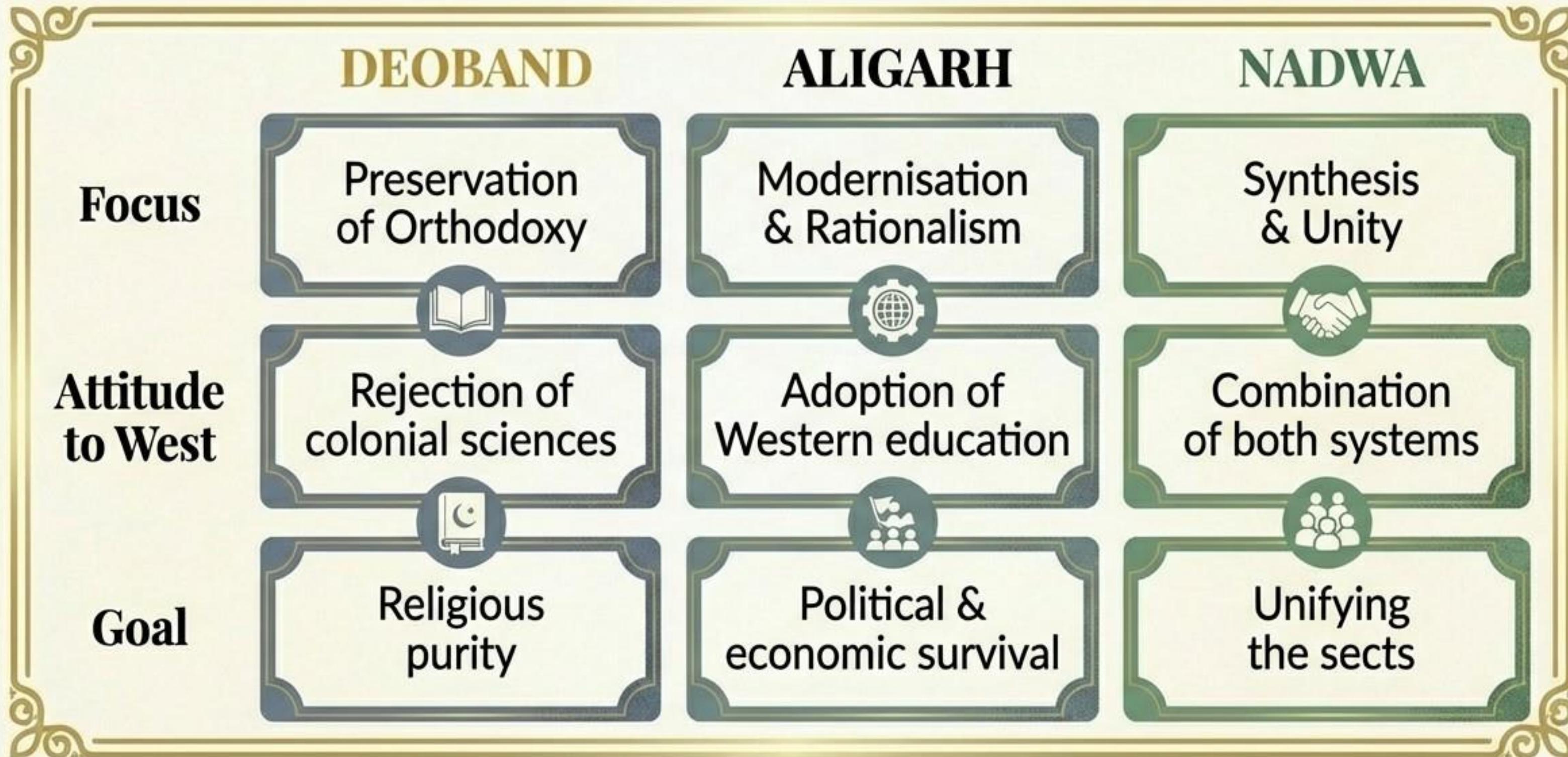
STRATEGY

Prepared a generation of scholars to defend Islam in the absence of state power.

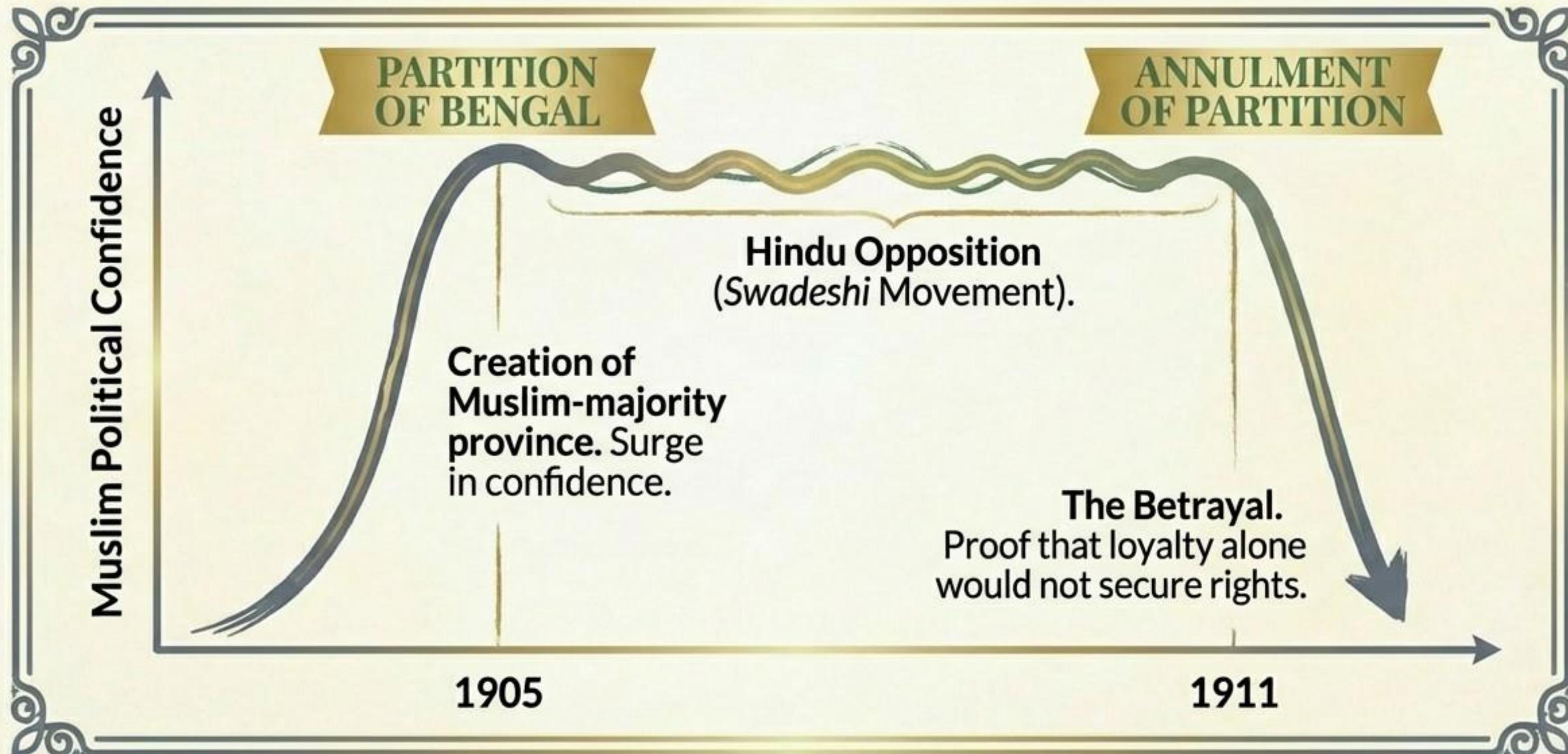
Sir Syed Ahmad Khan and the bridge to modernity.



The Battle of Minds: Three approaches to education and identity.



1905 provided a brief taste of autonomy, followed by a lesson in betrayal.



The demand for Separate Electorates formalised the political divide.

Simla Deputation (1906)

Demanded rights based on 'political importance'.

All-India Muslim League Formed

Political organization.

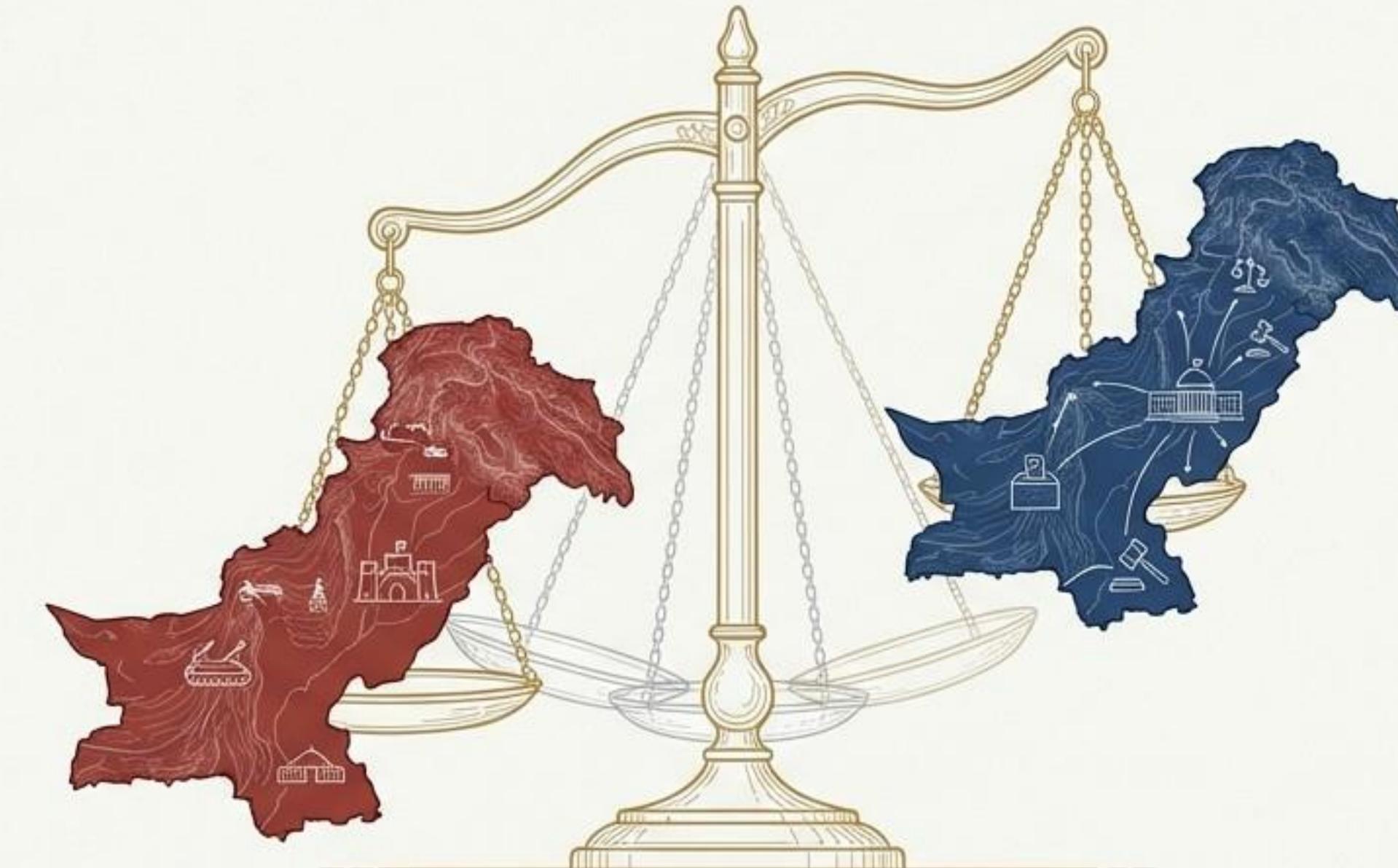
Minto-Morley Reforms (1909)

Statutory recognition of Muslims as a distinct nation.

CONCLUSION: This Legal Victory crystallized the philosophical definition of "Ideology" into the political reality of a Nation-in-Waiting

The Pendulum of Power: Pakistan's Constitutional Evolution

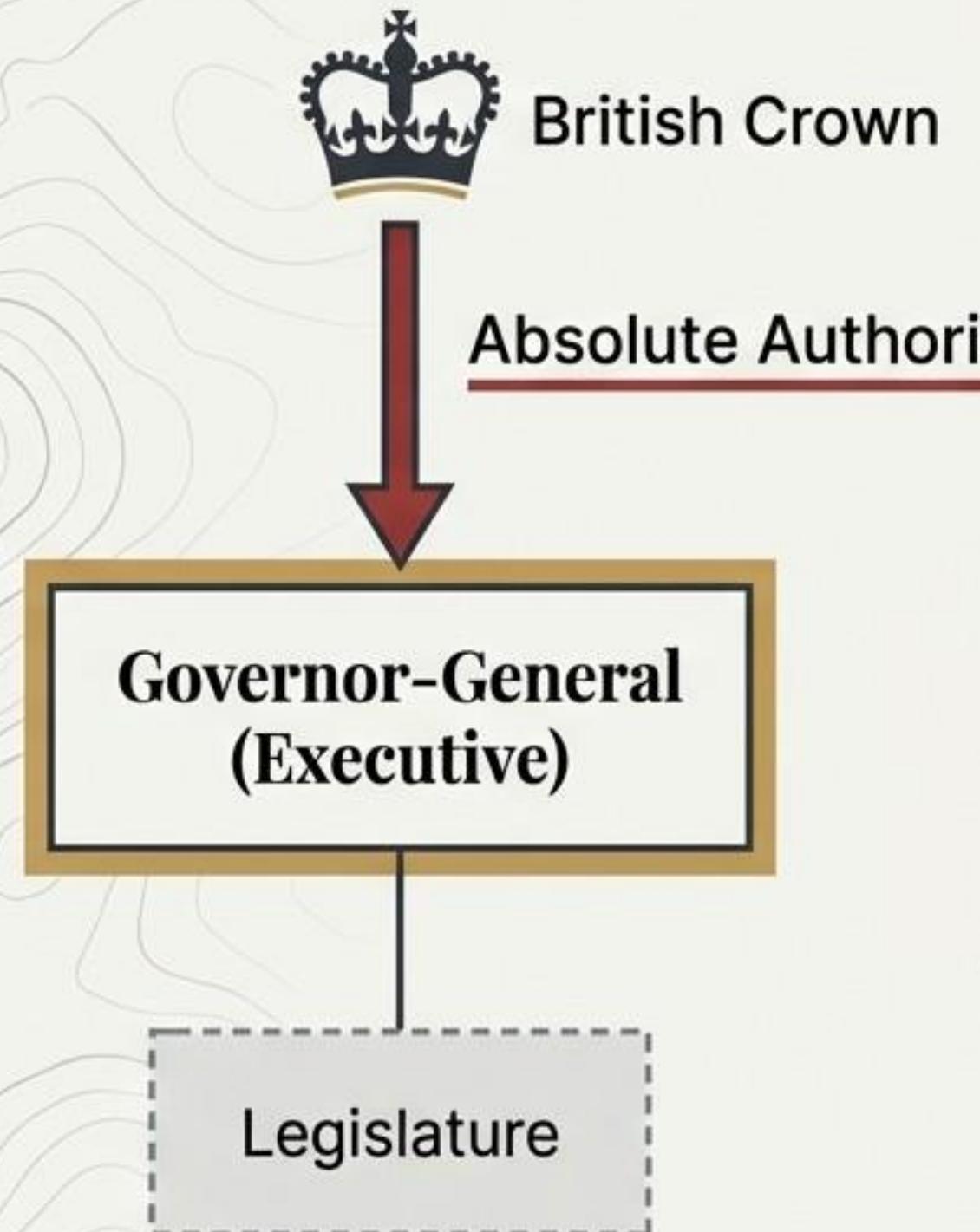
An analysis of the cyclical struggle between Centralised Authoritarianism and Federal Democracy (1947–Present)



Context Note: This dossier explores why a state founded on democratic ideals has frequently reverted to the 'Garrison State' model, examining the legal precedents, constitutional experiments, and civil-military dynamics that define the nation's governance.

The Inheritance of Executive Supremacy (1935–1947)

The Colonial Framework



Core Argument

Pakistan inherited a 'flawed code'. The Government of India Act, 1935, was designed for colonial control, not sovereign freedom, yet it became the basis for the interim constitution.

Key Detail 1: The Override

The Act introduced **federalism** but included a **fatal flaw**—retaining supreme power for the British Crown rather than the people.

Key Detail 2: The Governor-General

Post-1947, this role morphed into a **powerful executive** that overshadowed the **parliament**.

Outcome

By adopting this Act, the new state signaled a continuation of **executive domination** rather than a break towards true **parliamentary democracy**.

The Ideological and Social Schism (1949–1954)

The Theological Promise

Objective Resolution, 1949



Concept: Defined the '**Ideological Blueprint**' where **sovereignty belongs to Allah**, to be exercised by people within Islamic limits.

Friction: While providing legitimacy for religiously guided governance, it **departed from secular constitutionalism**, sparking **immediate tension** regarding minority rights and democratic pluralism.

The Societal Reality

The Munir Report, 1954



Context: An investigation into anti-Ahmadiyya riots exposed a '**Sectarian Failure**'.

Finding: The report concluded that the Ulema **could not agree on a single, unified definition** of '**Who is a Muslim?**'

Implication: The Report expressed **cynicism toward democracy**, suggesting that mixing law and order with democratic politics **weakened state authority**.

The Judicial Betrayal (1955)

Birth of the Doctrine of Necessity



Governor-General dissolves Constituent Assembly



Lower Court rules dissolution Illegal



Federal Court (Justice Munir) overturns ruling

The Event

Governor-General Ghulam Muhammad dissolved the assembly. The courts were forced to choose between law and power.

The Verdict

Justice Munir **validated executive supremacy**, prioritizing '**state necessity**' over constitutional law.

The Legacy

This ruling created the "**Doctrine of Necessity**"—a legal shield used by future dictators to **validate unconstitutional coups**.

Three Constitutions, Three Visions of Power

1956 Constitution

The Fragile Parliament



System: Parliamentary / Unicameral

Key Feature: 'Parity' between East and West Pakistan.

Verdict: Structurally weak and short-lived.

1962 Constitution

The Dictator's Charter



System: Presidential / Centralised

Key Feature: Absolute power concentrated in the President.

Verdict: Authoritarian stability at the cost of representation.

1973 Constitution

The Consensus



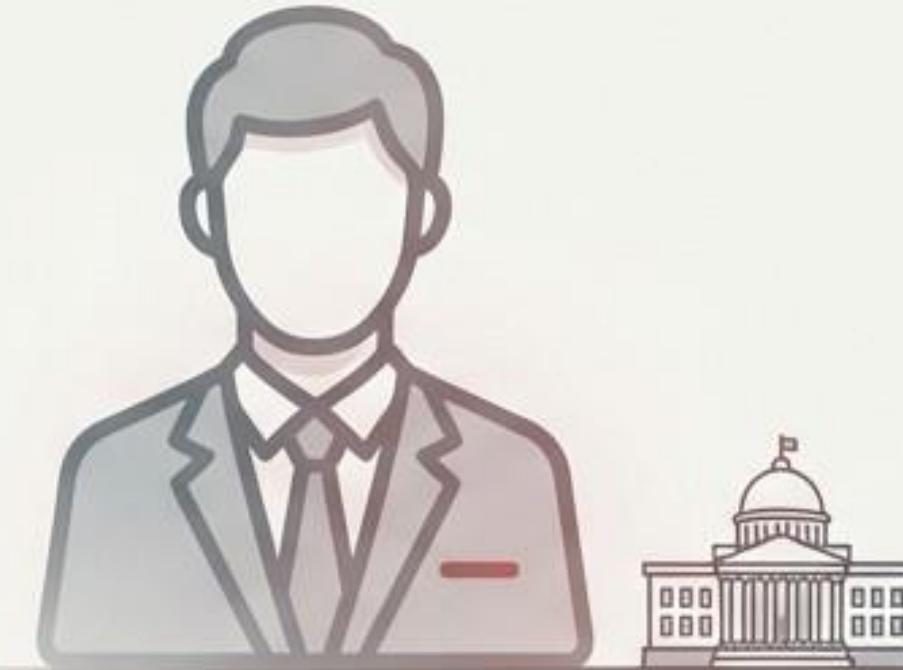
System: Parliamentary / Bicameral

Key Feature: A true federation giving voice to provinces.

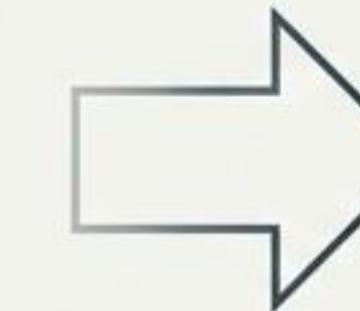
Verdict: The state's most democratic document.

The Correction: The 18th Amendment (2010)

A systemic reset from Presidential dominance to Parliamentary supremacy



Pre-2010: Presidential Power



Post-2010: Parliamentary Supremacy

Democratic Milestone

Formally transitioned the state to a [parliamentary democracy](#), stripping the President of unilateral dissolution powers.

Provincial Autonomy

Devolved over a dozen key ministries (Health, Education) directly to provinces.

The Treason Clause

Amended Article 6 to specifically prevent courts from validating unconstitutional martial laws—a direct attack on the Doctrine of Necessity.

The Implementation Gap: Devolution and its Discontents

The Conflict

While politically sound, the 18th Amendment introduced significant administrative hurdles.

Flaw 1: The Capacity Trap

Provinces inherited vast responsibilities but lacked the institutional expertise to manage them.



Intent	Reality
Political Autonomy	Capacity Trap
Decentralised Ministries	Financial Strain
Federal Spirit	Governance Void

Flaw 2: Financial Strain

The National Finance Commission (NFC) reduced the Federation's resources while federal debt and defence expenses remained high.



Flaw 3: The Local Governance Void

Power was hoarded in provincial capitals (Lahore, Karachi) rather than being passed down to local grassroots governments.



Theorising the Garrison State

Structural inevitabilities in Civil-Military Relations

Huntington's Control Models



Pakistan's fragmented politics have led to the politicisation of the military to align with civilian goals, failing the 'Objective' ideal.

Lasswell's Garrison State

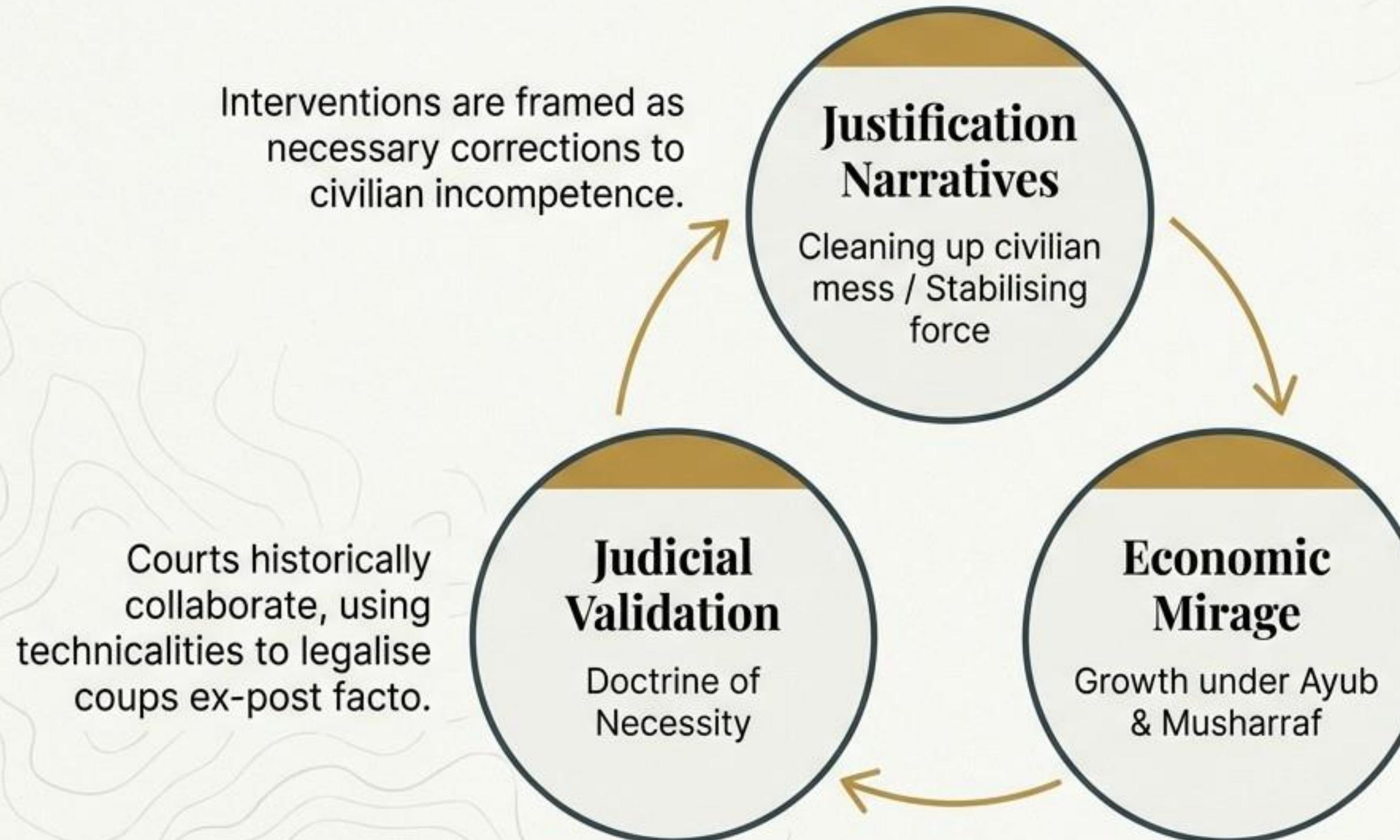


A state where 'specialists in violence' dominate policy making due to perpetual perceived security threats.

Defence imperatives override civilian needs in low-trust societies.

The Anatomy of Intervention

The Trinity of Legitimacy sustaining the cycle



The Path to Civil-Military Balance

A Strategic Roadmap for Sustainable Governance



1. Institutional Integration

Formalise military advice within democratic control structures (e.g., Israel model) rather than allowing shadow influence.

2. Civilian Legitimacy

Civilian governments must earn authority through superior governance and economic performance, not just election victories.

3. Restricted Roles

Minimise the use of armed forces for civilian tasks like election monitoring to prevent institutional lines from blurring.

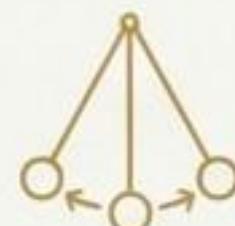
Executive Summary: The Struggle for Balance



1. The Origin (1935–1954): The Government of India Act and the Munir Report embedded executive supremacy and ideological confusion early in the state's life.



2. The Enabler (1955): The Judiciary's 'Doctrine of Necessity' provided the legal scaffolding for decades of authoritarian rule.



3. The Conflict (1956–1973): Constitutional history is a pendulum swing between the centralised presidential model (Muted Archival Red #A63434) and the federal parliamentary model (Sovereign Blue #2A4B7C).



4. The Correction (2010): The 18th Amendment attempted a structural reset, but faces critical challenges regarding provincial capacity.



5. The Reality: Until civilian governance outperforms military efficiency and legal loopholes are closed, the 'Garrison State' dynamic remains persistent.

Sources & References

Primary Text: “Pakistan’s Constitutional Evolution and Civil-Military Relations”

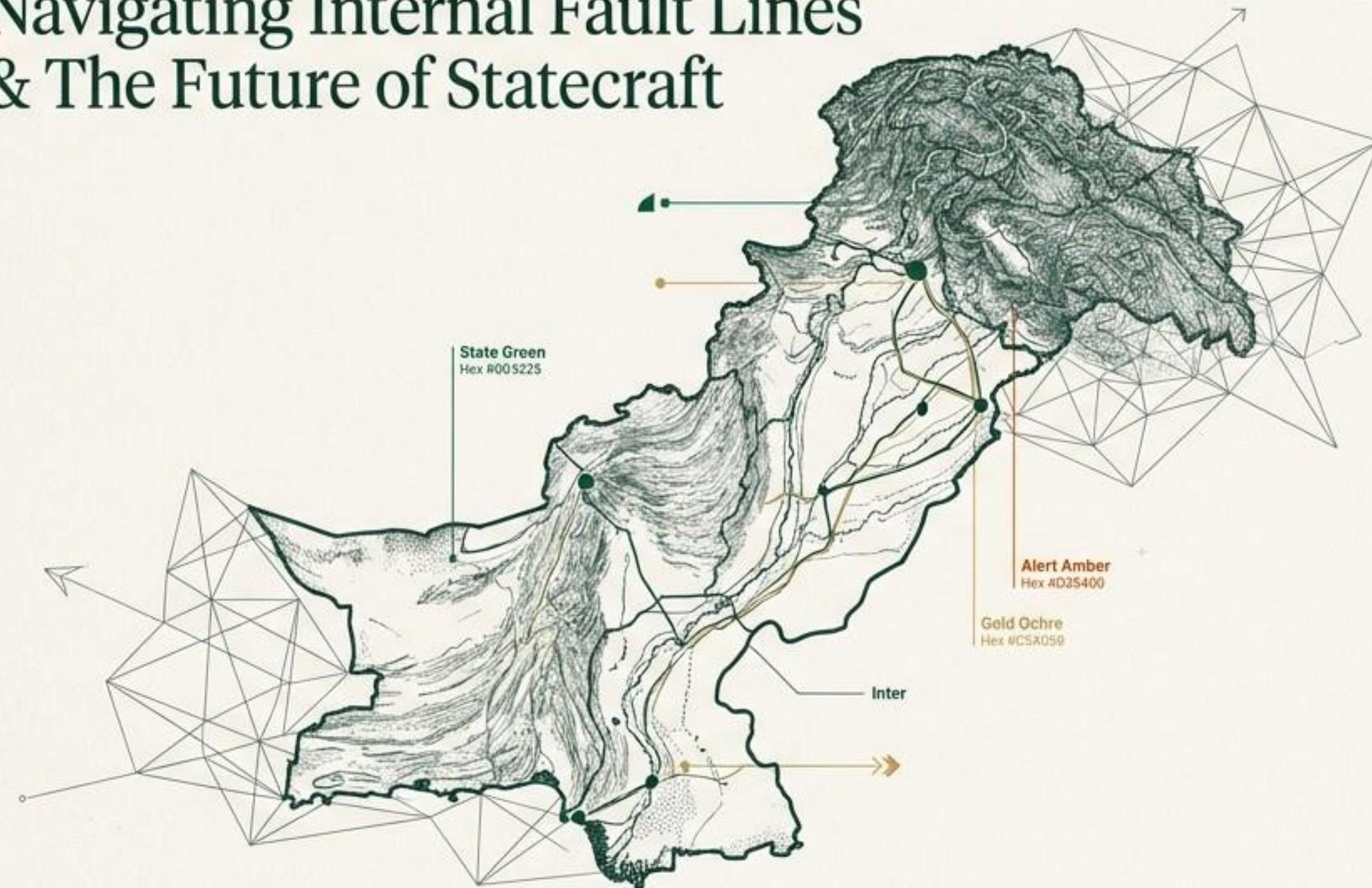
Key Sections Referenced:

- Section 2: Constitutional and Political Evolution
 - Section 3: Civil-Military Relations

Note: All data points, case law references, and theoretical frameworks (Huntington/Lasswell) are derived directly from the source text provided.

Pakistan's Strategic Horizon

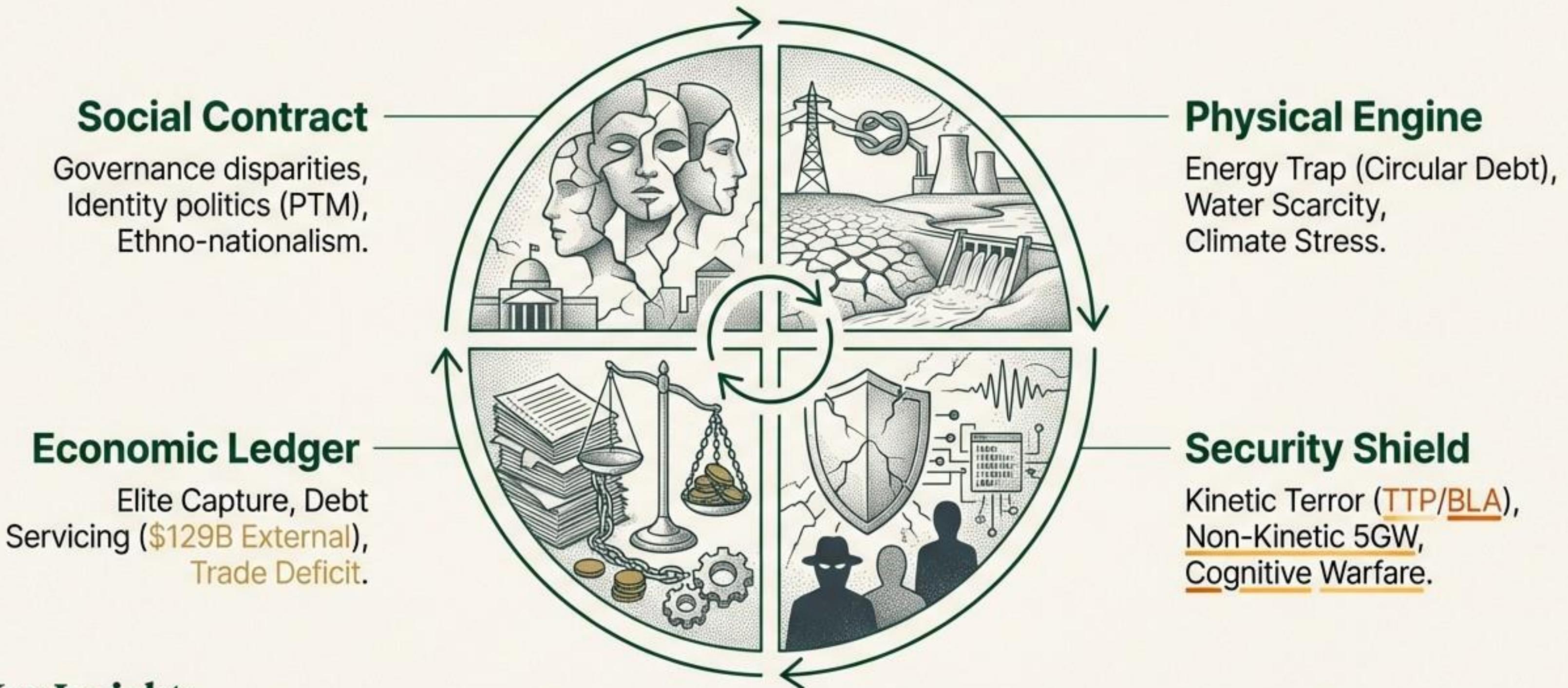
Navigating Internal Fault Lines & The Future of Statecraft



This document outlines a systems-based analysis of the Pakistani state. It moves beyond isolated headlines to map the interdependencies between social cohesion, resource scarcity, economic fragility, and evolving security threats (Kinetic to 5GW).

Based on a strategic assessment of "Contemporary Internal Challenges and Strategic Outlook," this deck serves as a blueprint for understanding the transition from legacy governance failures to the demands of a digitized, multipolar future.

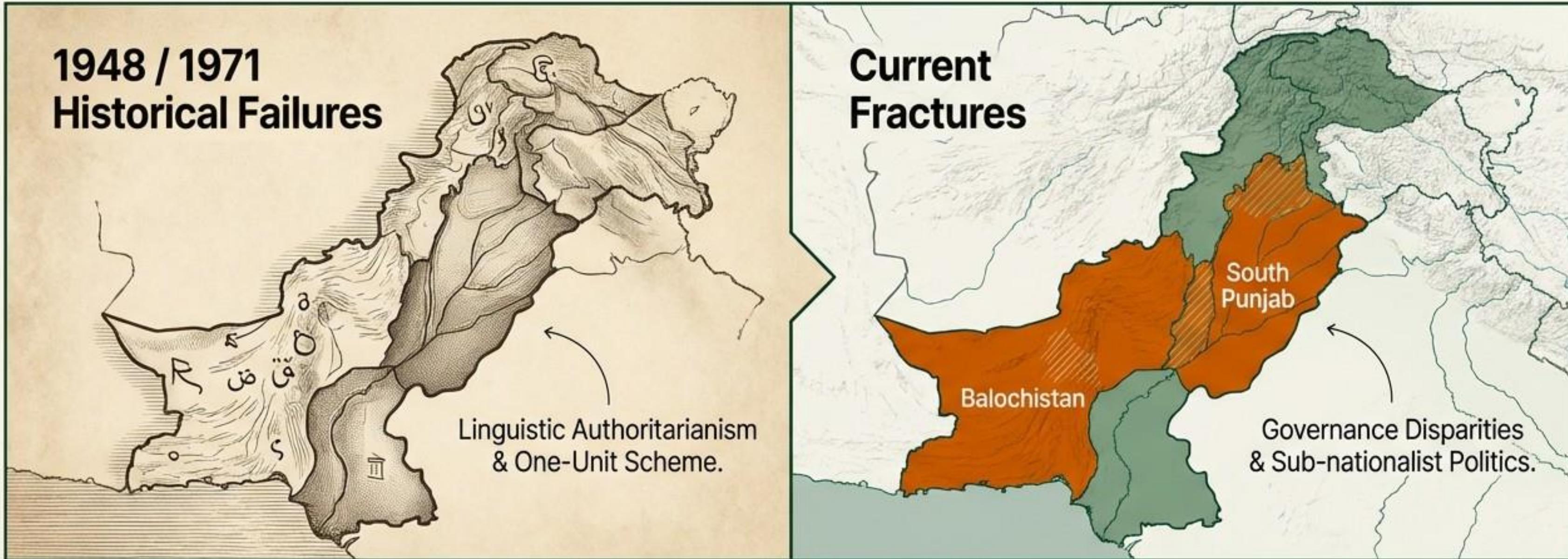
The Poly-Crisis Matrix



Key Insight:

Stability is not achieved by fixing one pillar; it requires simultaneous structural reform. The current 'vicious cycle' where economic weakness invites security threats must be transformed into a strategic pivot.

National Integration and the Failure of Uniformity



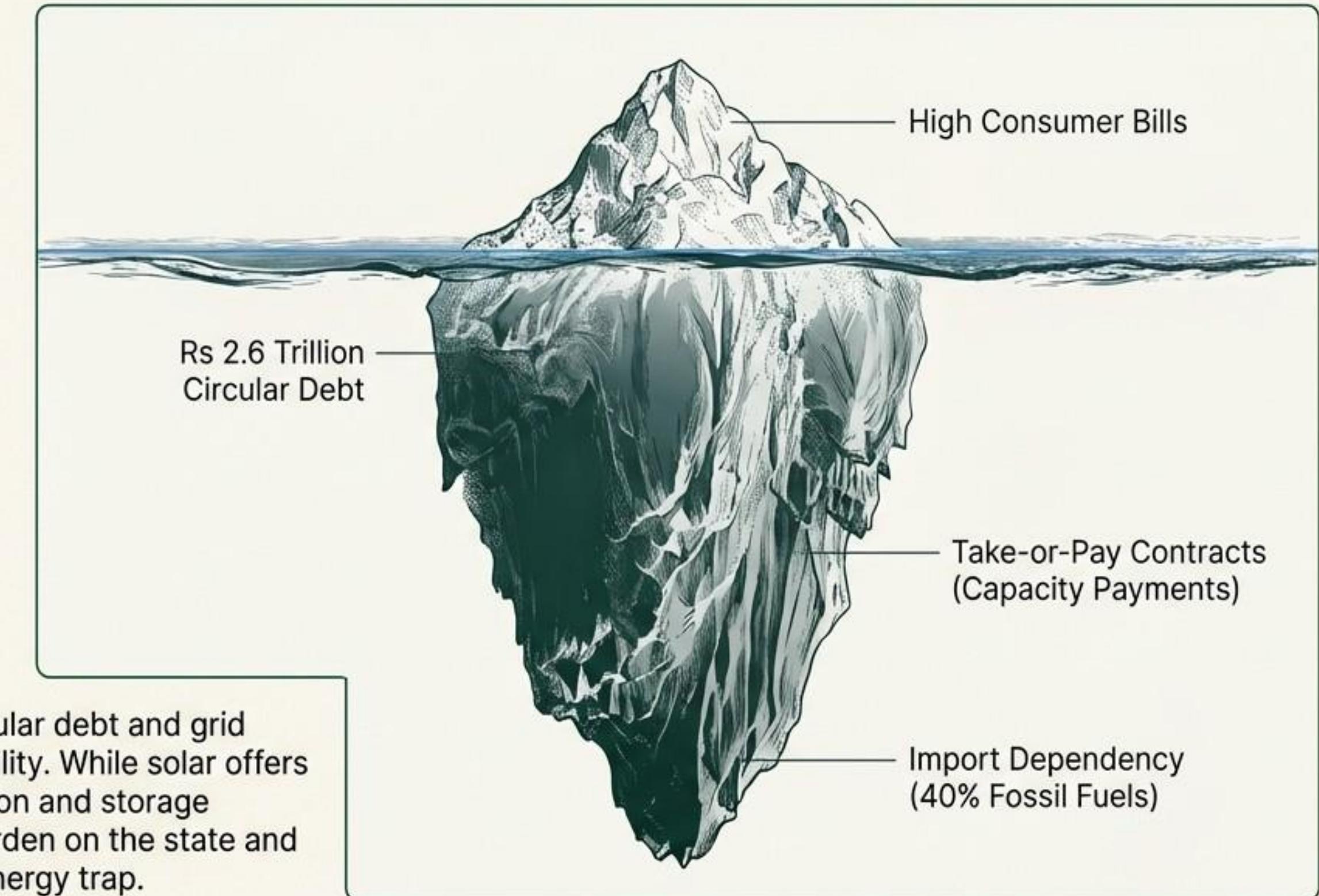
Core Argument: True integration is achieving common purpose among diverse groups, not enforcing sameness.
The shift must be from 'Cultural Centralisation' to celebrating 'Unity in Diversity'.

Historically, the imposition of a singular identity alienated smaller provinces, culminating in the 1971 secession. Today, regional inequality in infrastructure fuels resentment in the periphery, allowing movements like the PTM to challenge state legitimacy.

The Energy Trap: Circular Debt and Grid Defection

The Solar Dilemma: A Vicious Cycle

- Pros: Sustainability & Lower Costs for Individuals.
- Cons: The Grid Crisis. As the wealthy go off-grid, the poor subsidize inflated capacity payments.
- Gap: Lack of Battery Storage & Grid Modernization.



Water Scarcity and Hydro-Politics

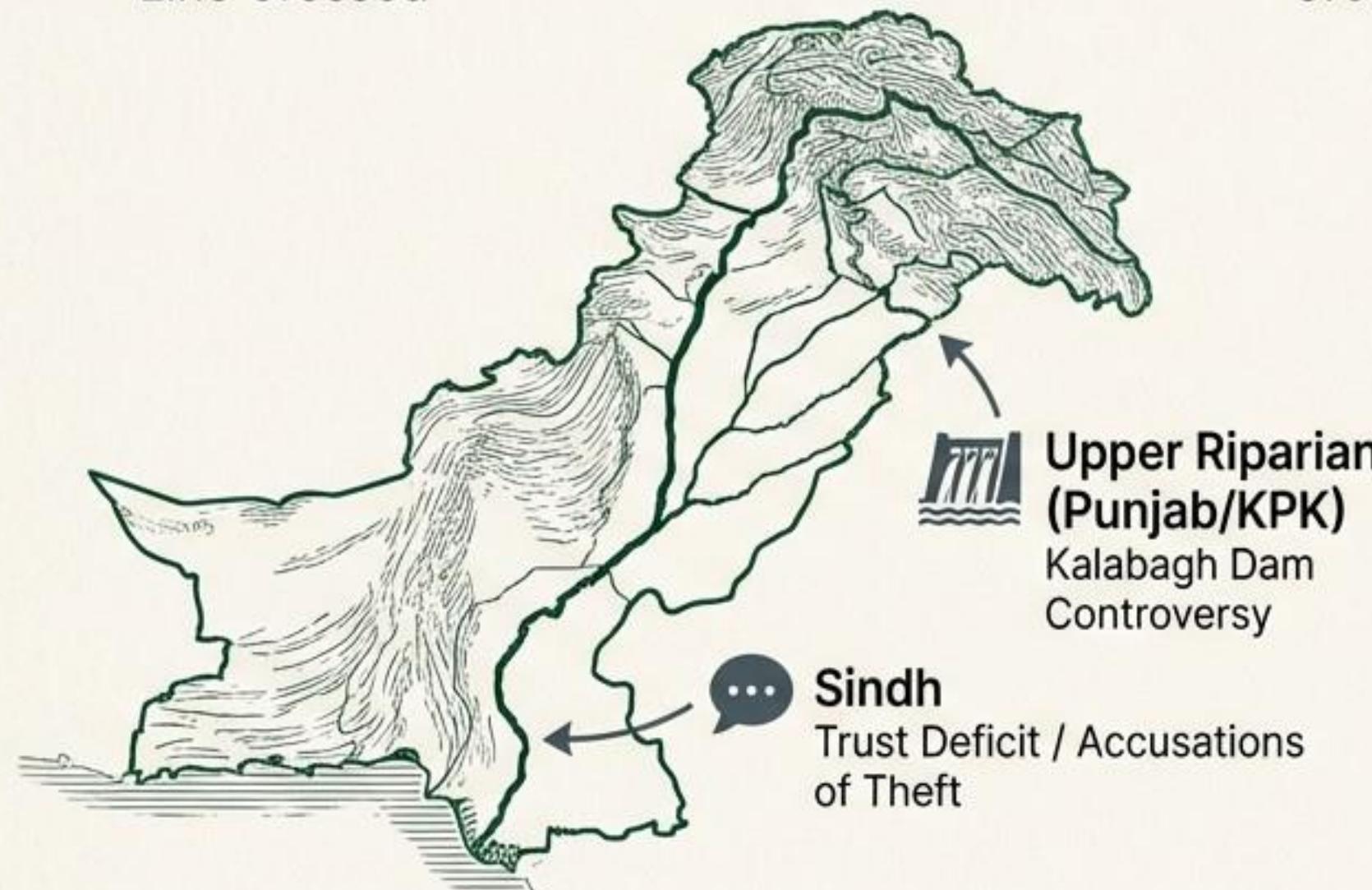
1990

Water Stress
Line Crossed

2005

Scarcity Line
Crossed

Today

IMF Ranking: 3rd in
Acute Shortage

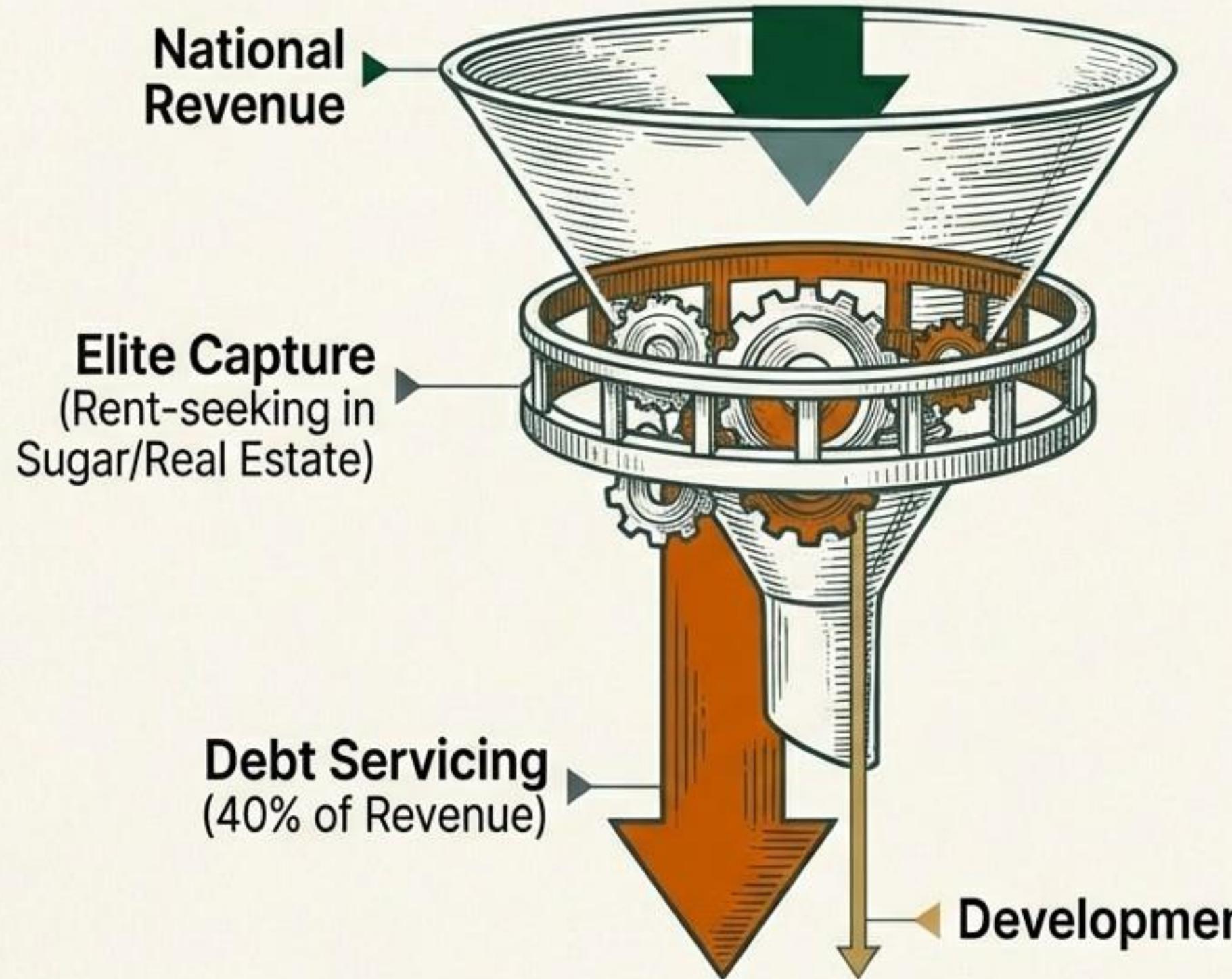
The Economic Disconnect

Agriculture is the largest consumer of water yet remains largely untaxed, creating a massive fiscal and resource disconnect.

Strategic Imperative

Strict adherence to the 1991 Water Accord using transparent telemetric monitoring.

The Economic Stranglehold: Debt and Elite Capture



Key Data



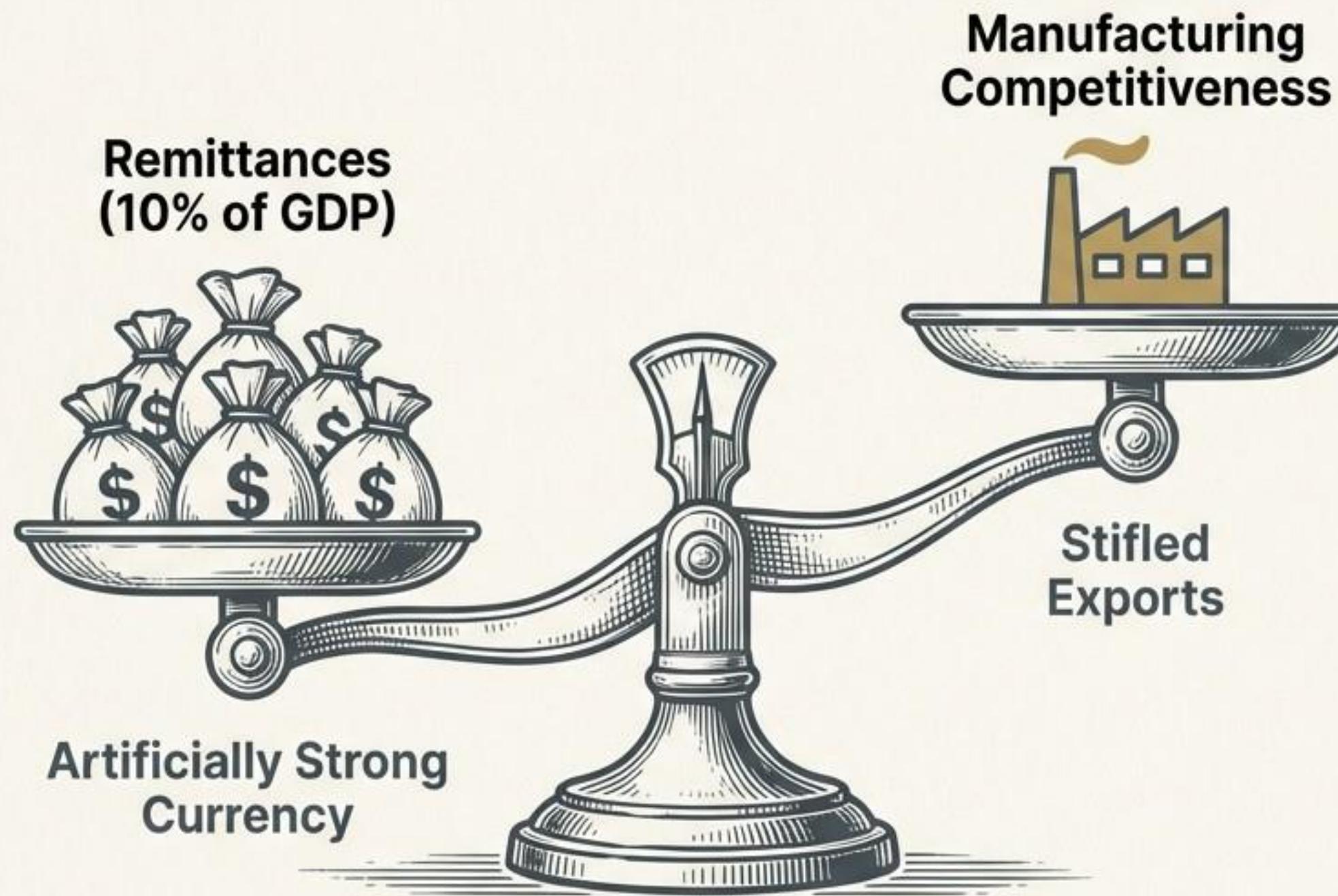
\$129 Billion
External Debt



\$48.66 Billion
Trade Deficit

The economy is structurally designed to protect the status quo. Entrenched rent-seeking behavior drives capital into unproductive sectors like real estate speculation, stifling the creative destruction necessary for industrial progress.

Structural Reform vs. Dutch Disease



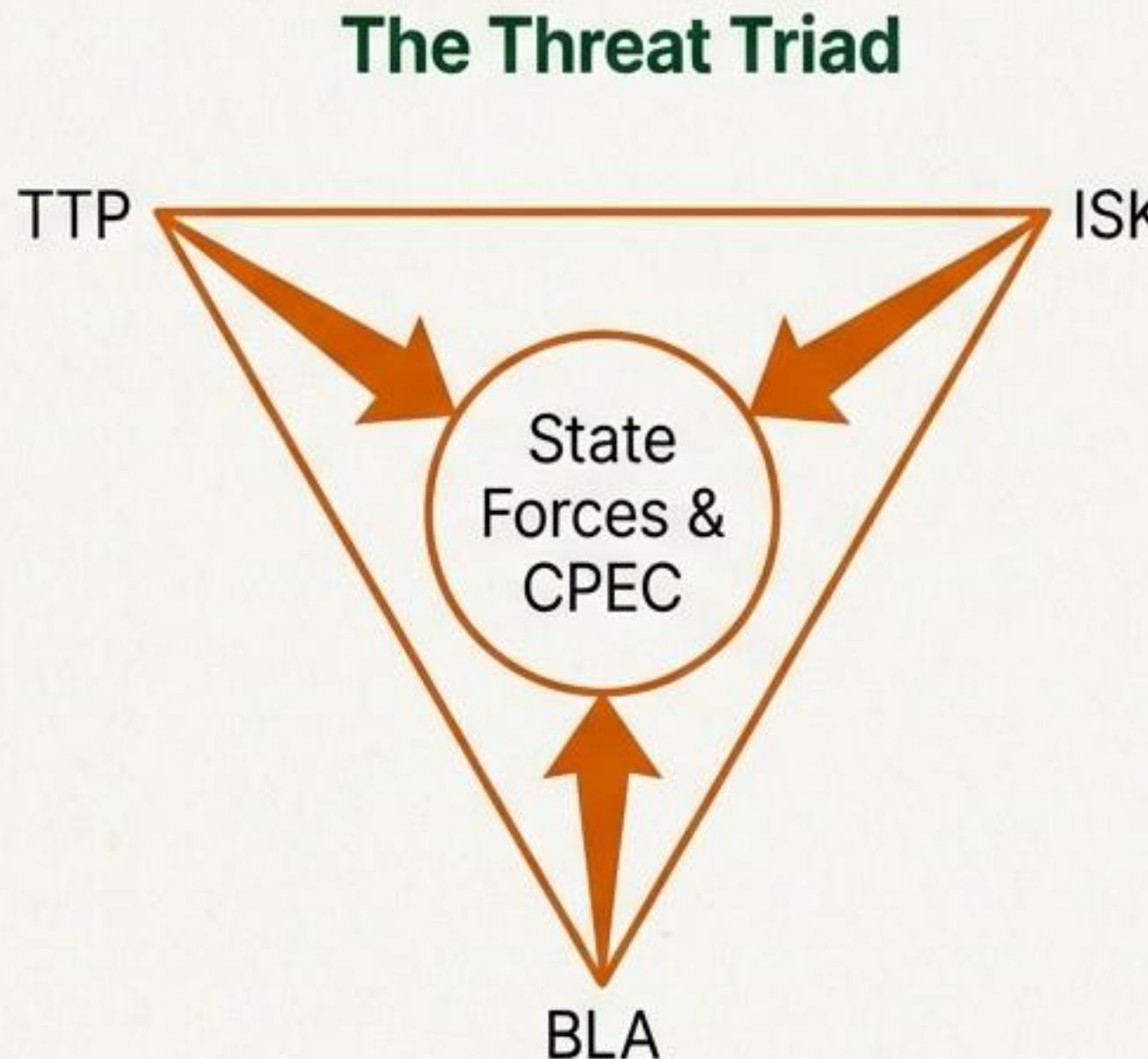
Reform Prescriptions

- Taxation Reform:** Capital gains tax on urban land to stop unproductive hoarding.
- Energy Pivot:** Shift to renewables to cut the fuel import bill.
- Strategic Shift:** Move tax burden from the working class to the rent-seeking class.

High-End Geopolitical Editorial

The Kinetic Threat: Resurgence of Terrorism

Post-2021: The Afghan Taliban takeover provided the TTP with morale and strategic depth.



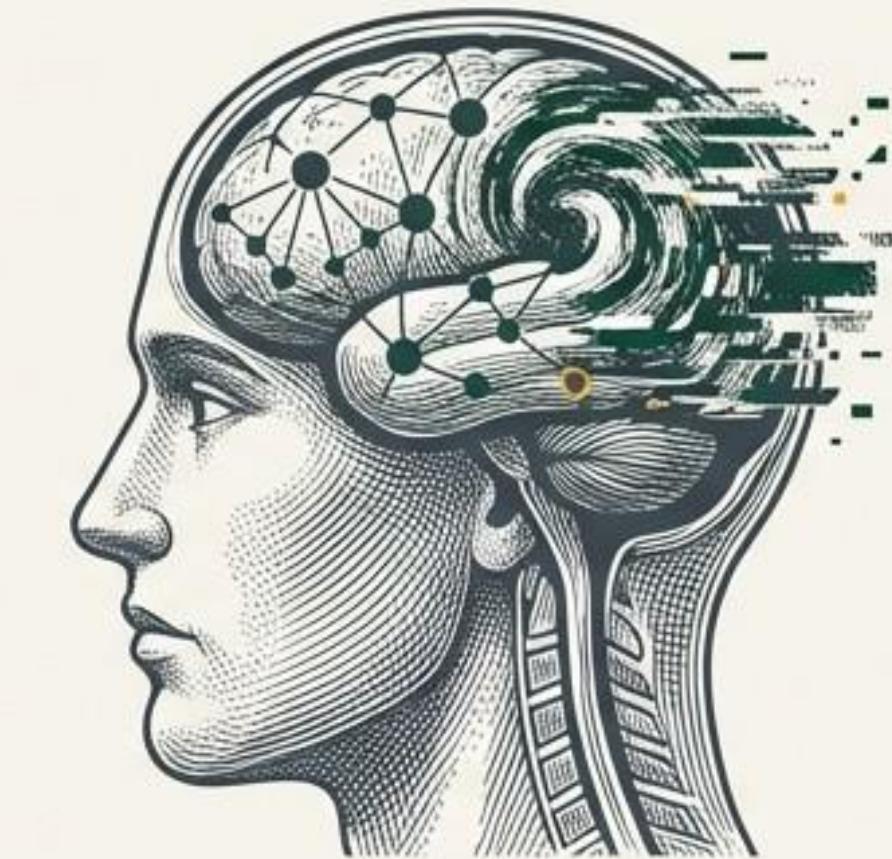
Analysis of Policy Failure

- **Military Limits:** Over-reliance on kinetic operations; neglect of civilian counter-narratives.
- **NAP Failure:** Lack of accountability and timelines in the National Action Plan.
- **Digital Shift:** Militants migrated to encrypted apps, outpacing surveillance.
- **Reiss' Framework:** Dialogue is impossible as TTP lacks cohesive leadership.

Fifth Generation Warfare: The Cognitive Battleground



Kinetic Warfare (Land/Sea)



Non-Kinetic Warfare (Perception/Mind)

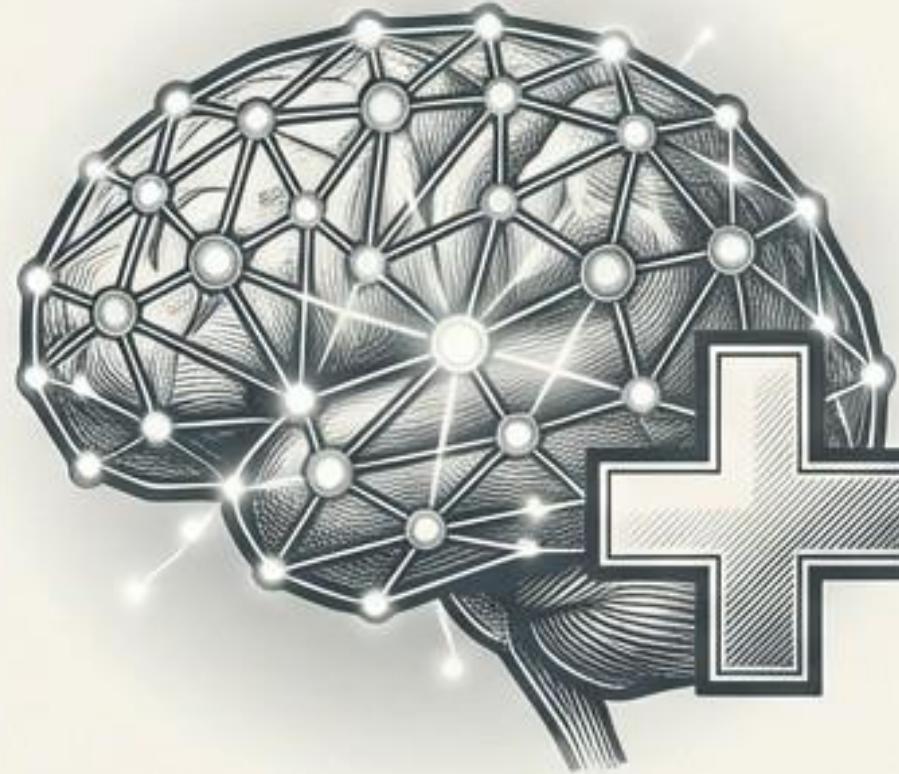
5GW shifts conflict from physical battlefields to the human mind. The goal: divide society and erode trust in institutions without firing a shot.

 **Vulnerability** Internal fault lines make Pakistan a prime target for disinformation campaigns.

 **Defense:** Cyber units are insufficient. Mass digital literacy. **Defense:** Cyber units are insufficient. Mass digital literacy is required to inoculate the population against manipulation.

The Double-Edged Sword: AI and Digital Sovereignty

Opportunity



Innovation: Healthcare, Finance, Efficiency.

Risk



Control: Surveillance, Deepfakes, Managed Citizenship.

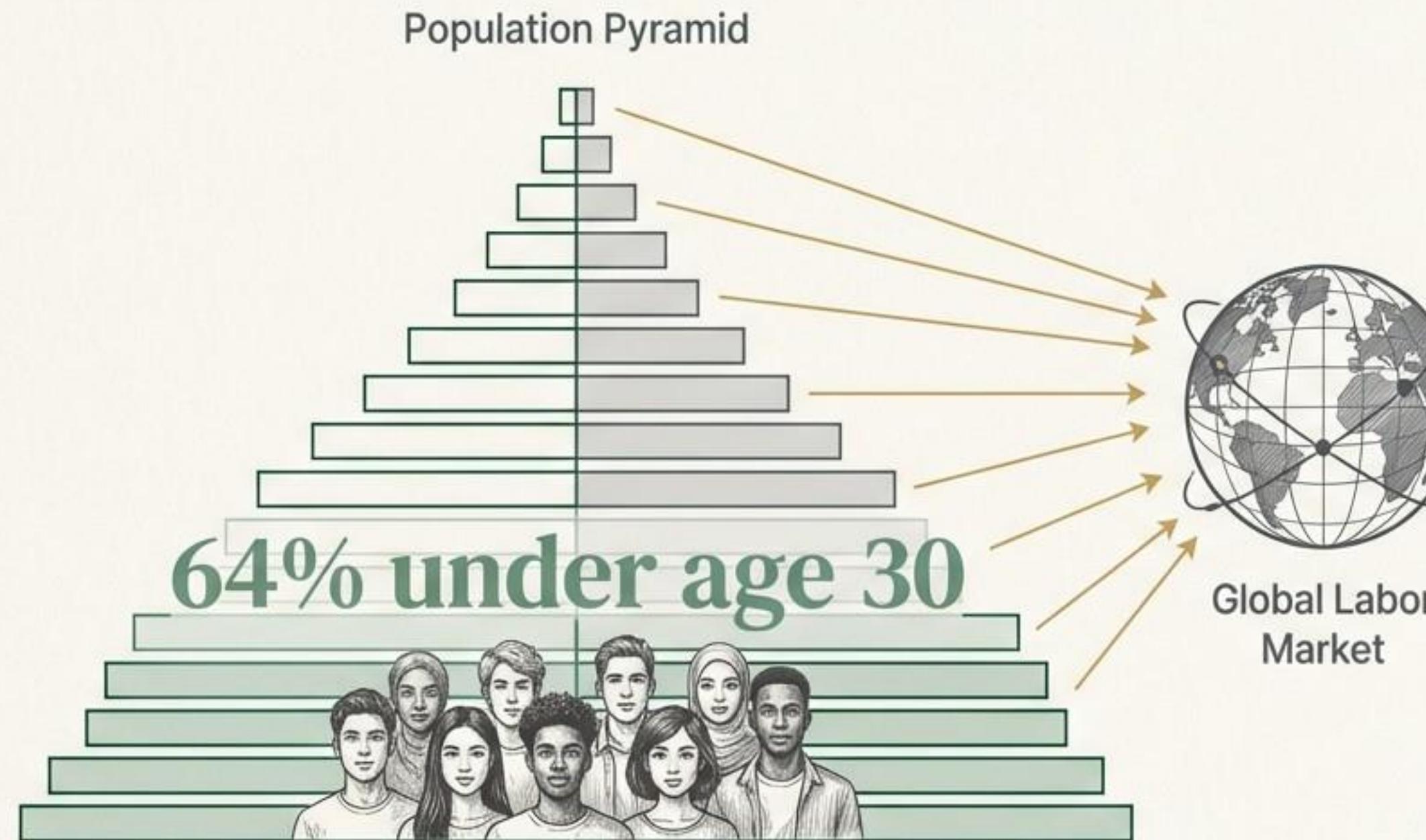
Key Insight

The pursuit of AGI poses existential risks. In Pakistan, 'Managed Citizenship' through digital surveillance impacts individual liberties, potentially exacerbating the insecurity it aims to quell.

Security Note

Weaponization: Deepfakes and precision targeting quotes allow small groups to wield state-like power.

Globalization and the Demographic Destiny



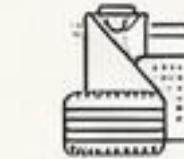
Opportunity:



\$30 Billion Annual
Remittances,



CPEC,



Textile
Markets.

Threat:



Brain Drain of
skilled
professionals &

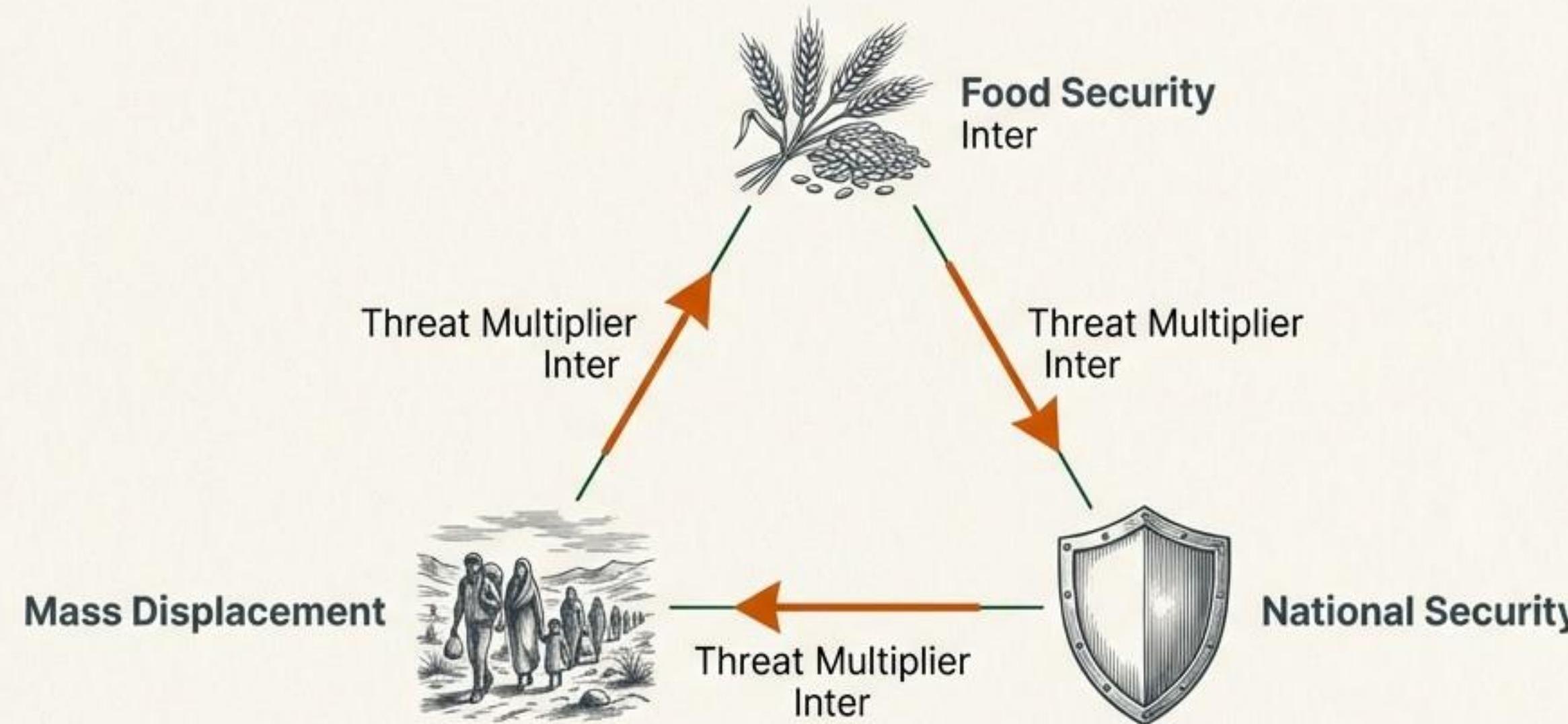


The Urban-Rural
Digital Divide.

Bottom Line

Demographics are destiny only if planned. Rapid growth without economic transformation represents a failure of state-business planning.

Climate Change: The Ultimate Threat Multiplier



Climate change is no longer just environmental; it is a hard security issue. Inter

Governance Point

Disasters are often blamed on 'fate', but the fallout is a failure of state policy. Moving from reactive disaster management to proactive resilience is the only path to food sovereignty. Inter

The Way Forward: A Strategic Roadmap



Pakistan's future relies on a pivot from '**Crisis Management**' to '**Strategic Foresight**.' The tools exist; the missing variable is **political will**.

THE STRATEGIC FULCRUM

PAKISTAN AT THE GEOPOLITICAL CROSSROADS



Pakistan is positioned at the intersection of South Asia, Central Asia, and the Middle East. Its foreign policy policy is a high-stakes balancing act defined by:

- **The Existential Rivalry:** The volatile eastern border with India.
- **The Strategic Anchor:** The economic and military lifeline from China.
- **The Western Volatility:** Porous borders and sectarian tension with Iran and Afghanistan.
- **The Global Macro:** Navigating Great Power competition between the US and China.

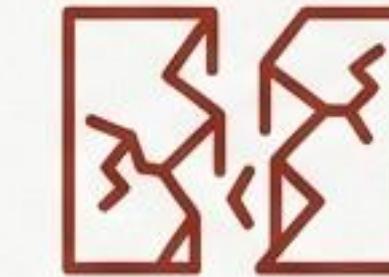
THE EASTERN FRONT: WALKING ON SHIFTING SANDS



**“Peace within and
peace without.”**

— Muhammad Ali Jinnah, 1947

The founding vision was to live cordially with immediate neighbors.



THE CYCLE OF CONFLICT



1947 Partition

Deep-seated historical animosity begins.

1948 UN Resolutions

Promised a free and impartial plebiscite (Never Held).

1972 & 1999

Shimla Agreement & Lahore Declaration failed due to internal politics and external rivalries.

Unresolved territorial conflicts, primarily **Jammu and Kashmir**, have created a perpetual state of mistrust.

KASHMIR: DISPUTED TERRITORY TO DEMOGRAPHIC ENGINEERING



REVOCATION OF ARTICLE 370

India abolished Kashmir's special status, integrating it as a Union Territory, effectively erasing its autonomy.



DEMOGRAPHIC CHANGE

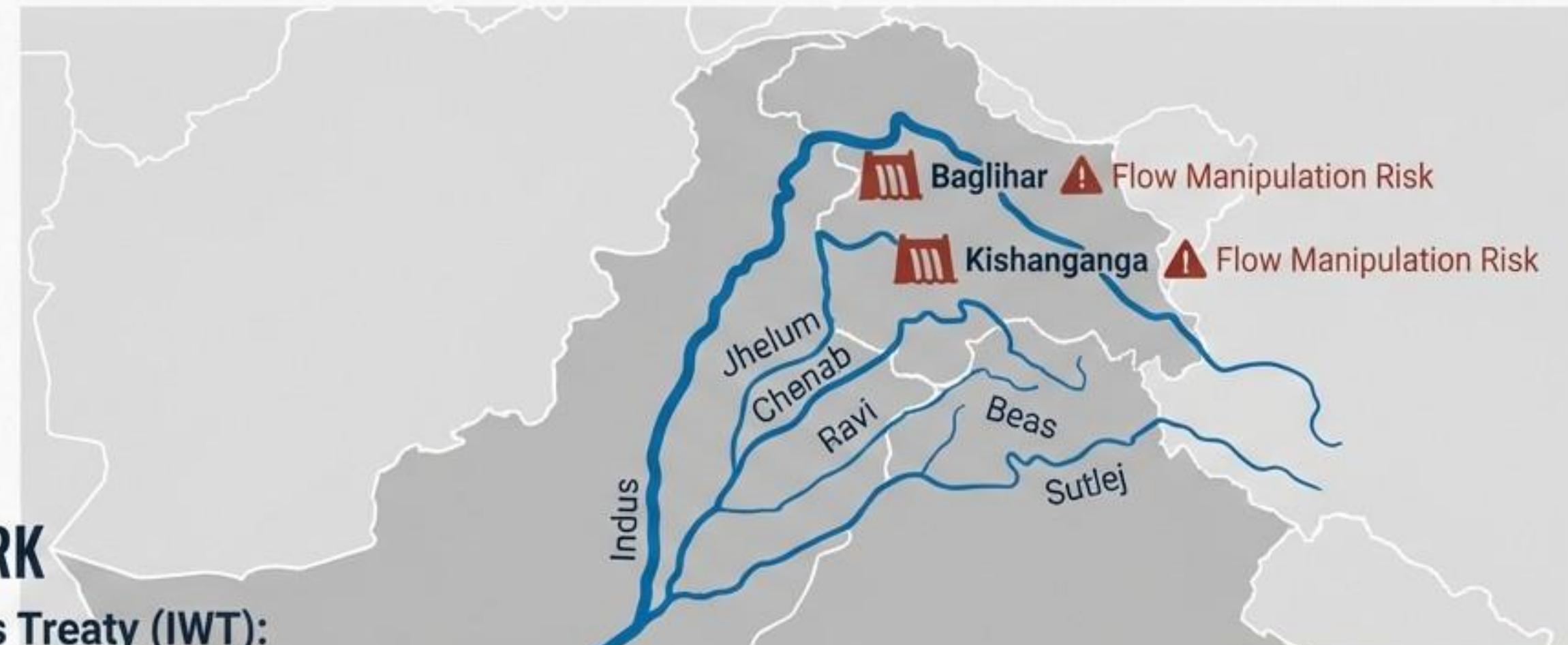
New Domicile Laws allow non-Kashmiris to settle, threatening to alter the region's Muslim-majority status.



HUMANITARIAN SIEGE

Media blackouts and internet restrictions have isolated the population.

WATER WARS: HYDRO-POLITICS & CLIMATE CHANGE



THE FRAMEWORK

1960 Indus Waters Treaty (IWT):

A static agreement that divided the rivers but ignored future variables.

THE FRICTION

Pakistan fears India is manipulating flows through upstream hydroelectric projects, threatening agriculture and stability.

THE OBSOLESCENCE FACTOR

The treaty fails to account for population growth or the realities of climate change, making it a fragile mechanism for conflict resolution.

THE PRICE OF PARALYSIS: FROZEN BORDERS, LOST ECONOMIES

FROZEN BATTLEGROUNDS



THE ECONOMIC TOLL

\$2 BILLION

Bilateral trade volume before suspension.



KEY INSIGHT

Pakistan imports expensive tea from Kenya instead of neighboring India due to political deadlocks.



REGIONAL IMPACT

SAARC remains largely ineffective, held hostage by bilateral hostilities.

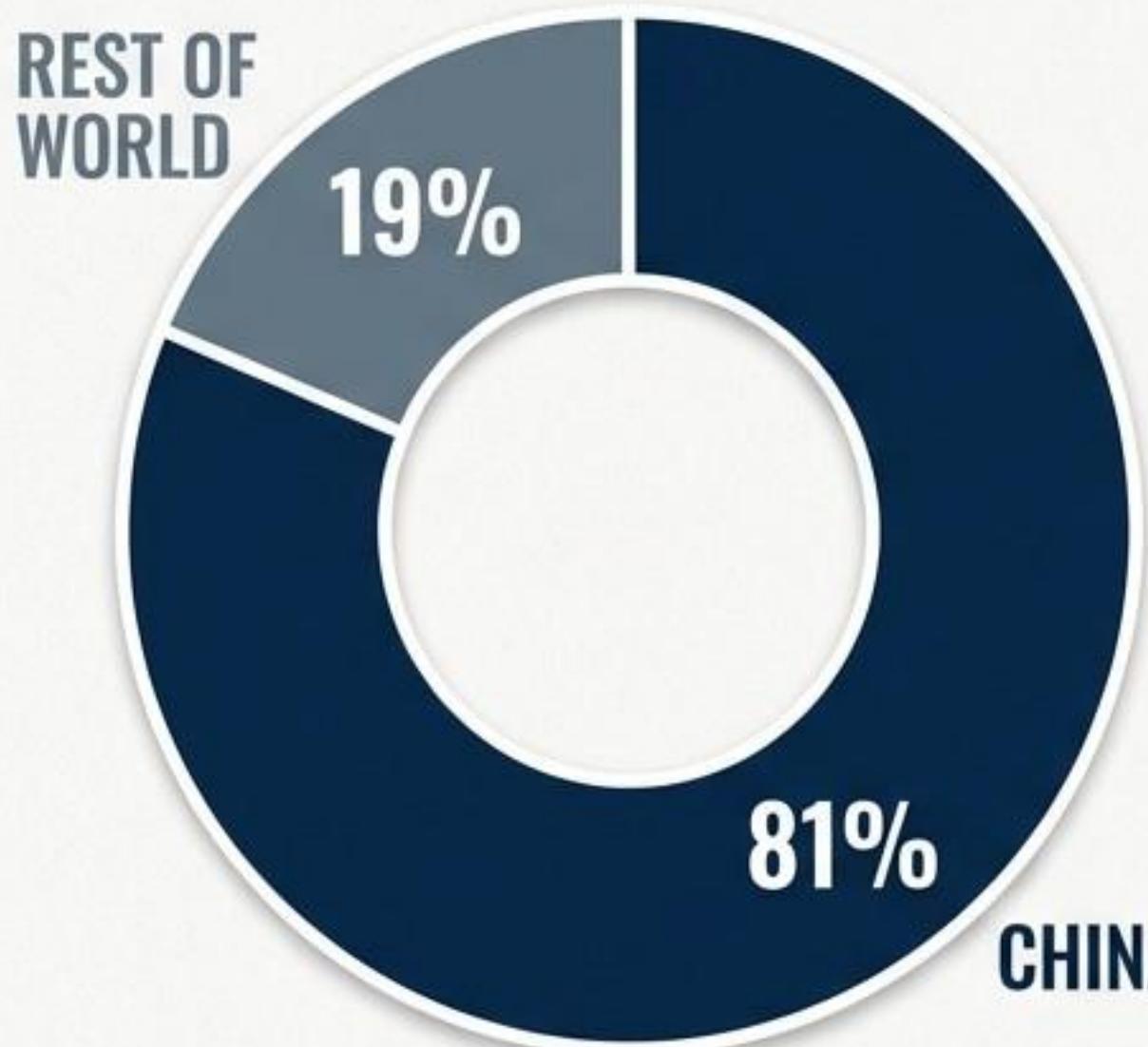


OPPORTUNITY LOST

Immense potential for poverty alleviation remains unrealized.

THE NORTHERN ANCHOR: A RELATIONSHIP FORGED IN STEEL

PAKISTAN'S WEAPONS IMPORTS



THE SPECIAL RELATIONSHIP

Built on political trust and mutual diplomatic back-scratching since 1951.

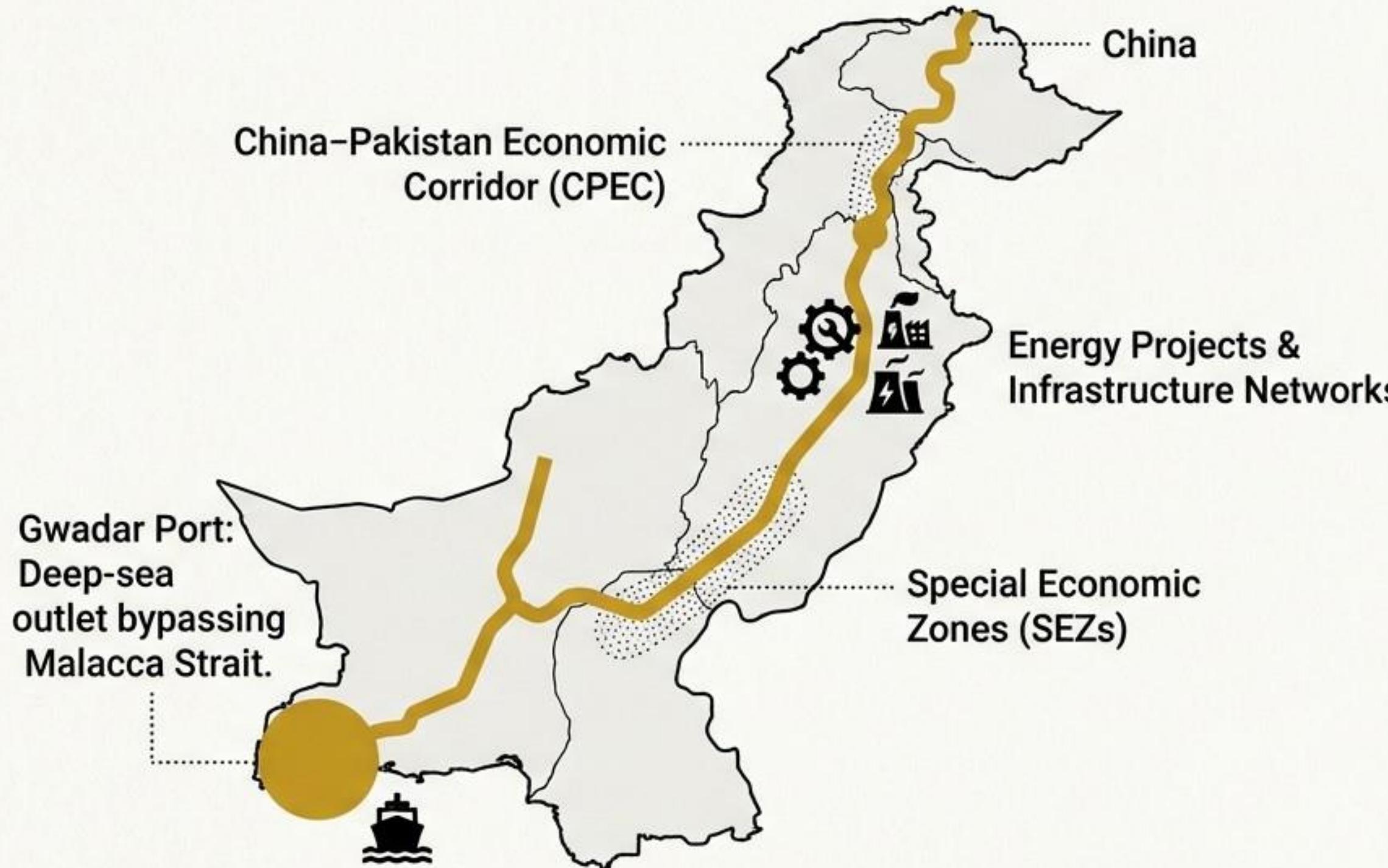
- China backs Pakistan on Kashmir.
- Pakistan backs China on Taiwan & Xinjiang.

STRATEGIC ALIGNMENT TIMELINE



Where Western alliances fluctuate, the Northern partnership remains the military backbone.

CPEC: THE \$62 BILLION FLAGSHIP



THE STRATEGIC LOGIC



China's Goal: Secure a shortcut to the Arabian Sea for energy imports, bypassing strategic choke points.



Pakistan's Goal: Address critical energy shortages and modernize infrastructure.

THE TRADE-OFF: Pakistan receives development; China secures a geostrategic route

ANALYZING THE COST: DEBT TRAP OR DEVELOPMENT GAP?

RISKS & CRITICISMS

\$90 BILLION

Projected repayment by 2050.



East India Company 2.0?
91% of Gwadar's initial revenue goes to China (BOT Model).



BLA terrorist attacks on Chinese personnel threaten progress.

STRUCTURAL NECESSITY



INTERDEPENDENCY MODEL

Chinese dominance fills a **critical “Expertise Gap”**— Pakistani firms lacked the machinery and skills for mega-projects.



Operational Friction:
Political Instability & Corruption



Public-Private Partnerships
vs. IMF Dependency

THE IRANIAN DILEMMA: ENERGY VS. GEOPOLITICS

CONVERGENCES (SHARED INTERESTS)

 Energy Solution: The pipeline is the answer to Pakistan's energy crisis.

 Stability: Mutual desire to contain cross-border militancy in Balochistan.



DIVERGENCES (THE BLOCKADE)

The Saudi Factor: Close ties with Riyadh limit Islamabad's engagement with Tehran.

2024 Flashpoint: Cross-border strikes on militants (Jaish al-Adl) highlight fragility despite security pledges.

THE AFGHAN BLOWBACK: WATER, REFUGEES, & TERROR



THE FALLOUT OF TALIBAN TAKEOVER

TTP Regrouping: Terrorism spike as militants find safe haven.

Spillover: Ongoing drug trafficking and refugee crisis.

Diplomatic Gap: Pakistan backed the Taliban, but Iran cultivated diverse factions, complicating coordination.

MIDDLE EAST MACRO: SHIFTING ALLIANCES

2023 Rapprochement



ASYMMETRIC WARFARE

Shift from Conventional Arab-Israeli wars to proxy conflicts (Hamas/Hezbollah).



THE SAUDI HEDGE

Riyadh is moving away from sole US reliance ('Hedging'), leading to tentative ceasefires in Yemen.

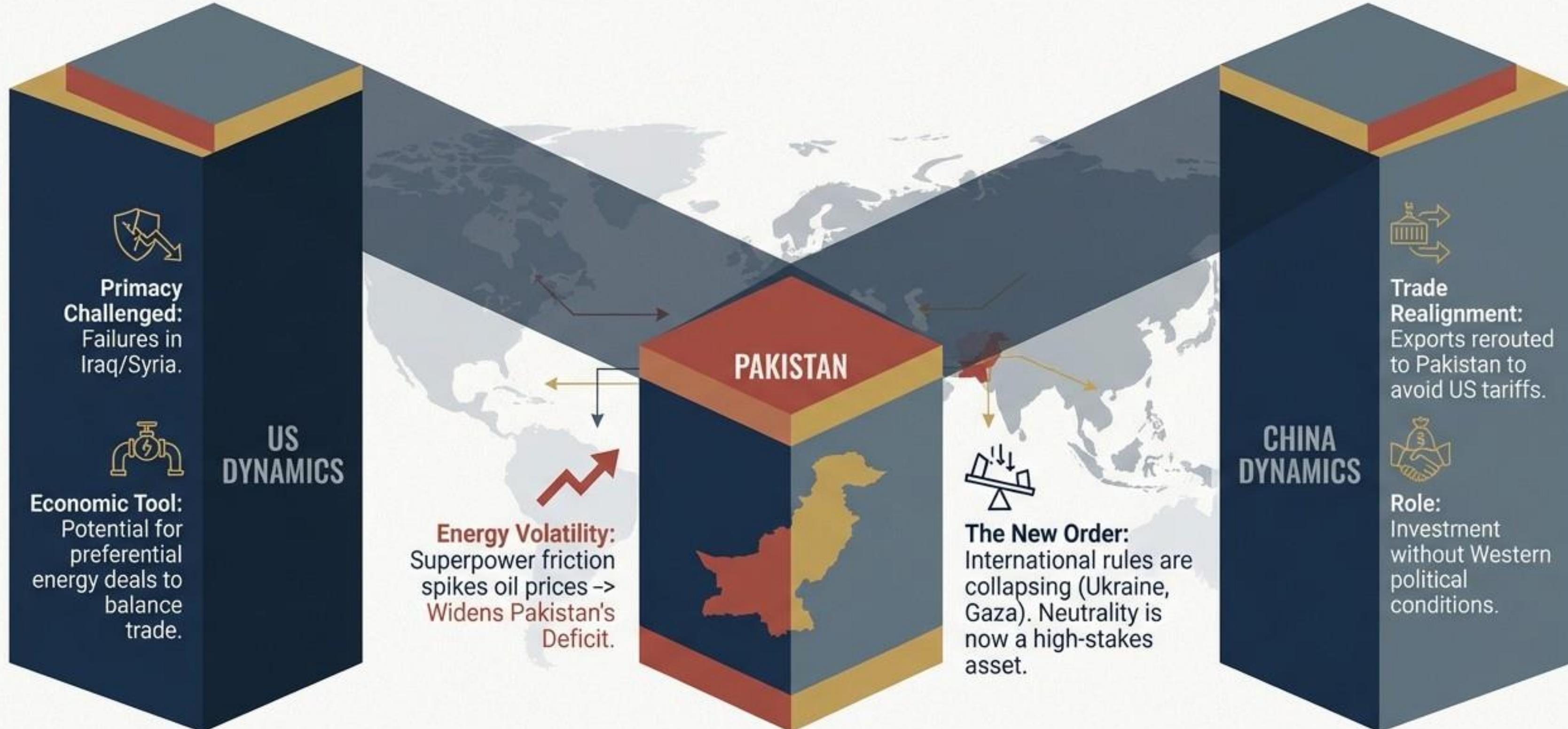


REGIONAL RISK

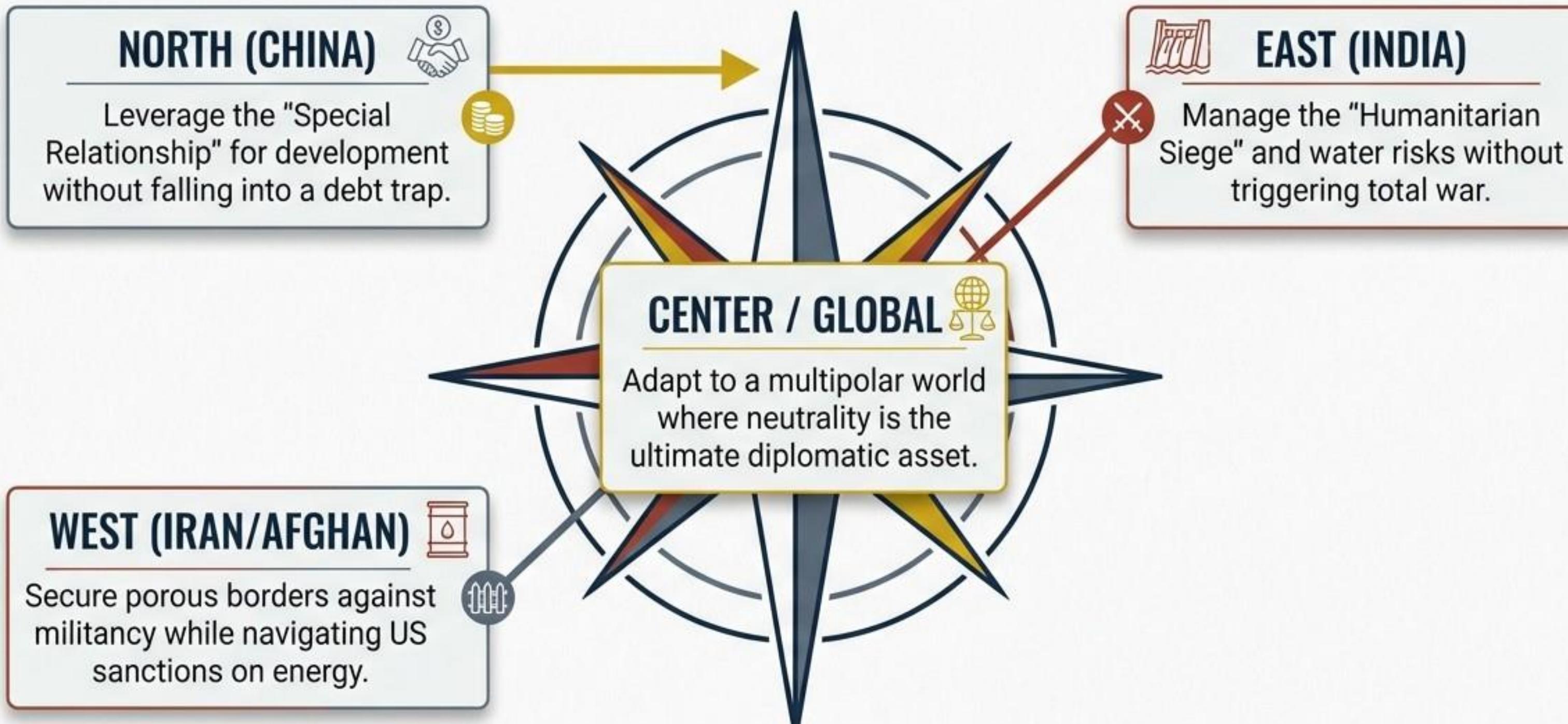
2024 escalations between Iran and Israel threaten a global energy shock.

SUMMARY: Pakistan must navigate a region where old alliances are dissolving into pragmatic, transactional relationships.

CAUGHT IN THE CROSSFIRE: GLOBAL POWER POLITICS



THE IMPERATIVE OF BALANCE



Pakistan's future depends on transforming from a geopolitical battleground into a geo-economic hub.

Frontiers of Modern Conflict and Strategic Governance

A Strategic Assessment of Hybrid Threats, Economic Fragility, and Institutional Reform.

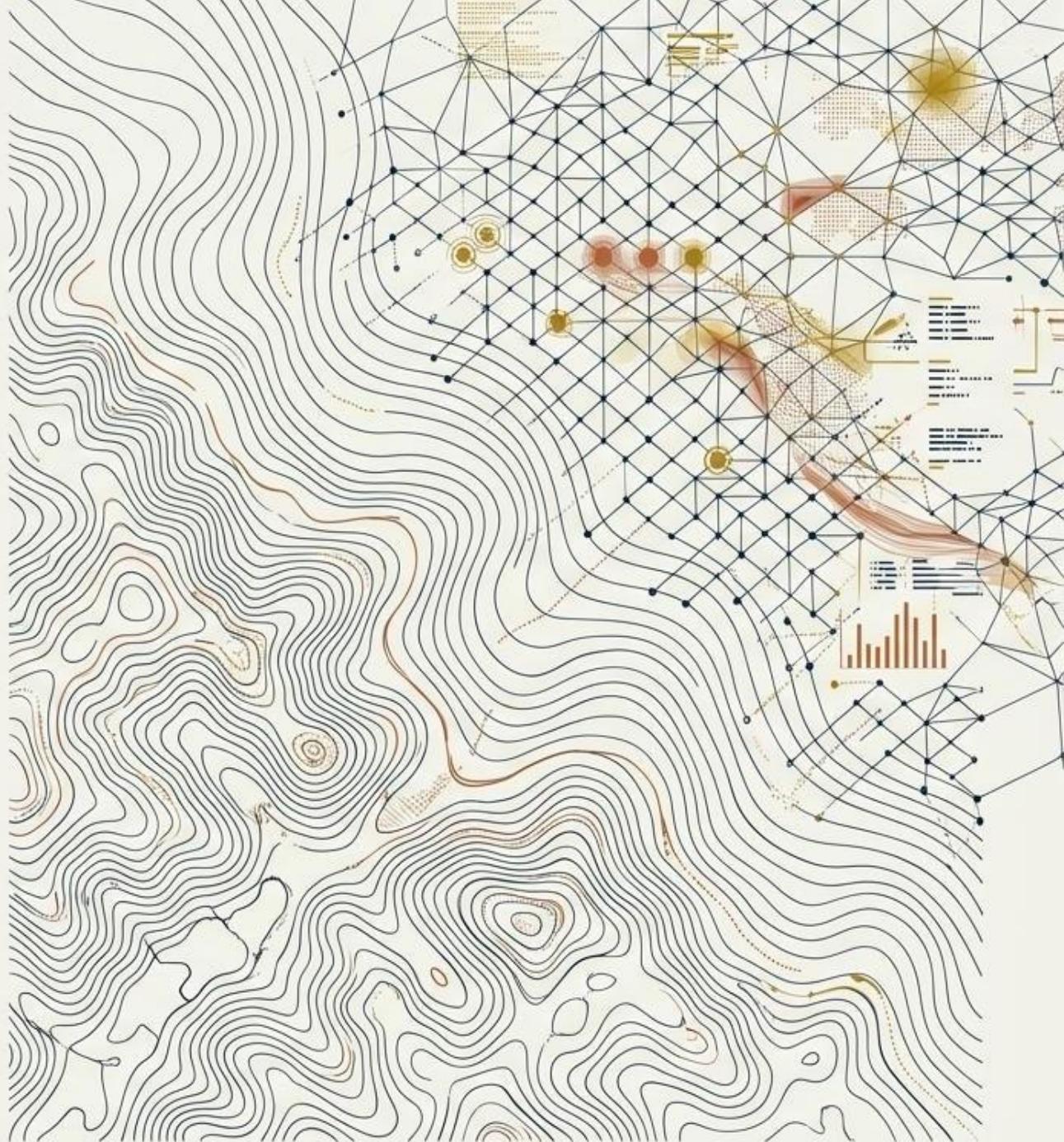
Prepared for Strategic Policy Review.



CSPS

CSS - PMS
PREPARATION

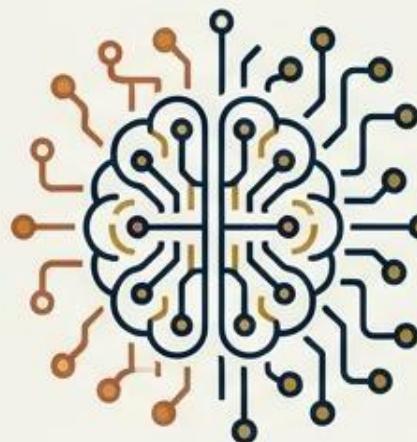
Civil Services Preparatory School



Executive Summary: The Strategic Imperative

Modern conflict has shifted to the cognitive domain, rendering traditional kinetic deterrence insufficient. To survive, the state must pivot from unproductive economic models and stabilize Civil-Military Relations (CMR).

The Threat



5th Generation Warfare (5GW) and AI have moved the battlefield to the “human mind” and “digital networks,” bypassing borders.

The Context



Economic fragility, driven by unproductive real estate capital and outdated agriculture, creates vulnerabilities for hostile actors to exploit.

The Solution



Governance must evolve from “Bureaucratic Authoritarianism” to institutionalized democratic control (Article 245 compliance) to restore state cohesion.

STRATEGIC IMPLICATION Security is no longer just about borders; it is about the resilience of the economy and the legitimacy of governance institutions.

5th Generation Warfare: The Human Mind as the New Battleground

Definition: War has transitioned from kinetic force (bullets/bombs) to cognitive confrontation aimed directly at human perception.

Key Concept: The Human Terrain. The strategic goal is no longer territorial conquest but the undermining of trust in institutions and the fracturing of societal cohesion.

The Actors: “Super-Empowered Actors”, small groups wielding state-like power through cyber tools and deepfakes to destabilize democracies.

The Transformation of War



STRATEGIC IMPLICATION

Conventional military superiority offers no protection against subversion of the national narrative.

The Cognitive Front: Vectors of Subversion in Pakistan

Foreign Interference:

Use of 5GW tactics to fund insurgent groups via psychological warfare.

Ethnic Unrest

Information Warfare

Radicalization

Digital Propaganda:
Used to discredit the state and incite internal dissent.

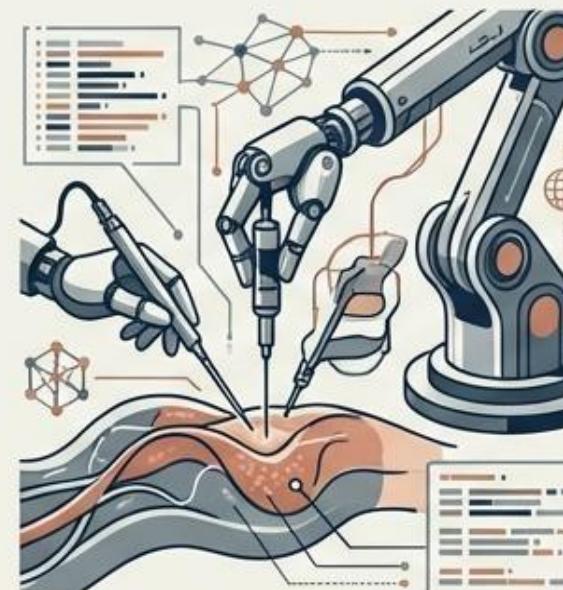
Encrypted Recruitment:
Extremist groups bypassing religious gatekeepers via apps.

STRATEGIC IMPLICATION: The enemy is operating inside the digital communications infrastructure of the state.

The AI Paradox: Precision vs. The Black Box

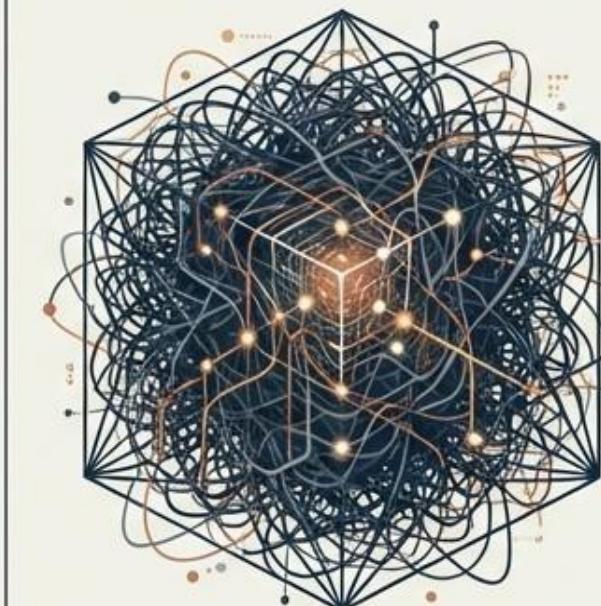
The Promise: Precision

- Healthcare & Finance:**
AI replicates human functions (robotic surgery, algorithmic trading).
- Enhances efficiency and outcome accuracy.



The Peril: The Black Box

- Lack of Explainability:**
Deep neural networks cannot be easily audited.
- Accountability Gap:**
Decisions in criminal justice or healthcare are made without human reasoning.
- Existential Risk:** Pursuit of AGI may lead to misalignment with human values.



STRATEGIC IMPLICATION: Adopting AI is mandatory for modernization, but relying on 'unexplainable' algorithms creates new systemic vulnerabilities.

AI in the Global Security Architecture



The Inequality Gap

Developing nations like Pakistan risk severe marginalization. Lacking the infrastructure to join the AI revolution creates a risk of becoming subjects rather than participants in the new security order.

STRATEGIC IMPLICATION:

Technological sovereignty is now a prerequisite for national sovereignty.

The Post-Pandemic Global Order

Resilience Over Efficiency



Vulnerability Exposure: COVID-19 revealed the fragility of global supply chains. The strategic shift is now toward regional resilience and shorter supply lines.

Multipolarity



End of Hegemony: The rise of China, BRICS, and regional blocs challenges traditional Western power structures.

Green Globalization



Future Trade: Economic drivers are shifting to circular economies and renewable energy justice.

STRATEGIC IMPLICATION: Pakistan must realign its trade policy toward regional resilience and green energy to survive the new multipolar order.

The Internal Anchor: Unproductive Capital

The Problem: Hoarded Wealth



Asset Trap: Significant private sector wealth is trapped in unproductive real estate and land speculation.

Effect: Capital is frozen, not circulating in the economy to create jobs or innovation.

The Solution: Productive Growth



Taxation Reform: Implementation of capital gains taxes on urban land to discourage hoarding.

Goal: Force capital to flow into productive sectors like industry and technology.

STRATEGIC IMPLICATION: National security is compromised when capital is frozen in non-tradable assets like land rather than funding innovation or defense.

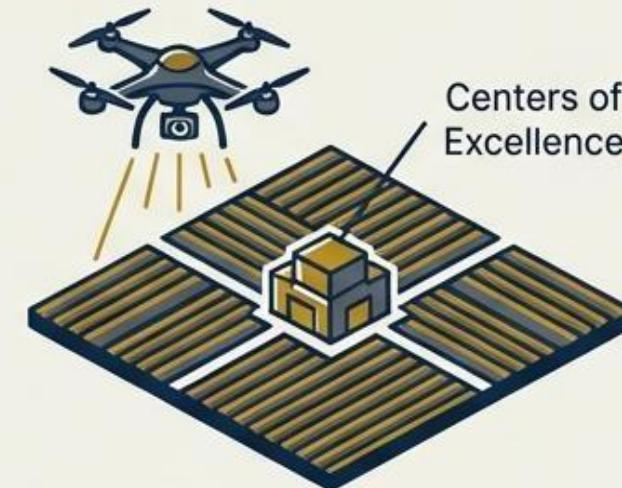
Revitalizing the Base: Agricultural Modernization

Current State



Reform

Future State



- Reliance on water-intensive, low-value crops like sugarcane.
- Inefficient resource allocation.

- Shift to high-value crops via Centers of Excellence.
- Mechanization and precision agriculture.

STRATEGIC IMPLICATION: Food security is a component of national security; modernizing agriculture releases labor and capital for industrial growth.

Theoretical Frameworks of Civil-Military Relations (CMR)

Agency Theory (Feaver)



The Principal-Agent Problem.

Theory: The civilian government (Principal) contracts the military (Agent) to provide security. High internal threats weaken civilian oversight, allowing the Agent to accrue excessive power.

The Garrison State (Lasswell)

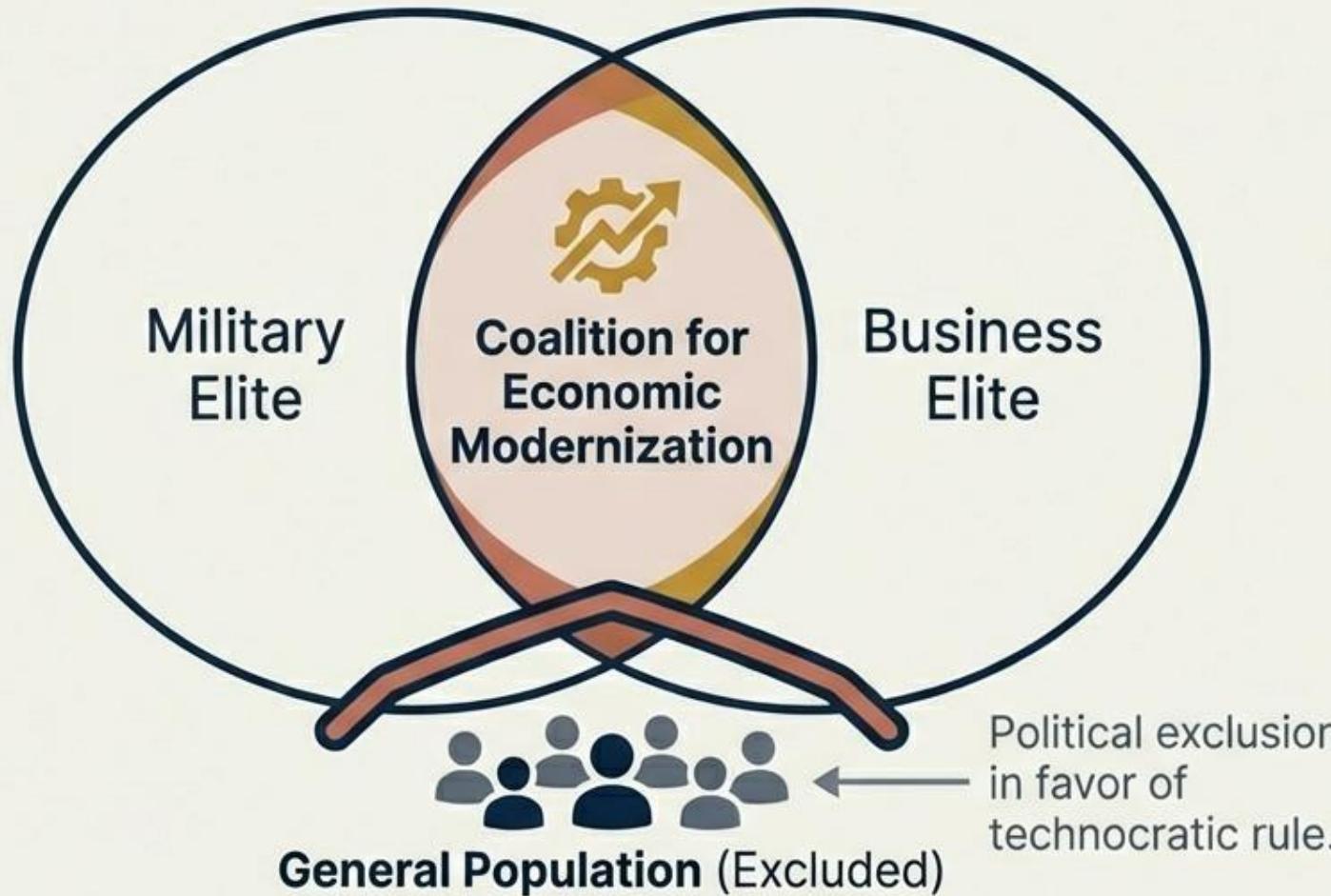


The Dystopian Outcome.

Theory: A state where 'specialists in violence' come to dominate all spheres of national life, including media and policy, due to perpetual security crises.

STRATEGIC IMPLICATION: Understanding these dynamics is crucial to preventing the 'Garrison State' outcome while managing genuine security threats.

The Bureaucratic-Authoritarian Model



STRATEGIC IMPLICATION: While this model seeks efficiency, it risks long-term instability by alienating the population—the very 'human terrain' targeted by 5GW.

Models of Synergy: Global Lessons in CMR

The Israeli Model Institutional Control



Integration without Domination: Military advice is integrated into policy through institutionalized democratic control.

Key Mechanism: Civilians retain final decision authority; military provides expert input.

The Turkish Model Performance Legitimacy



Reducing Influence via Delivery: Earning 'performance-based legitimacy' through effective governance and economic service delivery.

Key Mechanism: Success in the civilian sphere reduces reliance on military intervention.

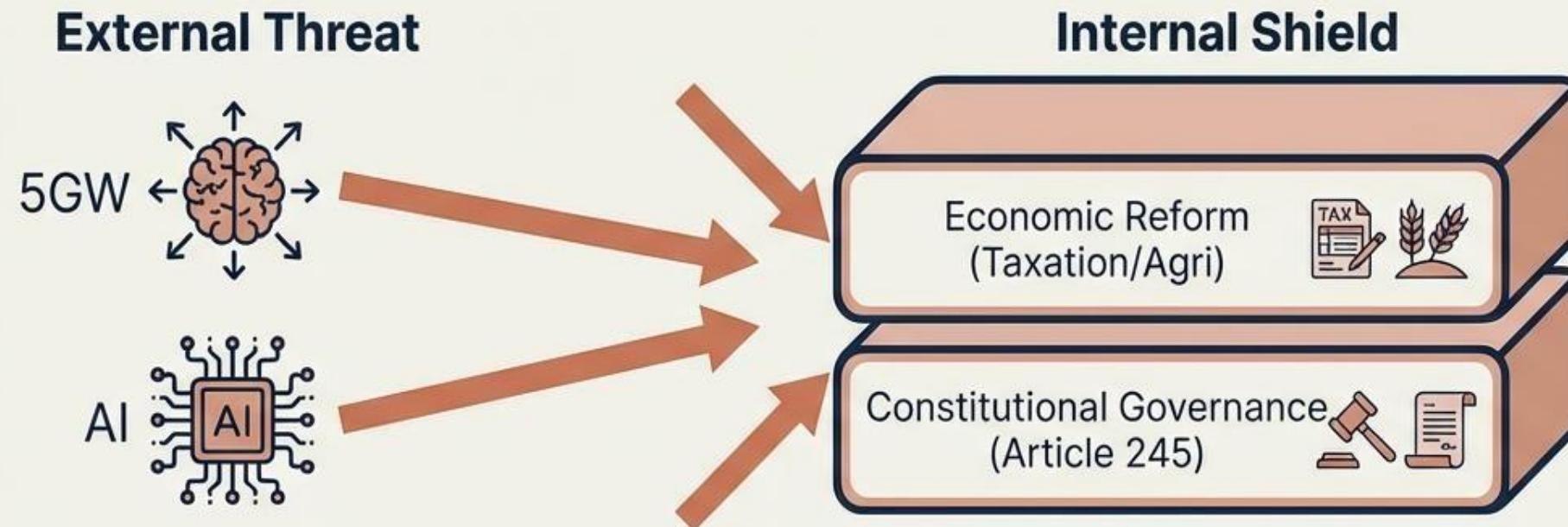
STRATEGIC IMPLICATION: Stability comes from defined institutions (Israel) or delivering economic results (Turkey), not indefinite intervention.

The Path Forward: Institutionalizing Stability



STRATEGIC IMPLICATION: Legal clarity is the best defense against both internal friction and external exploitation.

Strategic Synthesis: Governance in the Age of Hybrid Disruption



The Narrative Arc: 5GW and AI target the mind and the network. A state weakened by unproductive economics and confused governance cannot defend against these threats.

Call to Action: Pakistan must simultaneously modernize its economy and formalize its CMR to build the resilience required to survive.

STRATEGIC IMPLICATION: Resilience is not a military product; it is a **governance outcome**.

Guess Paper

1. Has Pakistan's decades-long focus on political stability created a socially stagnant and structurally unequal society?
2. Is Pakistan entering a new phase of Managed Citizenship due to digital surveillance and social control?
3. Why do Pakistani cities continue to produce insecurity and informal economies despite urbanisation?
4. Has Pakistan's federal system strengthened national unity or deepened provincial mistrust after the 18th Amendment?
5. Is the demand for new provinces in Pakistan driven by administrative need or political bargaining?
6. Are Pakistan's water disputes a technical resource problem or a failure of political consensus (domestic and regional)?
7. Has Pakistan's reliance on IMF programmes corrected structural weaknesses or institutionalised crisis management?
8. Why does Pakistan experience economic growth without transformation—planning failure, governance limits, or state–business relations?
9. Can Pakistan achieve sustainable development without restructuring its export and taxation base?
10. Has Pakistan's position on Kashmir weakened after India's removal of Articles 370 and 35-A, and what options remain?
11. Why has terrorism from Afghanistan increased in Pakistan after the Taliban takeover, and how should Pakistan respond?
12. Are India and Pakistan permanent enemies or strategic rivals, and what are the prospects for peace?
13. How has climate change become a governance and security challenge, with special reference to Pakistan?
14. To what extent is Pakistan's population growth a result of policy choices rather than fate?

Civil Services Preparatory School: CSPs

ESSAY WRITING



CSPs: 0316 5701593

PLANNING FOR WRITING A GOOD SCORING ESSAY

Every productive work requires some planning. Essay writing is a creative process; hence, it requires planning as well. A good essay writer plans it into the following stages;

- Selection of topic 05 m
- Pre-writing stage 45 m
- Drafting stage 115 m
- Post-drafting stage 15 m



SELECTION OF THE TOPIC

- Read all the topics carefully
- Understanding of the topics
- Prepared structure
- Definite knowledge
- Interest
- Academic qualification



HOW TO UNDERSTAND THE TOPICS



TYPE OF TOPICS

1. Simple Topics
2. Complex Topics
3. Use of **And** in the Topics
4. Use of **Colon/Dash** in the Topics
5. Use of the **Question Mark** in the Topics
6. Use of **Or** in the Topics
7. Use of **Semicolon** in the Topics



SIMPLE TOPICS

- **Pleasures of Reading**
- **Meanings of Purposive Education**



COMPLEX TOPICS

- Democracy and illiteracy cannot move together
- War on terror is contributing towards the growing abuse of human rights



TOPIC: DEMOCRACY AND ILLITERACY CANNOT MOVE TOGETHER OUTLINE

A. Introduction

- 1.
- 2.
- 3.

B. Features of Real Democracy

C. How Democracy and Illiteracy Do Not Move Together

1. Illiteracy leads to the election of inefficient leadership;		
a. Case study of Pakistan		
2. Delayed feedback on policies is a reason for	the continuity of	faulty policies
3. Minimum pressure on the government for best	practices for	good governance
4.		
5.		
6.		
7.		

D. Conclusion



USE OF AND IN THE TOPICS

- Global trade and trade policies of China
- Human development and economic sustainability



TOPIC: HUMAN DEVELOPMENT AND ECONOMIC SUSTAINABILITY OUTLINE

A. Introduction

- 1.
- 2.
- 3.

B. Features of Human Development

- 1
- 2
- 3

C. How Human Development Impacts Economic Sustainability

- 1
- 2
- 3
- 4
- 5

D. Conclusion



USE OF COLON/DASH IN THE TOPICS

- Pakistan's informal economy: the way forward
- Promoting tourism in Pakistan: opportunities and challenges
- IMF bailouts: roads to stability or recipes for disaster
- The administrative corruption and inefficiency —its causes and cures



TOPIC: PAKISTAN'S INFORMAL ECONOMY: THE WAY FORWARD OUTLINE

A. Introduction

- 1.
- 2.
- 3.

B. Key Characteristics of Pakistan's Informal Economy

C. Implications of Pakistan's Informal Economy

- 1.
- 2.

C. Way Forward to Address Issues of Informal Economy

- 1
- 2
- 3
- 4
- 5
- 6

D. Conclusion



USE OF QUESTION MARK IN THE TOPICS

- Is gender equality a myth?
- What are the hurdles in our way to becoming a truly independent state?



TOPIC: IS GENDER EQUALITY A MYTH?

OUTLINE

A. Introduction

1. Evolution of civic life
2. What does mean by gender equality?
3. Thesis statement

B. Gender Equality is a Myth

1. Male dominance in societies manifests the reality of gender inequality
 - a. UNO Women's representation
2. Cultural attachment
 - a. Tradition of Sathi
3. Orthodox religious practices
4. Conservative social norms
5. Economic dependence of women
6. Limited political participation by women

C. How Gender Equality is a Fact

1. Women equality in West
2. Article 25 (2) Constitution of Pakistan 1973 ensures equality

D. Conclusion



USE OF OR IN THE TOPICS

- IMF bailouts: roads to stability or recipes for disaster
- Gender equality: a myth or a reality



TOPIC: GENDER EQUALITY: A MYTH OR A REALITY OUTLINE

A. Introduction

1. Evolution of civic life
2. What does mean by gender equality?
3. Thesis statement

B. Gender Equality is a Myth

1. Male dominance in societies manifests the reality of gender inequality
 - a. UNO Women's representation
2. Cultural attachment
 - a. Tradition of Sathi
3. Orthodox religious practices
4. Conservative social norms
5. Economic dependence of women
6. Limited political participation by women

C. How Gender Equality is a Fact

1. Women's equality in West
2. Article 25 (2) of the Constitution of Pakistan 1973 ensures equality

D. Conclusion



USE OF SEMICOLON IN THE TOPICS

- More and more international military engagements by the United Nations; is the world moving towards peace?
- Expanding information technology; a blessing or a curse



TOPIC: MORE AND MORE INTERNATIONAL MILITARY ENGAGEMENTS BY THE UNITED NATIONS; IS THE WORLD MOVING TOWARDS PEACE? OUTLINE

A. Introduction

1. Emergence of international organizations
2. Need of UNO
3. Thesis statement

B. Evidence of Military Engagements of UNO

C. World is Moving towards Peace

- 1
- 2
- 3
- 4
- 5

D. UNO Remains Unsuccessful in Maintaining the Global Peace

- 1
- 2

E. Conclusion



PRE WRITING STAGE

- **Gathering of information (30)**
 - Headings
 - Free writing
 - Looping
- **Organisation of information (15)**
 - Selection
 - Categorisation
 - Placement/ranking
 - Outline



WRITING STAGE 1/2

- Always follow the topic of your essay, and do not miss its basic requirements and questions. Your first task is to understand the question being asked fully.
- Informal Language: **Do not rather don't and four rather 4.**
- Writing in First Person: Academic writing should be written in the third person, eliminating the personal use of I.

Instead of “I think” always say “It can be argued”.
- Do not write incomplete sentences especially when you combine two clauses
- Clear stance
- Try to meet the number of words 1400-2200
- Definite knowledge



WRITING STAGE 2/2

- Do not write incomplete paragraphs, especially the conclusion
- Flawless expression
- Expressive not impressive
- Proper structure
- Use of discourse markers, punctuation marks, adjectives and synonyms
- Valid arguments
- Reasonable handwriting



POST DRAFTING STAGE

It consists of;

- 1. Revision**
- 2. Edition**



REVISION

This is recognition of your mistakes in spelling, punctuation, grammar, sentence structure and topic and concluding sentence by revising the following parts;

- 1. Outline**
- 2. Introduction**
- 3. The first two paragraphs of the body**
- 4. Conclusion**



EDITION

~~It is the process to correct the mistakes.~~ Furthermore, mistakes can be corrected in the following ways;

1. Add
2. Reword
3. Cut/delete
4. Resentence

Pakistan is a boautiful country.



TYPES OF ESSAYS

- 1. Descriptive**
- 2. Narrative**
- 3. Socioeconomic**
- 4. Factual**
- 5. Expository**
- 6. Argumentative**
- 7. Literacy/Abstract/Conceptual**
- 8. Persuasive**



TYPES OF ESSAYS

Expository

Descriptive Narrative Factual Socioeconomic

Argumentative

Persuasive Literary Conceptual Abstract



KINDS OF ESSAYS

Open Ended

- There are some Hurdles in the way of a Truly Independent Country
- War on Terror has Contributed to Growing Human Right Abuse
- Gender Equality is a myth

Close Ended

- Terrorism its Causes and Consequences (Descriptive)
- Coeducation its Merits and Demerits (Descriptive)
- Can Meaning be fixed? (Argumentative)
- Is Gender Equality a Myth? (Argumentative)



TYPES OF ESSAYS

- 1. Expository**
- 2. Argumentative**
- 3. Open Ended**



GENDER EQUALITY IS A MYTH!

A. Introduction

B. Gender Equality is a Fact

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9

C. Gender Equality is a Myth

- 1
- 2

D. Conclusion

A. Introduction

B. How Gender Equality is Myth

- 1
- 2
- 3
- 4
- 5
- 6

C. Why Gender Equality is a Myth

- 1
- 2
- 3
- 4

D. Solution

- 1
- 2

E. Conclusion

ESSAY

- It is an **opinion** of the writer on some given topics in **18-20 paragraphs** or **150-200 sentences** or **2500 – 3000 words** in a comprehensive way.
- The word essay originally means a first attempt or practice.
- We have two types of writing: **Academic and Technical**
- **An essay has five components;**

1) Structure	20
2) Grammar	20
3) Content	20
4) Expression	20
5) Argument	20



FPSC ESSAY SYLLABUS

Candidates will be required to write **One or More Essays** in English.

A wide choice of topics will be given. Candidates' **Technical Treatment, Grammar, Expression, Knowledge and Articulation** will be examined.



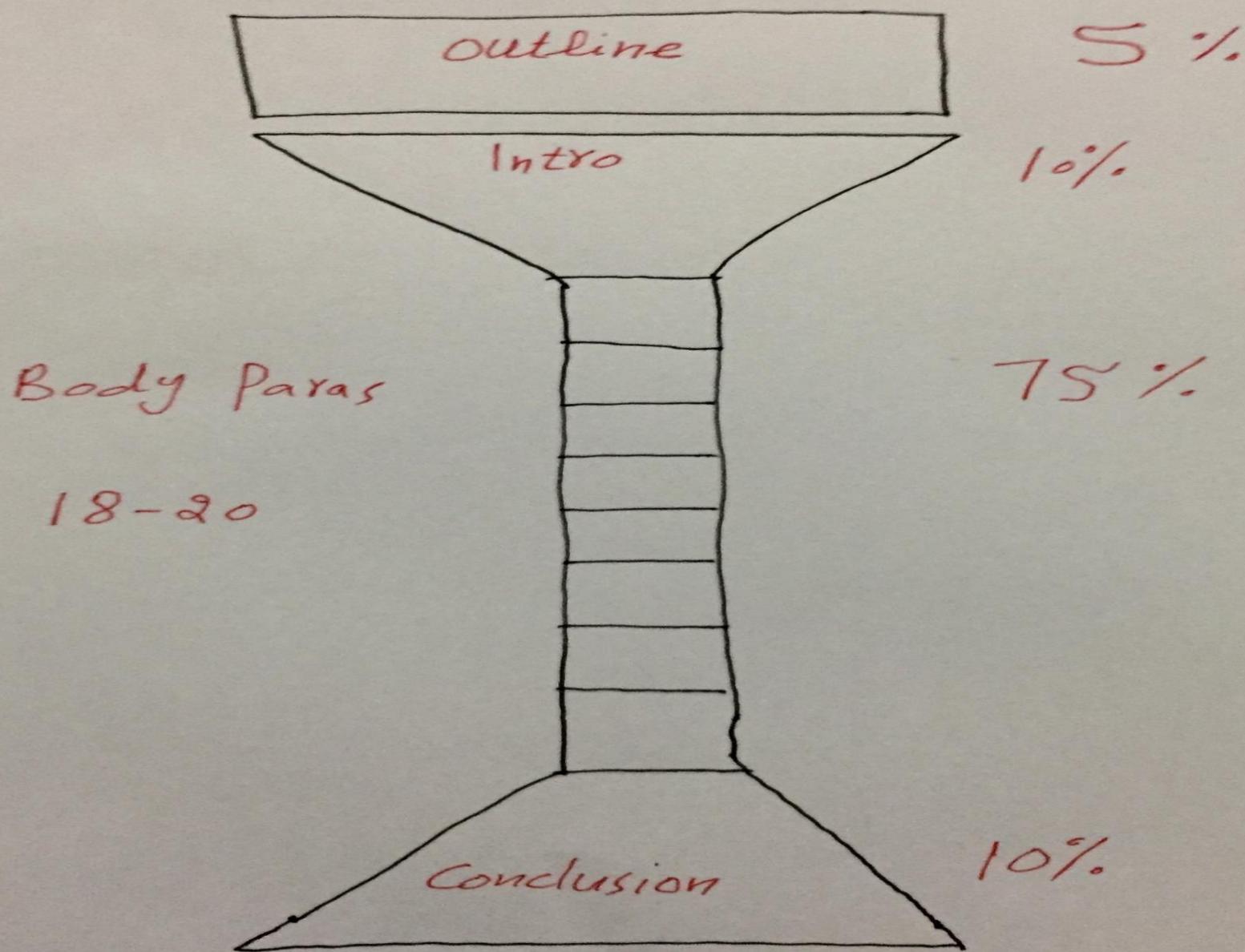
STRUCTURE

It is an overall arrangement of sentences and paragraphs in the essay. In simple words, this is a way/plan in which different parts of an essay are combined together;

It has four parts:

- **Outline**
- **Introduction**
- **Body Paragraphs**
- **Transitional Paragraphs**
- **Conclusion**





Paragraph Structure

Introduction
(topic sentence)

Body
(supporting sentences)

Conclusion

Introduction Paragraph

topic sentence

supporting sentences

conclusion

topic sentence

supporting sentences

conclusion

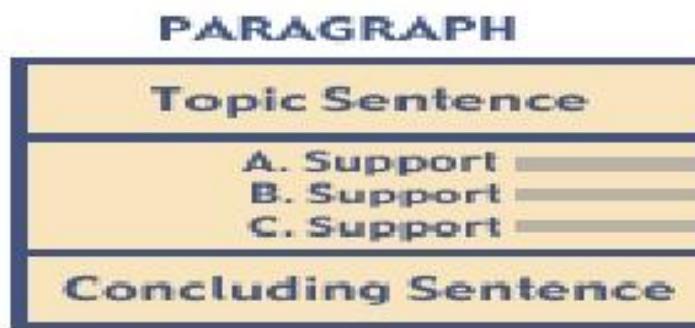
topic sentence

supporting sentences

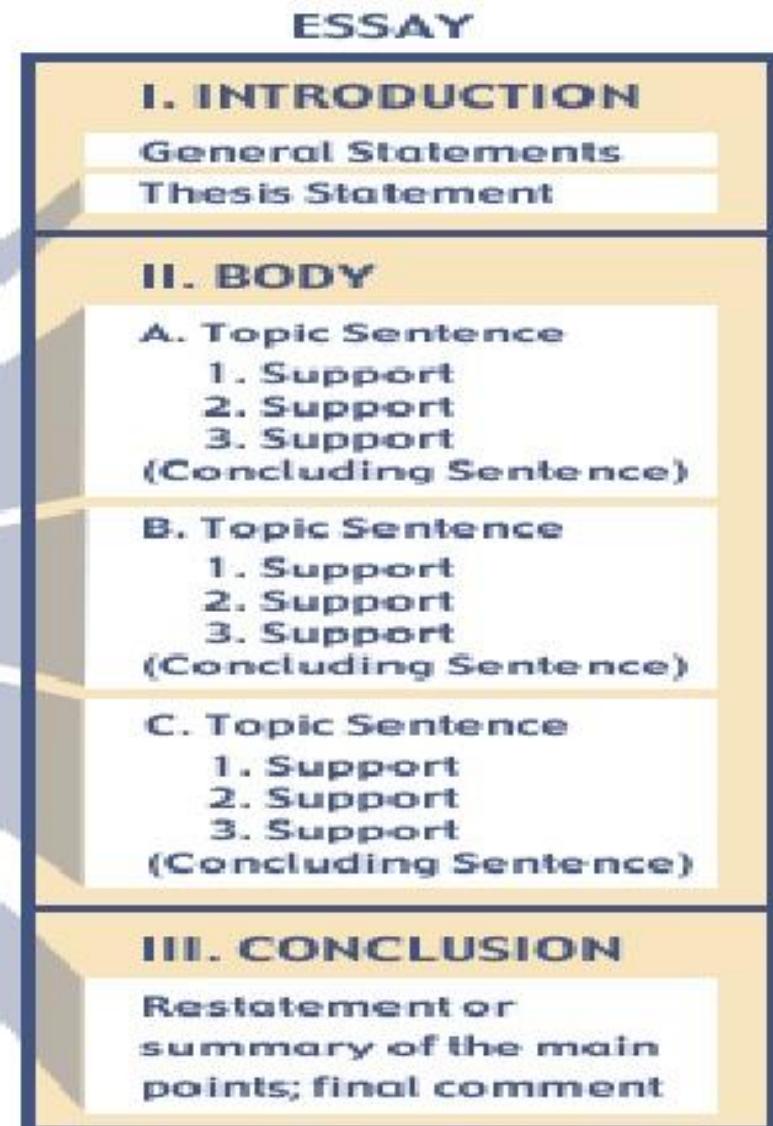
conclusion

Concluding Paragraph

Diagram of an essay



Note: The body is the longest part of the essay and can contain as many paragraphs as necessary to support the controlling ideas of your thesis statement.



STRUCTURE

It is an overall arrangement of sentences and paragraphs in the essay. In simple words, this is a way/plan in which different parts of an essay are combined. It has four parts:

- **Outline**
- **Introduction**
- **Body Paragraph**
- **Transitional Paragraph**
- **Conclusion**



OUTLINE



AN OUTLINE

- An overview of the whole Essay
- Provide a Comprehensive Image
- Divide into Sections and Headings (**Universal, Essential and Non-Essential**)
 - Organise ideas in a logical and coherent sequence
 - Maintain focus and prevent deviation from the topic
- Add Arguments and Sub arguments
- Two styles (**Heading and Sentences**)



TOPIC: TERRORISM IN PAKISTAN ITS CAUSES AND CONSEQUENCES OUTLINE

A. Introduction

B. Causes of Terrorism in Pakistan

1. Poor law and order;
 - a. Situation in FATA
 - b. Insurgency in Balochistan
2. Mass illiteracy: 22.4 million out-of-school children
3. Foreign involvement
 - a. Case study of Kulbushan Jadhav
- 4.
- 5.



C. Consequences of Terrorism in Pakistan

1. Poor economic growth: decrease in exports and surge in imports
2. Human loss
- 3
- 4
- 5
- 6

D. Way forwards to Reduce Terrorism in Pakistan

1. Quality education
2. Provision of social and economic justice

E. Conclusion



IS GENDER EQUALITY A MYTH?

A. Introduction

B. Gender Equality is a Myth

1. Male dominance in societies manifests the reality of gender inequality
 - i. Less participation in UNO
2. Cultural attachment
3. Orthodox religious practices
 - i. Tradition of Sathi
4. Conservative social norms
5. Economic dependence of women
6. Limited political participation by women
 - i. No woman has been elected USA president



7. Limited job opportunities all over the world
8. Plato called women, property of the state
9. Frailty thy name is the woman

C. How Gender Equality is a Fact

1. Women's equality in the West
2. Article 25 (2) Constitution of Pakistan 1973 ensures equality
3. Biological equality of men and female

D. Conclusion



IF YOU HAVE A DREAM, YOU CAN ACHIEVE IT.

- Individual**
 - 1. Society, Justice and Equality
 - 2. Human welfare
 - 3. History
 - 4. Politics
- Social**
 - 5. Religion
 - 6. Sports
- Governmental**
 - 7. Science and Technology
 - 8. Literature
 - 9. Economics
 - 10. Philosophy



IF YOU HAVE A DREAM, YOU CAN ACHIEVE IT.

A. Introduction

1
2
3

B. Dreams always lead to Achievements

- 1. Martin L. K.'s dream becomes reality in 2004;**
 - a. B. Obama, a black individual, became President of the USA**
- 2. The ideal of Muslim self-realisation and nationhood;**
 - a. Allama Iqbal's dream materialised through the creation of Pakistan**
- 3. Spirit of human welfare brought the largest welfare network;**
 - a. Example od Edhi network**



C. Dreams are Merely Imagination

1. Karl Marx's dream of communism could not be achieved;
 - a. Issues rest with its implementation mechanism

D. Conclusion



INTRODUCTION

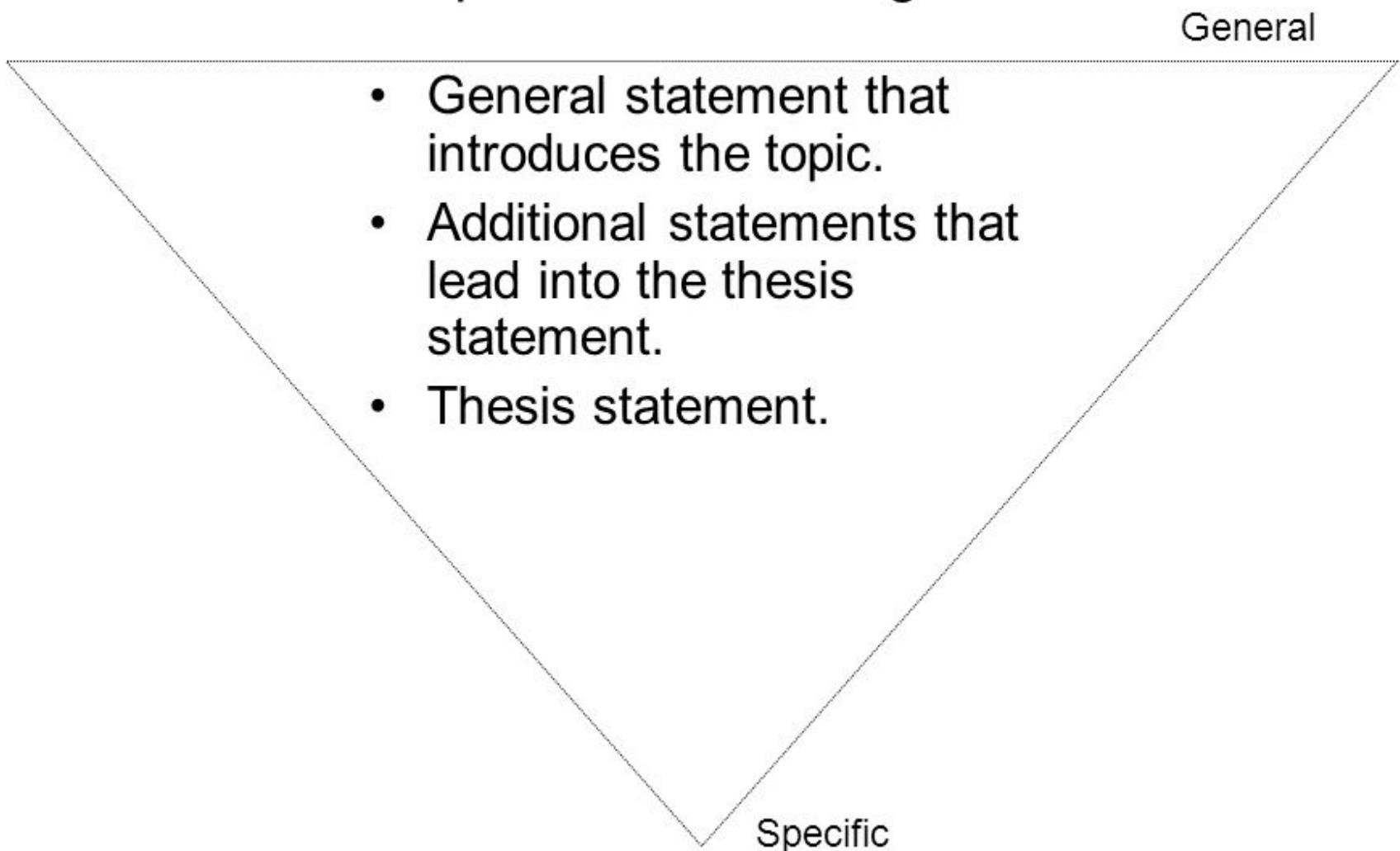


INTRODUCTION

- An introduction should be like a map to introduce and identify the topic, inform the surrounding context and route the essay to a final conclusion. It always covers 10% of an essay.
- It consists of 10- 18 sentences
- In one continuous paragraph
- Complete summary
- **It has three components;**
 - ❖ Opening/General Statements 06 sentences
 - ❖ Supporting/Additional Statements 10 sentences
 - ❖ Thesis Statement 01 sentence



Introduction – Think of an introduction as an upside down triangle.



ATTENTION GETTER

Begin with a story or concrete illustration that captures your reader's attention immediately

CONNECTION

Tie your Attention Getter's image to your Thesis's point by describing what the actual situation from the prompt is

THESIS

End your Introduction by providing a statement of what your argument is.

COMPONENTS OF AN INTRODUCTION FOR FACTUAL/ SOCIAL AND DESCRIPTIVE

1. Opening Statement
6 sentences

a. General Statement 3
b. Specific Statement 3

2. Supporting Statements
10 sentences

a. Primary Statements
b. Secondary Statements

3. Thesis statement
01 Sentence

Concluding Statement 1



COMPONENTS OF AN INTRODUCTION FOR ARGUMENTATIVE ESSAY

Opening Statement
6 sentences



- a. General Statement 3**
- b. Specific Statement 3**

Supporting Statements
10 sentences



- a. Your Stance /Thesis 7**
- b. Others Opinion/Anti Thesis 3**
- c. Refute/ Synthesis 1**

Thesis Statement
01 Sentence



Concluding Statement 1



BODY PARACRAPH



USUAL/BODY PARAGRAPH

It is a combination of **6 - 8 Sentences** on some **Single Topic or Idea** and indicated by a new line and indentation and you can never leave a line among paragraphs. It must have the following characteristics;

1. **Topic sentence**
2. **Development/Supporting Sentences**
3. **Coherence**
4. **Unity**
5. **Organization**
6. **Concluding sentence**



topic sentence

supporting sentences

conclusion

topic sentence

supporting sentences

conclusion

topic sentence

supporting sentences

conclusion



TOPIC SENTENCE

The very first sentence or a catch line of a paragraph determines the direction of the paragraph. It has the following three requirements;

1. Discourse marker of structure
2. New idea/ Central idea
3. Topic of the Essay



CAUSES AND CONSEQUENCES OF POVERTY IN PAKISTAN

Introduction

- 1.
- 2.
- 3.

Causes of Poverty in Pakistan

1. Mass illiteracy: demographic and cultural
2. Mega corruption

Consequences of Poverty in Pakistan

1. Poor economic growth
2. Increase in crime rate

Solutions to Reduce Poverty in Pakistan

1. Quality education
2. Mass level of development

Conclusion



TOPIC SENTENCE (DIRECT)

- To start with, it is **mass illiteracy** that promotes **poverty** in Pakistan.....
- In addition, **poverty** also emerges due to **corruption** in a society.....
- Lastly, **gender discrimination** is another cause of **poverty** in Pakistan.....



DEVELOPMENT/SUPPORTING SENTENCES

It is the art of converting your topic sentence into a comprehensive paragraph. It has four objectives: **Define/Describe, Justify, and Link.** It can be achieved by applying the following tools;

1. **Topic sentence** 1
2. **Supporting sentences (Illustration of new ideas)** 3
3. **Justification (Quotation, Saying, Reference, Examples, Facts, Figures, Arguments, Observation, and Compare and Contrast)** 1
4. **Supporting sentences (Illustration of new ideas)** 3
5. **Conclusion sentence** 1



DEVELOPMENT/SUPPORTING SENTENCES

It is the art of converting your topic sentence into a comprehensive paragraph and it can be achieved by applying the following tools;

1. Topic sentence 1
2. Supporting sentences (Illustration of new ideas) 4
3. **Antithesis** 1
4. Justification (Quotation, Saying, Reference, Examples ,Facts, Figures, Arguments, Observation and Compare and Contrast) 1
5. Conclusion sentence 1



COHERENCE

It is an attachment and connectivity among ideas and sentences of a paragraph and essay to create flow, rhythm, and beauty. Furthermore, there must not seem a gap among ideas, sentences, and paragraphs. It has two types;

- **Logical coherence (among ideas)**
- **Verbal coherence (sentences and paragraphs)**



UNITY

This is the singleness of ideas and one idea must be presented in one sentence and one paragraph. In addition, there must not be any kind of deviation from the topic of the essay and the topic sentence of the paragraph.



ORGANIZATION

Order among sentences, ideas, and paragraphs is called organization. The most important leads to less important and you proceed from international to national and national to local



It is mass illiteracy that is a cause which promotes poverty in Pakistan. Illiteracy refers to the inability of a person to read and write. In its simplest form, it can be defined as a lack of any or sufficient education. Illiteracy is both a social evil and a national problem in Pakistan. Pakistan is a country where the rate of illiteracy is very high. **According to the Economic Survey of Pakistan 2006-08, the illiteracy rate in Pakistan is 41%.** However, illiteracy is more common among women and in rural areas of Pakistan. In short, it can be stated that illiteracy is a social evil which has affected the economic growth of Pakistan. (8 Sentences)



It is mass illiteracy that is a cause which promotes poverty in Pakistan. It refers to the inability of a person to read and write. In its simplest form, it can be defined as a lack of any or sufficient education. Illiteracy is both a social evil and a national problem in Pakistan. Such a situation also creates problems in securing employment in government as well as in private sectors and thus leads to poverty. According to the Economic Survey of Pakistan, the 2023-24 illiteracy rate in Pakistan is 41%, therefore 24.3% people of the total population is living below the poverty line. It is also a fact that illiterate people, in the era of technology, are unable to do any business to improve the economic condition of their families. In short, it can be stated that illiteracy is a social evil which always leads to poverty. (8 Sentences)



CONCLUSION



CONCLUSION

1. This is the last paragraph of your essay which outlines to your reader the main argument and points
2. One continuous paragraph that is consisted of 14-16 sentences
3. Reflect an abstract, summary, or preface
4. In simple words it is a reproduction of your introduction in some different diction
5. It has the following key parts;



Essay Structure

Introduction Paragraph

topic sentence

supporting sentences

conclusion

topic sentence

supporting sentences

conclusion

topic sentence

supporting sentences

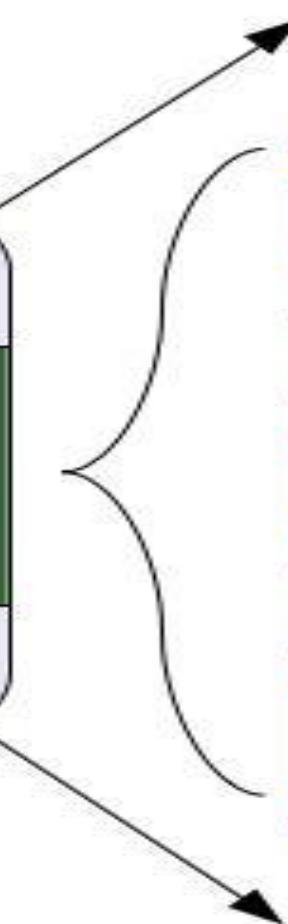
conclusion

Paragraph Structure

Introduction
(topic sentence)

Body
(supporting sentences)

Conclusion



Concluding Paragraph

AN INTRODUCTION VS A CONCLUSION

Sr	An Introduction	A Conclusion
1	General to specific	Specific to general
2	Location of Thesis Statement: end	Location of Thesis Statement: start
3	Tense of Thesis Statement: Future	Tense of Thesis Statement: Perfect
4	Mostly written in Present and Future Tenses	Preferably use Present Perfect and Model Verbs
5	Focus on essential part (primary)	Focus on solutions (If existed in outline)
6	Use mostly first (50 %) content	Remaining (50%) content should be added in conclusion
7	Tune should be neutral	Optimistic approach (If required)

GLOBALIZATION: PROS AND CONS

Introduction

Pros of Globalization

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10

Pros of Globalization

- 1
- 2
- 3
- 4
- 5



GLOBALIZATION: PROS AND CONS

Introduction	Conclusion
Quotation Define Pros Cons Thesis	Thesis Cons Pros Redefine Quotation



COMPONENTS OF A CONCLUSION: DESCRIPTIVE ESSAY

1. Concluding Discourse Marker
2. Thesis statement: Complete Plans
3. Additional Statements: Primary and Secondary
4. Opening: Specific and General Statement



COMPONENTS OF A CONCLUSION: ARGUMENTATIVE ESSAY

1. Concluding Discourse Marker
2. Thesis statement: Clear Stance
3. Additional Statements: Opponent Stance, Antithesis and Your Stance
4. Opening: Specific and General Statement



CSS-PMS 2026 EXPECTED THEMES 1/2

- 1. Environmental Degradation: Smog/Climate Change**
- 2. Pakistan Emergence of new Regional Player after May 2025 Conflict with India**
- 3. Constitutional Amendments (26th & 27th): Debate Among Institutions and Political Parties over Independence of Judiciary vs Parliamentary Oversight**
- 4. International Conflicts;**
 - 1. President Trump's slogan of “**Make America Great Again**”**
 - 2. Palestine/Iran vs Israel**
 - 3. Russia Vs Ukraine (NATO vs SCO)**
 - 4. Trade USA vs China (BRI vs B3W/AUKUS)**



CSS-PMS 2026 EXPECTED THEMES 2/2

5. Economic Crisis

**6. Political Crisis: Presidential Form of Government/
Election Reforms/ Political Polarisation/ Political Consensus**

**7. Social Media: Role for division of society, Tool for 5th
Generation War & Need to put Restriction etc**

8. Uno Seems Irrelevant in the Modern Era

9. Gender



RECOMMENDED SOURCES

- **Winning Essays by Mureed Hussain Jasra (8th Edition)**
- **Winning English Grammar & Precis**
- **Research Magazines (IPRI, Strategic Studies, Foreign Policy Magazine and Defense Journal)**
- **Government Documents (Economic Survey 2023-24, Brief of Budget 2024-25 , Vision 2025, Education Policy 2018 and Water Policy 2018)**
- **Dawn Newspaper (Opinion Writing, Editorial and News of Policies)**



TOPICS FOR PRACTICE

CSS/PMS 2026 1/2

- 1. Modern Conflict Theatres Reflect Old Rivalries and New Ambitions**
- 2. Gender Equality is not a Women's Issue; it is a Development Imperative**
- 3. Democracies Die when those in Power Let them Die**
- 4. Balancing Free Expression and Public Order in Pakistan's Digital Space**
- 5. Wars of the Twenty-first Century will be Fought over Water**



TOPICS FOR PRACTICE

CSS/PMS 2026 2/2

- 6. A Dream does not Become Reality through Magic; it Takes Sweat, and Hard Work**
- 7. If you and I always Agree; One of us is Redundant**
- 8. Art: the Medium of Promoting Tolerance and Understanding**
- 9. Rapid Technological Advancement: Opening More Avenues of Concern or Opportunity?**
- 10. Pakistan has Emerged as a New Player in Global Power Politics**



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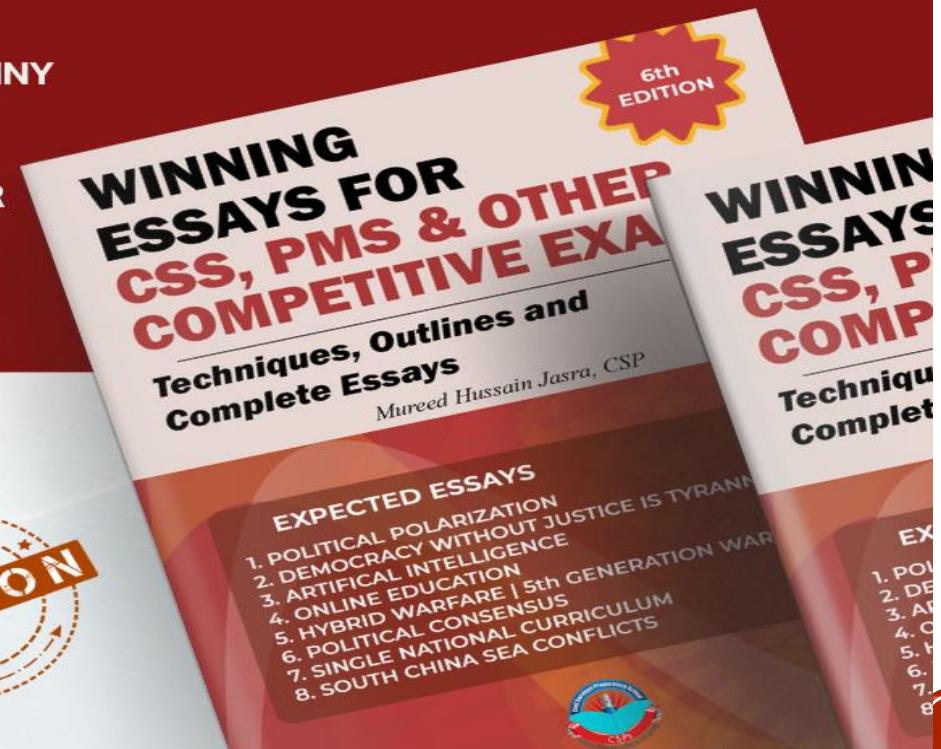
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- This includes **Class Tests, Assignments and Four (4) Mocks** for each.
- **Class Timing: 5:30 – 09:40 PM (Two hours)**
- Feedback will be provided till the Exam i.e. February 2025
 - For further information call **0316- 5701593**



QUESTIONS & ANSWERS



CSS SYLLABUS FOR ISLAMIC STUDIES

Paper: Islamic Studies (100 Marks)

I. Introduction to Islam;

- I. Concept of Islam
- II. Importance of Din in Human Life
- III. Difference between Din and Religion
- IV. Distinctive Aspects of Islam
- V. Islamic Beliefs & their Impact on Individual & Society and the Fundamentals of Islam
- VI. Islamic Worships: Spiritual, Moral and Social Impact

II. Study of Sirah of the Prophet Muhammad (PBUH) as Role Model for;

- I. Individual
- II. Diplomat
- III. Educator
- IV. Military Strategist
- V. Peace Maker

III. Human Rights & Status of Women in Islam;

- I. Human Rights and Status of Women in Islam
- II. Dignity of Men and Women

IV. Islamic Civilization and Culture;

- I. Meanings and the Vital Elements
- II. Role of Civilization in the Development of Human Personality and Community
- III. Characteristics of Islamic Civilization (Tawhid, Self-purification,
- IV. Dignity of Man, Equality, Social Justice, Moral Values, Tolerance, Rule of Law

V. Islam and the World;

- I. Impact of Islamic Civilization on the West and Vice Versa
- II. The Role of Islam in the Modern World
- III. Muslim World and the Contemporary Challenges
- IV. Rise of Extremism

VI. Public Administration and Governance in Islam;

- I. Concept of Public Administration in Islam
- II. Quranic Guidance on Good Governance
- III. Concept of Governance and its Applications in the light of Qur'an, Sunnah and Fiqh.
- IV. Governance Structure in Islam (Shura, Legislation, Sources of Islamic Law)
- V. Governance under Pious Khilafat
- VI. Particular letters of Hazrat Umar (R.A) and Hazrat Ali (R.A) to different Authority.
- VII. Responsibilities of Civil Servants
- VIII. System of Accountability(hisbah) in Islam

VII. Islamic Code of Life;

- I. Salient Features of Islamic System, Social System, Political System, Economic System, Judicial System, Administrative System.
- II. Procedure of Ijma and Ijtihad.

REQUIRED READING

Sr. No.	Title	Author
1.	Introduction to Islam	Dr. Hamidullah
2.	Islam: Its meaning and Message	Khurshid Ahmad
3.	Islam: The Misunderstood Religion	Muhammad Qutab
4.	Islam at the Cross-roads	Muhammad Asad
5.	Islam and the Economic Challenge	Umer Chapra
6.	A brief Survey of Muslim Science and Culture	M. Abdul Rehman
7.	Administrative Development an Islamic Perspective	Muhammad Al-Buraey
8.	Quranic Sciences	Afzalur Rahman
9.	Islamization of Pakistan	Zafar Iqbal
10.	Islamic Law and Constitution	Abul A la Mawdudi
11.	Insan e Kamil	Dr. Khalid Alvi
12.	Islami Tehzeeb Kay Chund Darakhshan Pehloo	Mustafa Sabali
13.	Islam Aur Tahzeeb-e-Maghrib ki Kash Makash	Dr. Muhammad Ameen
14.	Aurat Magrib aur Islam	Serwat JamalAsmai
15.	Seerat-un-Nabi Vol.I	Shibli Nu'mani
16.	Islam and Secular Mind	Edited by Tarik Jan
17.	Khilafat-o-Malookiat	Abul A la Mawdudi,

RECOMMENDED READING

18.	Towards understanding Islam	Abul A la Mawdudi
19.	Ideals and Realities in Islam	Hussain Nasr
20.	Administrative Development, an Islamic Perspective KP.L London	Aburay Muhammad A
21.	Arab Administration	Hussain Shah
22.	The Islamic Republic: Politics, Law and Economy	Hassan Dr. S. Farooq
23.	Studies in Muslim Political thoughts and Administration	Sherwani, H.K.S.
24.	Reconstruction of Religious thoughts in Islam	Allama Iqbal
25.	Islamic political System in the Modern age theory and practice	Manzooruddin Ahmad
26.	Sovereignty-Modern and Islamic	Ilays Ahmad
27.	Islam in Transition: Muslim Perspectives	Donohue J, John A. and Esposito L John (eds)
28.	Islam Aik Nazar Main	Sadrudin Islahi
29.	Islami Nazria e Hayat	Khurshid Ahmad
30.	Islami Nizam e Zindgi aur us Kay Bunyadi Tassworat	Abul Aala Maudoodi
31.	Jadah o Manzil	Seyyed Qutb
32.	Islam ka Nizam e Hakoomat	Maulana Hami ul Ansari
33.	Islami Nizam	Dr. Yousaf al-Qardwai
34.	Bonyadi Haqooq	Muhammad Salahuddin

35.	Islam Ka Muashi Nizam	Justice Taqi Usamani
36.	Tahzeeb o Tamaddon e Islami	Rasheed Akhter Nadvi
37.	First Principle of Islamic Economics	Abul A La Mawdudi
38.	Islamic Civilization Foundations Belief & Principles	Abul A La Mawdudi
39.	Worship in Islam	Abul A La Mawdudi
40.	Let us be Muslims	Khurram Murad
41.	Women and Social Justice, an Islamic Paradigm	Prof Dr. Anis Ahmad

RECOMMENDED REFERENCES FOR FRAMING CHAPTER QUESTIONS

1. Universal Qur'anic Verses for Chapter: 1

1. Surah Al-Baqarah (2:2)

ذَلِكَ الْكِتَبُ لَا رِبَّ لَهُ فِيهِ هُدًى لِلْمُتَّقِينَ

“This is the Book about which there is no doubt, a guidance for those conscious of Allah.”

2. Surah Al-An'am (6:162)

قُلْ إِنَّ صَلَاتِي وَسُكُونِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

“Say, ‘Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.’”

3. Surah Al-Imran (3:19)

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ...

“Indeed, the religion in the sight of Allah is Islam.”

4. Surah Al-Ikhlas (112:1-4)

قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُوْلَدْ. وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ.

“Say, He is Allah, [who is] One. Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.”

5. Surah Al-Baqarah (2:286)

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا...

“Allah does not burden a soul beyond that it can bear...”

6. Surah An-Nisa (4:136)

يَأَيُّهَا الَّذِينَ آمَنُوا أَمِنُوا بِاللَّهِ وَرَسُولِهِ...

“O you who have believed, believe in Allah and His Messenger...”

7. Surah Al-Zalzalah (99:7-8)

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ – وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ.

“So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.”

8. Surah Al-Hajj (22:77)

يَأَيُّهَا الَّذِينَ آمَنُوا ارْكِعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ...

“O you who believe, bow and prostrate and worship your Lord...”

9. Surah Al-Baqarah (2:183)

يَأَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ...

“O you who believe, fasting is prescribed for you...”

10. Surah At-Tawbah (9:103)

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَنُرَكِّبِهِمْ بِهَا...

“Take, [O Muhammad], from their wealth a charity by which you purify them...”

2. Universal Quotations

Quotations from Muslim Scholars:

1. Maulana Maududi:

“Islam is not a religion in the sense of mere private faith or rituals; it is Dīn—a complete system which governs the entire life of man.”

2. Dr. Israr Ahmad:

“If we reduce Islam to mere religion, we are betraying its mission. Islam came to establish a system—social, economic, political—based on Tawhid.”

3. Imam Al-Ghazali:

“Religion is the light of the intellect, and intellect is the guide of religion; neither can exist rightly without the other.”

4. Dr. Hameedullah:

“Islam is not a religion in the narrow sense of the word. It is a way of life that embraces the spiritual, ethical, social, and political dimensions of human existence.”

5. Syed Abul A'la Maududi:

“Islam provides a complete code of life in which belief, worship, morals, and legislation all come together.”

6. Imam Ibn Taymiyyah:

“True religion is that which reforms both the individual and society, connecting hearts with their Creator and commanding justice.”

Quotations from Orientalists:

1. Karen Armstrong:

“Islam is not a violent faith. Like Judaism and Christianity, it has always taught the importance of peace and compassion.”

2. Hans Küng (Swiss Theologian):

“No peace among the nations without peace among the religions. No peace among the religions without dialogue among the religions.”

3. Mahatma Gandhi:

“The more I study Islam, the more I am convinced that it was not the sword that won a place for Islam, but the simplicity, the utter self-effacement of the Prophet.”

4. Arnold J. Toynbee:

“The extinction of race consciousness as between Muslims is one of the outstanding achievements of Islam.”

5. Leo Tolstoy:

“The teachings of Muhammad are filled with wisdom and truth and their moral teachings can improve the human condition.”

3. Univesal books

1. "Towards Understanding Islam" by Sayyid Abul A'la Maududi
2. "The Reconstruction of Religious Thought in Islam" by Allama Muhammad Iqbal
3. "The Bible, the Quran, and Science" by Dr. Maurice Bucaille
4. "Islam: The Misunderstood Religion" by Muhammad Qutb
5. "What is Islam?" by W. Montgomery Watt
6. Islam its meaning and message by Prof. Khurshid Ahmad

4. Universal Urdu Poetry :

Allama Muhammad Iqbal:

- (1) خدا کے بندے تو بیں ہزاروں، بنوں میں پھرتے ہیں مارے مارے
میں اُس کا بندہ بنوں گا جس کو خدا کے بندوں سے پیار ہو گا
- (2) اپنی ملت پر قیاس اقوام مغرب سے نہ کر
خاص ہے ترکیب میں قوم رسول ہاشمی
- (3) ان کی جمعیت کا ہے ملک و نب پر انحصار
وقت مذہب سے متعلق ہے جمعیت تیری
- (4) دل پاک نہیں تو پاک ہو سکتا نہیں انسان
ورنہ اپنیں کو بھی آتے ہیں وضو کے فرائض بہت
- (5) کافر ہے تو شمشیر پر کرتا ہے بھروسہ
مومن ہے تو بے تغ بھی لڑتا ہے سپاہی
- (6) نہیں ہے نا امید اقبال اپنے کشت ویراں سے
ذرا نم ہو تو یہ مٹی بہت زرخیز ہے ساقی
- (7) نماز، روزہ، زکوٰۃ، حج - سب عبادتیں ہیں فلاح کی
مگر وہ بندگی کہاں، جو دل سے ہو خدا کے لیے
- (8) یہی مقصود فطرت ہے، یہی رمز مسلمانی
انوت کی جہاں گیری، محبت کی فراوانی

CSS Past Exam Questions

1. Explain the doctrine of Prophet hood and its importance in human life. **(2024)**
2. What is the Qur'anic argument on the Life Hereafter? What are its impacts on the individual and collective life of a human being? **(2023)**
3. Describe the obligation of Hajj in the light in the light of Quran and Sunnah and discuss its spiritual & social significance. **(CSS Special 2023)**
4. Explain the doctrine of Prophethood and its importance in human life **(2022)**
5. Describe the importance of Deen (Doctrine of life) in human life. Differentiate between Deen and Religions. **(2022)**
6. What is belief in the Day of Judgment ? Explore its effects on individual and collective lives of human beings. **(2021)**
7. Define Tauheed. What is its impact on individual life and the society? Elaborate. **(2019)**
8. Write a comprehensive note on Hajj (the pilgrimage) system of Islam and its spiritual, moral and social impacts. **(2019)**
9. Write a comprehensive note on Zakat system of Islam and its spiritual, moral and social impacts. **(2018)**
10. Who are entitled to receive Zakat according to the Quran? Elucidating social impact of Zakat, clarify how can poverty be alleviated with its distribution in Islamic Society? **(2017)**
11. Define the meaning of prayer and its different categories. Also describe the spiritual, moral and social impact of prayers. **(2016)**
12. What is the difference between Deen and Religion? Describe the importance of Deen in human life with arguments. **(2016)**

2 CHAPTER

STUDY OF SIRAH OF THE PROPHET MUHAMMAD (PBUH) AS ROLE MODEL FOR:

RECOMMENDED REFERENCES FOR FRAMING CHAPTER QUESTIONS

a) Universal Verses for Chapter # 2

1. Surah Al-Ahzab (33:21)

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْنَةٌ حَسَنَةٌ...

“Indeed, in the Messenger of Allah you have a good example to follow...”

2. Surah Al-Qalam (68:4)

وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ.

“And indeed, you are of a great moral character.”

3. Surah Al-Anbiya (21:107)

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ.

“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”

4. Surah Al-Fath (48:29)

مُحَمَّدٌ رَّسُولُ اللَّهِ ...

“Muhammad is the Messenger of Allah...”

5. Surah Al-Anfal (8:61)

وَإِنْ جَنَحُوا لِلسلِّمِ فَاجْنِحْ لَهَا ...

And if they incline towards peace, you should also incline towards it.

6. Surah At-Tawbah (9:128)

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful....”

7. Surah Al-Hujurat (49:13)

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْنِكُمْ...

“Indeed, the most noble of you in the sight of Allah is the most righteous of you...”

8. Surah Al-Jumu’ah (62:2)

هُوَ الَّذِي بَعَثَ فِي الْأُمَمِينَ رَسُولًا مِّنْهُمْ يَتَوَلَّ عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيَهُمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ...

“It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom ...”

9. Surah Al-Imran (3:159)

فِيمَا رَحْمَةٌ مِّنَ اللَّهِ لِنَتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظًا الْقُلُبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ
وَشَارِرُهُمْ فِي الْأَمْرِ...

"So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter..."

10. Surah Al Baqrah (2:109)

فَاعْفُوا وَاصْفُحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ...

So pardon and overlook until Allah delivers His command.

11. Surah An Nisa (4:128)

...وَالصُّلُحُ خَيْرٌ...

Reconciliation/ Settlement is the best.

b) Universal Quotations

Quotations from Muslim Scholars:

1. Ibn Kathir (RA) – The Life of Prophet Muhammad (SAW):

"The Prophet's (SAW) nature was one of patience and forgiveness, even in the most difficult of circumstances. His clemency after the conquest of Makkah, when he forgave his enemies, is a testament to his profound understanding of peace and reconciliation."

2. Al-Ghazali (RA) – The Revival of Religious Sciences (Ihya' Ulum al-Din):

"True peace is not the mere absence of conflict, but the restoration of harmony and mutual respect. Prophet Muhammad (SAW) exemplified this in his dealings with both his followers and his adversaries."

3. Shaykh Muhammad Abduh (RA) – Al-Islam wa al-'Alam:

"The Prophet Muhammad (SAW) was not only a spiritual leader but also a political and military strategist who used peace-building as a tool for unifying society. He understood that the ultimate goal of war is to restore peace."

4. Dr. Muhammad Hamidullah – The Life of Muhammad (SAW):

"The Prophet (SAW) showed the world that peace is not just an ideal but a practical goal. His wisdom in handling even the most turbulent situations with peaceful negotiations is unparalleled in history."

5. Dr. Muhammad Hamidullah – The Life of Muhammad (SAW):

The Constitution of Madinah as “the first written constitution in the world guaranteeing religious freedom and political rights to all citizens.”

Quotations from Orientalists:

1. Karen Armstrong – Muhammad: A Prophet for Our Time:

“Muhammad was a peacemaker, whose strategies included diplomacy, reconciliation, and the crafting of treaties. His greatest achievement was not military conquest but the transformation of his society into a community of peaceful coexistence.”

2. Michael Hart – The 100: A Ranking of the Most Influential Persons in History:

“My choice of Muhammad (PBUH) to lead the list of the world's most influential persons may surprise some readers — but he was the only man in history who was supremely successful on both the religious and secular levels.”

3. W. Montgomery Watt – Muhammad: Prophet and Statesman:

“One of Muhammad's (SAW) most significant accomplishments was his ability to negotiate peace even when the forces of war were strong. His peace treaty with the Quraysh at Hudaybiyyah is a prime example of his diplomatic skill, demonstrating his commitment to peaceful resolution and his ability to compromise for the greater good.”

4. H.A.R. Gibb – Mohammedanism: A Historical Survey:

“The establishment of peace and order in Arabia by Muhammad (SAW) was a revolutionary achievement, as he combined spiritual guidance with political foresight. The peaceful coexistence of the different tribes under his leadership was a model for future generations.”

5. Friedrich Schwally – The History of the Qur'anic Text:

“Prophet Muhammad (SAW) was a model of patience and restraint in conflict, and his example is an enduring model for leaders seeking peaceful resolutions to global conflicts. His ability to negotiate peace was based on mutual respect and understanding, even with those who were once his adversaries.”

6. Georges Deen – Islam: The Religion and the People:

“Muhammad's (SAW) peacebuilding extended beyond the battlefield. His leadership was characterized by a commitment to peace at all costs, using diplomacy as his most powerful weapon. The Prophet's legacy is not just one of military victories but of lasting peace.”

7. Lamartine (French Writer)

"If greatness of purpose, smallness of means and astonishing results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad?"

c) Universel books

1. The Sealed Nectar by Safi-ur-Rahman al-Mubarakpuri
2. The Life of Muhammad by Ibn Ishaq
3. Seerat un nabi by Allama Shibli Nomani
4. Muhammad at Mecca & Muhammad at Medina – W. Montgomery Watt
5. Muhammad: A Prophet for Our Time by Karen Armstrong
6. The Life of Muhammad by Muhammad Husayn Haykal
7. Muhammad Asad, The Road to Mecca

d) Universal Urdu Poetry

1. Allama Iqbal:

کی مدد سے وفا ٹو نے تو ہم تیرے ہیں
یہ جہاں چڑھے کیا، لوح و قلم تیرے ہیں

2. Allama Iqbal:

وقتِ عشق سے ہر پست کو بالا کر دے
دہر میں اسمِ محمد ﷺ سے اجلا کر دے

3. Ahmed Nadeem Qasmi:

نبی کے نقش قدم پر جو چلے
وہی راہِ حق کے مسافر بنے

4. Hafeez Jhalandhri:

وہ آیا رحمتِ عالم، وہ آیا فخرِ موجودات
زمانہ جھوم اٹھا، کائنات نازاں ہوئی

5. Mohsin Naqvi

خلقِ محمدی ہے، آئینہ کتاب کا
جو کچھ کہا، وہی کیا، جو کچھ کیا، کہا

6. Molana Altaf Hussain Hali:

پیغمبر حسن و خلق و وفا ہے نبی
جس کا ہر قول قرآن کا آئینہ

7. Seema Ali

وہ دنائے سبل ختم ارسل مولائے کل جس نے
غبار راہ کو بخشنا فروغ وادی سینا

CSS Past Exam Questions

1. What is the importance of Makarim Akhlak (noble morals) in establishing social peace? In this background, how did the Messenger of Allah PBUH complete these morals? **(2025)**
2. Discuss the contents of the Peace agreements made during the Prophte's era by determining the parties thereof. **(2025)**
3. The main purpose of Ghazwat-e-Nabawi (صلی اللہ علیہ وسلم) was to establish peace. Explain. **(2024)**
4. Discuss the Holy Prophet's (صلی اللہ علیہ وسلم) Role as a Model for Military Strategy. **(2023)**
5. Analyze the Charter of Madina as a social contract. **(2023)**
6. "Verily I have been sent as a teacher". Discuss in detail. **(CSS special 2023)**
7. Describe Hazrat Muhammad (PBUH) as a Prophet of Peace for contemporary -transnational world. **(2022)**
8. Comment on the teachings of Islam regarding co-existence in a multi-faith society. **(2021)**
9. Write notes on the following: (10 marks each). **(2021)**
 - (a) Treaty of Hudaybiyya as a pact of peace.
 - (b) Benefits acquired from Battle of Khayber.
10. Discuss the status and grade of "Tolerance and Forgivness" in the life of the Holy Prophet (PBUH). **(2020)**
11. Analyze the Madina Accord as a "Social Contract" in detail. **(2020)**
12. Give a general estimate of Holy Prophet's (pbuh) character in the battle fields as commander. **(2019)**
13. The Holy Prophet (PBUH) is the prophet of peace and safety. Explain with arguments. **(2018)**
15. Describe the characteristics of Military strategist in the light of Sirah of Muhammad (PBUH) with arguments. **(2016)**

CHAPTER

HUMAN RIGHTS & STATUS OF WOMAN IN ISLAM

RECOMMENDED REFERENCES FOR FRAMING CHAPTER QUESTIONS

a) Universal Qur'anic Verses for Chapter #3

1. Surah Al-Isra (17:70)

وَلَقَدْ كَرَمْنَا بَنَى آدَمَ...

“And We have certainly honored the children of Adam...”

2. Surah Al-Hujurat (49:13)

يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى...

“O mankind, We have created you from male and female... the most noble of you in the sight of Allah is the most righteous of you.”

3. Surah Al-Ma'idah (5:8)

وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَا تَعْدِلُواٰ اعْدِلُواٰ...

“And do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness.”

4. Surah At-Tawbah (9:6)

وَإِنَّ أَحَدًّا مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ...

“And if any of the polytheists seeks your protection, then grant him protection...”

5. Surah An-Nahl (16:90)

إِنَّ اللَّهَ يَأْمُرُ بِالْعُدْلِ وَالْإِحْسَانِ...

“Indeed, Allah commands justice and good conduct...”

6. Surah Al-Baqarah (2:256)

لَا إِكْرَاهَ فِي الدِّينِ...

“There is no compulsion in religion...”

7. Surah An-Nisa (4:1)

يَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِنْ نَفْسٍ وَاحِدَةٍ...

“O mankind, fear your Lord, who created you from one soul and created from it its mate...”

8. Surah An-Nisa (4:7)

لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَلِدَانِ وَالْأَقْرَبُونَ...

“For men is a share of what the parents and close relatives leave, and for women is a share...”

9. Surah Al-Baqarah (2:187)

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ...

“They are clothing for you and you are clothing for them.”

10. Surah An-Nisa (4:19)

وَعَاشُرُوهُنَّ بِالْمَعْرُوفِ...

“...And live with them in kindness.”

b) Universal Quotations

Quotations from Muslim Scholars:

Maulana Maududi:

“The last sermon of the Holy Prophet PBUH is the most comprehensive declaration of human rights. It demolishes every form of racial, economic, and gender-based discrimination.”

Imam Al-Shafi'i :

"Inheritance rights granted by the Qur'an are among the most specific expressions of God's justice and wisdom."

Prof Khurshid Ahmed :

"Islam granted women a status of economic independence unknown to any previous civilization. Their right to inheritance is a pillar of Islamic social justice."

Maulana Maududi:

"The rights granted by Islam are not conferred by any ruler or assembly, but are part of the Islamic faith."

Imam Abu Hanifa :

"Justice is the foundation of Islam, and without it, no rights can be preserved."

Dr. Hamidullah:

"Islam's concept of human rights is complete and ahead of its time."

Dr. Najatullah :

"In the democracy of Islam, all individuals are equal, none has the right to enslave another."

Syed Qutb:

"Islam came to free man from servitude to man and bring him under the servitude of God alone — this is the real freedom."

Quotations from Orientalists:

1. Sir Thomas Arnold:

"The treatment of non-Muslims under Muslim rule is one of the most tolerant the world has seen."

2. Gustave Le Bon (French Historian):

"Muslim women enjoyed a level of dignity, property rights, and legal identity unmatched by other ancient civilizations."

3. Montesquieu (Enlightenment Philosopher):

"Islam, in its legal form, promotes justice, equity, and protection of the weak — foundational principles of any humane society."

4. Arnold Toynbee:

“The extinction of race consciousness among Muslims is one of the outstanding moral achievements of Islam.”

5. H.G. Wells:

“The Islamic world gave the earliest and clearest proclamations of equality and brotherhood.”

c) Books

1. The Sealed Nectar (Ar-Raheeq al-Makhtum) – Safi-ur-Rahman al-Mubarakpuri
2. Fiqh-us-Seerah – Muhammad Al-Ghazali
3. Bonyadi Haqooq – Muhammad Salahuddin
4. Women and Social Justice: an Islamic paradigm – Prof. Dr. Anis Ahmad
5. Aurat Maghrib and Islam- Serwat Jamal Asmai
6. Muhammad: Prophet and Statesman – W. Montgomery Watt
7. Islam and the Destiny of Man – Charles Le Gai Eaton
8. Muhammad: A Prophet for Our Time – Karen Armstrong
9. The Muslim Conduct of State – Dr. Muhammad Hamidullah

d) Universal Urdu Poetry

Allama Muhammad Iqbal

(۱) وجود زن سے ہے تصویر کائنات میں رنگ
اسی کے ساز سے ہے زندگی کا سوز دروں

Allama Muhammad Iqbal

(۲) ایک ہی صاف میں کھڑے ہو گئے محمود و ایاز
نہ کوئی بندہ رہا، نہ کوئی بندہ نواز

Hafeez Jhanlandhri

(۳) دیا نبی نے جو پیغام، وہی دستور زندگی
نہ ہو رنگ و نسل کا فرق، ہو محبت کی روشنی

Mulana Altaf Hussain

فرشتے سے بڑھ کر ہے انسان بنا
مگر اس میں لکھتی ہے محنت زیادہ (۴)

Mohsin Naqvi

کسی نے پوچھا ہے عورت کی عظمت کہاں ہے؟
میں نے کہا، وہ جنت کی دلیل پر کھڑی ہے (۵)

CSS Past Exam Questions

1. Determine the status of the classist lifestyle in the light of the teachings of Islam and examine its effects on human society. (2025)
2. How does Islam highlight human dignity and greatness? Discuss. (2024)
3. Elaborate the rights of daughters granted by Islam and how these are denied by Muslims in the contemporary world? (2023)
4. Write notes on the following: (10 each) (2023)
 - a. Human rights in the light of the Sermon of Farewell Pilgrimage.
 - b. Social Justice in an Islamic Society.
5. Summarize the teaching of Quran and Sunnah regarding the dignity of humanity. (CSS special 2023)
6. Explain the concept of Human Rights in Islamic thought in specification of “Status of Women in Islam”. (2022)
7. Islam provides better rights to men and women than all other religions. Explore with arguments. (2021)
8. “The last Sermon of the Holy Prophet (PBUH) is the basic document for awakening of conscious of mankind for human rights”. Discuss. (2020)
9. “Islam teaches the lesson of human respect and dignity irrespective of colour, race and creed”. Discuss. (2020)
10. Describe the rights of women in Islam in the context of current wave the feminist Movement. (2019)
11. Write a comprehensive note on the right of inheritance granted to women by Islam. (2017)

4 CHAPTER

ISLAMIC CIVILIZATION AND CULTURE:

RECOMMENDED REFERENCES FOR FRAMING CHAPTER QUESTIONS

a) Universal Verses for Chapter #4

1. Surah Al-Hujurat (49:13)

يٰٰيٰهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّنْ ذَكَرٍ وَّأُنْثَىٰ...
...
O mankind! We created you from a single pair... so that you may know one another."

2. Surah Ar-Rum (30:22)

وَمِنْ آيَتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَآخْتِلْفُ الْسِنَّاتُكُمْ وَأَلوَانُكُمْ...
...
"And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors..."

3. Surah Al-Baqarah (2:143)

وَكَذِلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا...

“And thus We have made you a just (balanced) nation...”

4. Surah Al-Alaq (96:1–5)

اَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ...

“Read in the name of your Lord who created... Who taught by the pen...”

5. Surah Al-Tawbah (9:122)

فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لَيَنْفَقُهُوا فِي الدِّينِ...

“Let a group from every community devote themselves to gaining understanding in religion...”

6. Surah Al-Ankabut (29:46)

وَلَا تُجِدُّلُوا أَهْلَ الْكِتَابِ إِلَّا بِالْتِي هِيَ أَحْسَنُ...

“And do not argue with the People of the Book except in the best way...”

7. Surah An-Nahl (16:90)

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ...

“Indeed, Allah commands justice, excellence, and giving to relatives...”

8. Surah Al-Ahzab (33:21)

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ...

“Indeed, in the Messenger of Allah you have an excellent example...”

b) Universal Quotations

Quotations from Muslim Scholars:

1. Imam Al-Ghazali:

“The strength of Islamic civilization lies not in its material achievements, but in its ethical foundations and its commitment to knowledge.”

2. Allama Iqbal:

“Islamic civilization is the civilization of the soul, its strength lies in the inner transformation of the individual and society.”

3. Maulana Maududi:

“Islamic civilization is based on the idea of a just society where human rights, dignity, and equality are guaranteed under the law of God.”

4. Prof Khursheed Ahmed:

“The greatness of a civilization is measured by its ability to uplift the weak, protect the oppressed, and honor the truth.”

5. Dr. Hameedullah

“Knowledge and wisdom are the true legacy of civilization, and Islam holds these above all material wealth.”

Quotations from Orientalists:**1. Bernard Lewis :**

“Islamic civilization, with its rich contributions in science, philosophy, and art, represents a bridge between the ancient and modern worlds.”

2. Samuel Huntington :

“The ‘Clash of Civilizations’ is not just about politics or ideology; it is a cultural struggle, with Islam playing a central role in shaping world history.”

3. Karen Armstrong :

“Islamic culture brought the light of knowledge to the West during the Dark Ages, preserving and expanding the intellectual achievements of the ancient world.”

4. H.G. Wells:

“The Islamic Golden Age was a time when civilization flourished — art, science, and philosophy all benefited from the rich intellectual and spiritual heritage of Islam.”

5. Edward Said (Scholar):

“The history of Islamic civilization is one of coexistence, where diverse cultures, religions, and traditions have contributed to a rich and dynamic cultural tapestry.”

c) Univesal books

8. Islamic Civilization Forundations Belief & Principles – Abul A;la Mawdudi.
9. Islam aur Tahzeeb-e-Maghrib ki kashmakash- Dr. Muhammad Ameen
10. The House of Wisdom: How Arabic Science Saved Ancient Knowledge and Gave Us the Renaissance – *Jonathan Lyons*
11. The Muqaddimah – *Ibn Khaldun*
12. Studies in Islamic Civilization: The Muslim Contribution to the Renaissance – *Ahmed Essa & Othman Ali*
13. Science in Medieval Islam: An Illustrated Introduction" – *Howard R. Turner*
14. The Crusades Through Arab Eyes" – *Amin Maalouf*

d) Universal Urdu Poetry

Allama Muhammad Iqbal:

(۱) سبق پھر پڑھ صداقت کا عدالت کا شجاعت کا
لیا جائے گا تجھ سے کام ڈینا کی امامت کا

Allama Muhammad Iqbal:

(۲) دیار مغرب کے رہنے والوں کی بستی دکان نہیں ہے
کھرانے سے تم سمجھ رہے ہو وہ اب زر کم عیار ہو گا

Allama Muhammad Iqbal:

(۳) تمہاری تہذیب اپنے نجھر سے اپ ہی خود کشی کرے گی
جو شاخ نازک پہ اشینہ بنے گا نہ پائیدار ہو گا

Allama Muhammad Iqbal:

(۴) خدا کے عاشق تو ہیں ہزاروں بنوں میں پھرتے ہیں مارے مارے
میں اس کا بندہ بنوں گا جس کو خدا کے بندوں سے پیار ہو گا

CSS Past Exam Questions

1. What views are found in today's Muslim circles about western Civilization? Identify and analyze them.(2025)
2. Define Civilization and culture and state the basic elements of Islamic and Western Civilization and Culture.(CSS special 2023)
3. Through light in detail on the moral value system of Islam as significant feature Islamic civilization.(2019)
4. Describe, in detail, the basic characteristics of Islamic civilization.(2018)
5. What is meant by culture and civilization? Describe the characteristics of Islamic Culture. (2016)

5 CHAPTER

ISLAM AND THE WORLD

RECOMMENDED REFERENCES FOR FRAMING CHAPTER QUESTIONS

a) Universal Verses for Chapter # 5

1. Surah Al-Ma'idah (5:32)

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَانَمَا قَتَلَ النَّاسَ جَمِيعًا...

“Whoever kills a soul unless for a soul or for corruption [done] in the land—it is as if he had slain mankind entirely.”

2. Surah Al-Hujurat (49:11)

يَأَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخِرْ قَوْمٌ مِّنْ قَوْمٍ...

“O you who believe, let not a people ridicule [another] people...”

3. Surah Al-Anfal (8:61)

وَإِنْ جَنَحُوا لِلْسَّلِيمِ فَاجْنَحْ لَهَا...

“And if they incline to peace, then incline to it [also]...”

4. Surah Al-Baqarah (2:190)

وَقَاتَلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتَلُونَكُمْ وَلَا تَعْتَدُوا...

“Fight in the way of Allah those who fight you but do not transgress...”

5. Surah Al-Furqan (25:63)

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هُوَنَّا...

“The servants of the Most Merciful are those who walk upon the earth humbly...”

6. Surah Al-Imran (3:103)

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَنَرَقُوا...

“And hold firmly to the rope of Allah all together and do not become divided...”

7. Surah Al-Nisa (4:135)

كُونُوا قَوَامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ...

“Stand out firmly for justice, as witnesses to Allah...”

8. Surah An-Nahl (16:125)

اَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمُوَعِظَةِ الْحَسَنَةِ...

“Invite to the way of your Lord with wisdom and good instruction...”

9. Surah Al-Baqarah (2:256)

لَا إِكْرَاهَ فِي الدِّينِ...

“There is no compulsion in religion...”

10. Surah Al-Tawbah (9:71)

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلَيَاءُ بَعْضٍ...

“The believing men and women are allies of one another...”

b) Universal Quotations

Quotations from Muslim Scholars:

1. Imam Al-Ghazali:

“Jihad is not just a physical struggle; it is a battle to cleanse oneself from evil and to uphold the truth.”

2. Maulana Maududi:

“Terrorism has no place in Islam. Islam only commands the defense of oneself, family, and community — never violence against the innocent.”

3. Dr. Hameedullah:

“A true believer is one who seeks to spread peace and justice, not division and destruction.”

4. Allama Iqbal:

“The real struggle of the Muslim Ummah is not with the outside world, but with its own inner divisions and ignorance.”

5. Prof. Khurisheed Ahmed :

“The greatest crisis of the Ummah today is ignorance of true Islam and the rise of sectarianism.”

6. Sheikh Yousaf Qarzavi:

“Our weakness comes from abandoning knowledge, justice, and brotherhood—the pillars of Islam.”

7. Mulana Mawdudi

“Disunity is a disease, and the cure lies in returning to the Qur'an and Sunnah.”

Quotations from Orientalists:

1. Karen Armstrong:

“Islam, in its core, is a religion of peace. Extremism, as seen today, is a distortion of its true teachings.”

2. Bernard Lewis (Historian):

“The West must realize that Jihad has been hijacked by extremists and does not represent the vast majority of Muslims who seek peace.”

3. Montgomery Watt:

“The Muslim world is a victim of both its external enemies and its internal conflicts. The solutions lie in unity, dialogue, and understanding.”

4. H.G. Wells:

“The fear of Islam in the West is largely a result of ignorance and misinformation. The faith has been wrongly interpreted by the few to harm the many.”

5. Noam Chomsky:

“Islamophobia is a political tool used to create division. True Islam, like all great religions, calls for harmony, justice, and compassion.”

c) Books

1. Ideals and Realities in Islam- Hussain Nasr
2. Reconstruction of Religious thoughts in Islam- Allama Muhammad Iqbal
3. Islami Nizam- Dr. Yousof al Qaradawi
4. Let us be Muslims- Khurram Murad
5. Islam at the cross road- Muhammad Asad

d) Universal Urdu Poetry

Allama Muhammad Iqbal:

(۱) ایک ہو مسلم حرم کی پاسانی کے لیے
نیل کے ساحل سے لے کر تاجک کا شفر

Allama Muhammad Iqbal:

(۲) خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے
خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے

Allama Muhammad Iqbal:

(۳) اپنے من میں ڈوب کر پا جا سراغ زندگی
تو اگر میرا نہیں بتا نہ بن اپنا تو بن

Allama Muhammad Iqbal:

(۴) یقین محکم عمل چ ہم محبت فاتح عالم
جہاد زندگانی میں یہ ہے مردوں کی شمشیریں

Allama Muhammad Iqbal:

۵) تو شاہین ہے پرواز ہے کام تیرا
تیرے سامنے اہمان اور بھی بھی ہیں

CSS Past Exam Questions

1. Discuss religious tolerance in the context of post-prophetic Muslim history. (2025)
2. 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? (2025)
3. How is it possible to eliminate the religious and political extremism in Pakistan in the light of the teachings of the Holy Prophet (صلی اللہ علیہ وسلم)? Explain. (2024)
4. What are the motives of extremism in Pakistan? How can the society get rid of extremism by following the teachings of Islam? (2023)
5. Explain the Reconstruction of Pakistani Society in the light of Islamic Teachings (2022)
6. Islamophobia is a sign of extremism. Give suggestions for its remedy. (2021)
7. Discuss in detail the principles and terms & conditions for "Jihad" in the light of Quran and Sunnah. (2020)
8. Is extremism a challenge to Islam? Discuss in the context of contemporary challenges faced by Muslim Ummah. (2019)
9. Point out the motives of terrorism in Pakistan. How can the society get rid of terrorism? (2018)
10. Enumerate the reasons of extremism in Pakistan and suggest solutions to eradicate it in the light of Islamic teachings (2017)

6 CHAPTER

AND GOVERNANCE IN ISLAM

RECOMMENDED REFERENCES FOR FRAMING CHAPTER QUESTIONS

1. Universal Qur'anic Verses for Chapter #6

1. Surah An-Nisa (4:58)

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمْمَاتِ إِلَى أَهْلِهَا...

“Indeed, Allah commands you to render trusts to whom they are due...”

2. Surah An-Nisa (4:135)

كُونُوا قَوَامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ...

“Stand firmly for justice, as witnesses to Allah...”

3. Surah Al-Baqarah (2:286)

لَا يَكِفُّ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

“Allah does not burden a soul beyond what it can bear...”

4. Surah Al-Ma'idah (5:8)

وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَا تَعْدِلُواٰ اعْدِلُواٰ...

“Let not the hatred of a people prevent you from being just. Be just...”

5. Surah Sad (38:26)

يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ...

“O David, We have made you a successor upon the earth, so judge between people in truth...”

6. Surah Al-Anbiya (21:73)

وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا...

“And We made them leaders guiding by Our command...”

7. Surah Al-Tawbah (9:105)

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ...

“Say: Work, for Allah will see your deeds...”

8. Surah Yusuf (12:55)

قَالَ اجْعُلْنِي عَلَىٰ خَزَانَنِ الْأَرْضِ إِنِّي حَفِظٌ عَلَيْمٌ.

“[Joseph] said: Appoint me over the storehouses of the land; indeed, I am a skilled custodian.”

9. Surah Al-Imran (3:159)

وَشَارِزُهُمْ فِي الْأَمْرِ...

“And consult them in affairs...”

10. Surah Al-Hashr (59:18)

يَأَيُّهَا الَّذِينَ ءاْمَنُوا اتَّقُوا اللَّهَ... وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدِ...

“O you who believe, be mindful of Allah, and let every soul consider what it has sent forth for tomorrow...”

2. Universal Quotations

Quotations from Muslim Scholars:

1. Hazrat Umar ibn Al-Khattab (R.A):

“If a dog goes hungry by the banks of the Euphrates, Umar will be held accountable on the Day of Judgment.”

2. Hazrat Ali ibn Abi Talib (R.A):

“He who appoints himself as a leader of the people must begin by educating himself before educating others.”

3. Imam Al-Ghazali:

“A ruler should be like a shepherd who protects and cares for his flock — not for personal gain but for public good.”

4. Allama Iqbal:

“The essence of Islamic political thought is khilafat — government by consultation, justice, and accountability before God.”

5. Maulana Maududi:

“In Islam, public office is a trust (amanah), not a privilege. It is given for service, not for rule.”

Quotations from Orientalists:

1. William Durant (Historian):

“The administration under Umar (R.A) was one of the most just and efficient the world has known.”

2. Arnold Toynbee:

“The Islamic concept of governance, based on equality and accountability, laid the foundations of modern civil administration.”

3. Karen Armstrong:

“Prophet Muhammad ﷺ emphasized the moral and spiritual integrity of public officials long before modern governance theorists.”

4. Montesquieu:

"A government cannot last without virtue, and Islamic governance rooted in justice is a living example of this principle."

5. H.G. Wells:

"The administrative reforms of early Islam stand as an unmatched model in human history for ethical governance."

3. Universal books

1. Administrative Development an Islamic Perspective - Muhammad Al-Buraey
2. Administrative Development; an Islamic Perspective - K.P.L. London Alburay Muhammad A.
3. Arab Administration - Hussain Shah
4. The Islamic Republic : Politics, Law and Economy - Hassan Dr. S. Farooq
5. Reconstruction of Religious Thoughts in Islam - Allama Iqbal
6. Ideals and Realities in Islam - Hussain Nasr,
7. Introduction to Islam- Dr. Hamidullah
8. Islam: its meaning and Message - Khurshid Ahmad
9. Studies in Muslim Political Thoughts and Administration - Sherwani, H.K.S.

4. Universal Urdu Poetry

Allama Muhammad Iqbal

(۱) جلالِ پادشاہی ہو کہ جمہوری تماشا ہو
جدا ہو دین سیاست سے تو رہ جاتی ہے چنگیزی

Hafeez Jhalandhri

(۲) جو خلق کی خدمت کرے، وہی بندہ حق
جو دل میں عدل رکھے، وہی شایان سلطنت

Allama Muhammad Iqbal

(۳) زندگانی ہے صدف، قطرہ نیساں ہے خودی
وہ صدف کیا کہ جو قطرے کو گھر کرنہ سکے

Wasi Shah

(۴) حکومت سے پہلے، کر خود پر حکومت
جو خود کو فتح نہ کر سکا، وہ قوم کیا سنچا لے گا؟

Allama Muhammad Iqbal

(۵) شریک حکم غلاموں کو کر نہیں سکتے
خریدتے ہیں فقط ان کا جوہر اور اک!

Allama Muhammad Iqbal

(۶) خود بدلتے نہیں قرآن کو بدل دیتے ہیں
ہوئے کس درجہ فقیہان حرم بے توفیق

Allama Muhammad Iqbal

(۷) ہند میں حکمت دین کوئی کہاں سے سکھے
نہ کہیں لذت کردار نہ افکار عین

Allama Muhammad Iqbal

(۸) ان غلاموں کا یہ مسلک ہے کہ ناقص ہے کتاب
کہ سکھاتی نہیں مومن کو غلائی کے طریق

CSS Past Exam Questions

1. How can the system of accountability in Pakistan be idealized in the teachings of the Holy Prophet (صلی اللہ علیہ وسلم)? Explain. **(2024)**
2. The importance of epistles of Hazrat Ali R.A (10 Marks Note) **(2024)**
3. Self-purification is an essential element for the evolution of society. Explain **(2024)**
4. Write a note on the responsibilities and accountability of public office holders in an Islamic State. **(CSS special 2023)**
5. Express the principles of accountability of rulers according to the Holy Quarn and Sunnah.**(2021)**
6. Explore the importance of Sufism to spread out Islam. Is the amelioration of current deviation possible through Sufism? **(2021)**
7. Write a comprehensive note on the bravery and juridical Wisdom of Hazrat Ali (R.A) **(2020)**
8. What is Self-purification and Ehsan? Explain it in the light of Quran and Sunnah, also describe its individual and collective impacts. **(2018)**
9. Highlight the responsibilities of civil servants in the light of Islamic teachings. **(2018)**
10. Explain the concept of self-purification in the light of the Qur'ān and Sunnah and its impact on society.**(2017)**
11. Highlight the concept of Public Administration in Islam. Explain the responsibilities of Civil Servants. **(2016)**

7 CHAPTER

ISLAMIC CODE OF LIFE

RECOMMENDED REFERENCES FOR FRAMING CHAPTER QUESTIONS

a) Universal Verses for Chapter #7

1. Surah Al-Baqarah (2:275)

آلَّذِينَ يَأْكُلُونَ الرِّبَوْا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَنُ...

“Those who consume usury will not stand [on Judgment Day] except as one beaten by Satan...”

2. Surah Al-Baqarah (2:278)

فَدَرُوا مَا بَقِيَ مِنَ الرِّبَوْا إِنْ كُنْتُمْ مُّؤْمِنِينَ...

“Give up what remains of interest, if you are truly believers.”

3. Surah Al-Hashr (59:7)

...كَيْ لَا يَكُونَ دُولَةً يَبْنَ الْأَغْنِيَاءِ مِنْكُمْ...

“So that wealth does not circulate only among the rich among you...”

4. Surah Ash-Shura (42:38)

وَأَمْرُهُمْ شُورَى بَيْنَهُمْ...

“And their affairs are conducted by mutual consultation.”

5. Surah Al-Ma'idah (5:44)

وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكُفَّارُونَ...

“Whoever does not judge by what Allah has revealed — they are the disbelievers.”

6. Surah An-Nisa (4:59)

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَئِكَ هُمُ الْمُنْكَرُ...

“Obey Allah and the Messenger and those in authority among you...”

7. Surah Al-Mumtahanah (60:8)

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقْتَلُوكُمْ فِي الدِّينِ...

“Allah does not forbid you from being kind and just to those who have not fought you...”

8. Surah Al-Ma'idah (5:8)

اَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ...

“Be just — that is nearer to righteousness.”

9. Surah Al-Nisa (4:135)

وَلُوْلُ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَلِدَيْنِ وَالْأَقْرَبِيْنَ...

“Even if it be against yourselves, or parents, or relatives...”

10. Surah Al-Hujurat (49:10)

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ...

“The believers are but brothers...”

b) Universal Quotations**Quotations from Muslim Scholars:****1. Imam Abu Hanifa:**

“Trade must be just; there is no blessing in profit built upon injustice.”

2. Imam Shaf'i:

“Ijma' is a source of truth in Shari'ah after the Qur'an and Sunnah. It is the consensus of truth, not just opinion.”

3. Allama Iqbal:

“Ijtihad is the principle of movement in the structure of Islam — it ensures growth with continuity.”

4. Maulana Maududi:

“Islam’s political system is not monarchy or democracy, but Khilafat — rule of law under divine sovereignty.”

5. Allama Iqbal:

“The essence of Islamic political thought is khilafat — government by consultation, justice, and accountability before God.”

6. Maulana Maududi:

“In Islam, public office is a trust (amanah), not a privilege. It is given for service, not for rule.”

Quotations from Orientalists:

1. Montesquieu:

“Islamic law ensured that rulers too were bound by law — a concept absent in many European systems of the time.”

2. Arnold Toynbee:

“Islamic economic values — especially the prohibition of riba — serve as a moral compass in a profit-driven world.”

3. Karen Armstrong:

“The political vision of Islam combines justice with responsibility — a remarkable blend of power and ethics.”

4. H.G. Wells:

“The social reforms of early Islam were radical — they uplifted women, the poor, and minorities.”

5. Gustave Le Bon:

“Islamic civilization presented a complete legal system long before the West codified its laws.”

c) Universal books

1. Islam and the Economic Challenge - Umer Chapra

2. Khilafat-o-Malookiat - Abul A' la Mawdudi,
3. Ideals and Realities in Islam - Hussain Nasr,
4. Introduction to Islam- Dr. Hamidullah
5. The Islamic Republic : Politics, Law and Economy - Hassan Dr. S. Farooq
6. Studies in Muslim Political Thoughts and Administration - Sherwani, H.K.S.
7. Reconstruction of Religious Thoughts in Islam - Allama Iqbal
8. Islamic Political System in the Modern age: Theory and Practice Manzooruddin Ahmad
9. Sovereignty-Modern and Islamic - Ilays Ahmad
10. First Principle of Islamic Economics - Abul A' la Mawdudi

d) Universal Urdu Poetry :

Allama Muhammad Iqbal

(۱) جلالِ پادشاہی ہو کہ جمہوری تماشا ہو
خدا ہو دین سیاست سے تو رہ جاتی ہے چنگیزی

Allama Muhammad Iqbal

(۲) زندگانی ہے صدف، قطرہ نیساں ہے خودی
وہ صدف کیا کہ جو قطرے کو گھر کرنے سکے

Allama Muhammad Iqbal

(۳) جمہوریت اک طرز حکومت ہے کہ جس میں
بندوں کو گنا کرتے ہیں تو لا نہیں کرتے

Allama Muhammad Iqbal

(۴) سلطانی جمہور کا آتا ہے زمانہ
جو نقش کہن تم کو نظر آئے مٹا دو

Allama Muhammad Iqbal

(۵) تو نے کیا دیکھا نہیں مغرب کا جمہوری نظام؟
چہرہ روشن، اندروں چنگیز سے تاریک تر

Allama Muhammad Iqbal

(۶) خود بدلتے نہیں قرآن کو بدل دیتے ہیں
ہوئے کس درجہ فقیہاں حرم بے توفیق

Allama Muhammad Iqbal

۷) ہند میں حکمت دین کوئی کہاں سے سکھے
نہ کہیں لذت کردار نہ انفار یعنی

Allama Muhammad Iqbal

۸) ان غلاموں کا یہ مسلک ہے کہ ناقص ہے کتاب
کہ سکھاتی نہیں مومن کو غلامی کے طریق

CSS Past Exam Questions

1. What are the disadvantages of concentration of wealth? What economic measures has Islam introduced to prevent this? (2025)
2. Write notes on the Ijtihad. 10 Marks note (2024)
3. Define Ijma'(consensus) and explain its different kinds. Can legislation by a parliament of an Islamic state be regarded as a valid consensus? (2023)
4. Islamic Financial System provides an effective framework for the elimination of poverty. Discuss (CSS Special 2023)
5. Explain the concept of Ijtihad and discuss its relevance in addressing contemporary issues being faced by the Muslim Ummah. (2023)
6. Write down the main principles of Islamic Economics. How does these principles provide solutions to contemporary challenges? (2022)
7. Elaborate the concept and importance of Ijtihad and explain its principles. (2022)
8. Islamic Financial and Economic system is the solution of the human financial problems. Discuss. (2020)
9. Give suggestions to reform Pakistani Politics keeping in view the different aspects of political system of Islam. (2019)
10. Define Ijtihad, also highlight its contemporary importance in the light of Islamic Fiqh. (2018)
11. How were the Rightly-guided Caliphs elected? To what extent their system of government be regarded as democratic? (2017)
12. Define Ijma' (consensus) and explain its different kinds. Highlight its importance in the light of the Qur'an and Sunnah. (2017)
13. Discuss the salient features of Islamic political system in the light of governance under pious Khilafat-i-Rashida. (2016)