

CSS English (Precis & Composition) — 2025 Complete Solved Paper

Q. 2. Précis

Title: Nationalism Between Identity and Humanism

Précis:

Nationalism is a historically constructed identity shaped by myths, ethnic affiliations and territorial loyalties. While it can unite people and strengthen collective identity, excessive nationalism may become exclusionary, suppress dissent and encourage xenophobia, imperialism and violence. Thinkers such as Al-Ghazali, Iqbal and Bhabha emphasize the need to balance national belonging with universal human values, justice and equality. Nationalism has produced both pluralistic aspirations and destructive territorial ambitions, particularly when powerful states dominate weaker nations. Its influence, therefore, depends on how it is exercised. A balanced form of nationalism should preserve cultural identity while respecting human rights, universalism and the dignity of all humanity.

Q. 3. Comprehension

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

Wandering reconciles rootedness and restlessness by allowing individuals to leave familiar places without completely abandoning their emotional connection with home. Human beings naturally seek shelter, security and belonging, yet they also possess an innate desire to explore, escape stagnation and discover new possibilities. Wandering therefore transforms displacement into a meaningful journey in which one can rediscover both oneself and one's relationship with the world.

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

The romanticization of wandering can be both escapism and self-discovery. It may provide an escape from the restrictions, routines and conventions of civilized life, allowing individuals to experience freedom. However, wandering also encourages reflection, exposure to nature and exploration of the inner self. Thus, rather than being merely an escape from reality, it can become a journey towards deeper self-knowledge and a renewed sense of purpose.

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

Yes, wandering can contribute to decolonizing the self by freeing individuals from inherited geographical, cultural and intellectual limitations. It encourages them to question fixed identities, social conventions and dominant assumptions about belonging. By encountering different cultures, landscapes and perspectives, the wanderer can develop a more open understanding of humanity and reclaim an independent relationship with the world.

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

The notion of eternal recurrence legitimizes wandering because it presents existence as a continuous cycle rather than a journey towards a fixed final destination. Nietzsche's idea of surpassing earthly limitations and embracing perpetual movement gives wandering philosophical significance. It suggests that continuous exploration and renewal are intrinsic to existence, although wandering should remain free from personal prejudices.

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

Wandering operates at the intersection of the **personal and the universal**. It is personal because it involves self-discovery, reflection and exploration of one's inner landscape. At the same time, it is universal because it connects individuals with nature, humanity and the broader human experience. Thus, wandering integrates individual identity with shared human existence.

Q. 4. Sentence Correction

Although the paper says **ONLY FIVE**, all eight are corrected.

(i)

Having been perpetuated for centuries, systemic inequalities and discriminatory policies of the government, which have been institutionalized, constitute a form of structural violence that affects marginalized communities.

(ii)

We cleaned the entire kitchen while our parents were out to dinner.

(iii)

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

(iv)

If I am in Lahore, I will contact you.

(v)

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

(vi)

The impact of cyber technology on modern society is being studied by researchers, who have found that it has both positive and negative effects.

(vii)

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

(viii)

The honor killings that have been perpetuated by societies are exacting a deadly toll on vulnerable individuals, exacerbating already excruciating social norms.

Q. 5 (a). Punctuation

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

Q. 5 (b). Prepositions

Again, all eight are attempted.

(i)

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

(ii)

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

(iii)

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

(iv)

The concept of Tawhid, or the oneness of God, lies **at** the very fabric of Islamic theology, weaving together the intricate threads of faith, reason, and spirituality.

(v)

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

(vi)

Power consolidated **among** the ruling elite, silencing dissent.

(vii)

Her online persona leaned **towards** perfection, hiding flaws.

(viii)

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

Q. 6. Pairs of Words

All eight pairs are attempted.

(i) Blurt / Blert

- **Blurt:** He **blurting** out the secret before realizing that everyone was listening.
- **Blert:** The old dialect used the word **blert** for a sudden cry or shout.

(ii) Aeipthy / Apathy

- **Aeipthy:** **Aeipthy** is an extremely rare and archaic word, used in specialized vocabulary and generally associated with perpetual or enduring states.
- **Apathy:** His **apathy** towards the suffering of others shocked everyone.

(iii) Defenestration / Dénouement

- **Defenestration:** The historical account describes the **defenestration** of the officials by throwing them out of a window.
- **Dénouement:** The novel's **dénouement** revealed the truth behind the mysterious murder.

(iv) Vallum / Vellum

- **Vallum:** The ancient soldiers strengthened the **vallum** around the settlement to protect it from invaders.
- **Vellum:** The medieval manuscript was written on delicate **vellum**.

(v) Sow / Sough

- **Sow:** Farmers **sow** wheat seeds before the winter season.
- **Sough:** We could hear the **sough** of the wind passing through the trees.

(vi) Sere / Seer

- **Sere:** The intense heat turned the grass **sere** and lifeless.
- **Seer:** The villagers regarded the old woman as a **seer** who could predict future events.

(vii) Crepuscular / Crepitation

- **Crepuscular:** Bats are **crepuscular** animals that are particularly active around dusk.
- **Crepitation:** The **crepitation** of burning wood filled the quiet room.

(viii) Uxoricide / Uxorious

- **Uxoricide:** The murder of his wife was classified as **uxoricide**.
- **Uxorious:** He was so **uxorious** that he consulted his wife about every important decision.

Q. 7. Translation

English Translation:

Al-Ghazali, the philosopher and Muslim theologian of the twelfth century, is perhaps one of the most misunderstood thinkers. As a thinker, he argued that the Qur'an is open to countless interpretations. According to him, *"The meanings of the Qur'an are like drops of water in the ocean."* He asks, *"Do you not know that the Qur'an is like an ocean?"* You have the right to travel through this boundless ocean of meanings. By diving into its depths, you can discover pearls and precious gems and enrich yourself with its treasures.

He further asks, “*Why do you remain sitting on the shore, satisfied merely with the outward meaning?*” According to Al-Ghazali, Muslims have the right to reject, move forward and disagree. Al-Ghazali represents one of the finest blends of **innovation and tradition**.

