

**FEDERAL PUBLIC SERVICE COMMISSION**  
**INTERVIEW PROGRAMME 84/2026**

| <b>Members:</b>                 |        |                                                                |                                                                                                                                                                                       |                                                                                                                         | <b><u>PLACE OF INTERVIEW</u></b><br>FPSC Provincial Office, 31-Civic Centre, Mustafa Town, Wahdat Road, <b><u>Lahore</u></b> |
|---------------------------------|--------|----------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------|
| Date/ Day                       | Time   | Case No.<br>(Start – End date)                                 | Particulars of Post(s)                                                                                                                                                                | Ministry/ Division                                                                                                      | No. of candidates(s) called                                                                                                  |
| <b><u>INTERVIEWS</u></b>        |        |                                                                |                                                                                                                                                                                       |                                                                                                                         |                                                                                                                              |
| <u>27.7.2026</u><br>Monday      | 9:30am | <b><u>F.4-72-/2025-R</u></b><br><b><u>(7.7.26-30.7.26)</u></b> | <b><u>Assistant Director</u></b><br><b><u>(BS-17),Permanent, ASF,</u></b>                                                                                                             | <b><u>Ministry of</u></b><br><b><u>Defense</u></b>                                                                      | <b>11</b>                                                                                                                    |
| -do-                            | -      | -                                                              | -                                                                                                                                                                                     | Interview/P.H of any other case                                                                                         | <b>Upto=6</b>                                                                                                                |
| <u>28.7.2026</u><br>Tuesday     | 9:30am | <b><u>F.4-72-/2025-R</u></b><br><b><u>(7.7.26-30.7.26)</u></b> | <b><u>Assistant Director</u></b><br><b><u>(BS-17),Permanent, ASF,</u></b>                                                                                                             | <b><u>Ministry of</u></b><br><b><u>Defense</u></b>                                                                      | <b>11</b>                                                                                                                    |
| -do-                            | -      | -                                                              | -                                                                                                                                                                                     | Interview/P.H of any other case                                                                                         | <b>Upto=6</b>                                                                                                                |
| <u>29.7.2026</u><br>Wednesday   | 9:30am | <b><u>F.4-72-/2025-R</u></b><br><b><u>(7.7.26-30.7.26)</u></b> | <b><u>Assistant Director</u></b><br><b><u>(BS-17),Permanent, ASF,</u></b>                                                                                                             | <b><u>Ministry of</u></b><br><b><u>Defense</u></b>                                                                      | <b>11</b>                                                                                                                    |
| -do-                            | -      | -                                                              | -                                                                                                                                                                                     | Interview/P.H of any other case                                                                                         | <b>Upto=6</b>                                                                                                                |
| <u>30.7.2026</u><br>Thursday    | 9:30am | <b><u>F.4-72-/2025-R</u></b><br><b><u>(7.7.26-30.7.26)</u></b> | <b><u>Assistant Director</u></b><br><b><u>(BS-17),Permanent, ASF,</u></b>                                                                                                             | <b><u>Ministry of</u></b><br><b><u>Defense</u></b>                                                                      | <b>3+6(M)</b>                                                                                                                |
| -do-                            | -do-   | <b><u>F.4-93/2025-R</u></b><br><b><u>(6.7.26-30.7.26)</u></b>  | <b><u>Charge Nurse (BS-16), Health</u></b><br><b><u>Department GB,</u></b>                                                                                                            | <b><u>Ministry of</u></b><br><b><u>Kashmir Affairs</u></b><br><b><u>GB &amp; Safron</u></b><br><b><u>and Safron</u></b> | <b>2</b>                                                                                                                     |
| -do-                            | -      | -                                                              | -                                                                                                                                                                                     | Interview/P.H of any other case                                                                                         | <b>Upto=6</b>                                                                                                                |
| <u>31.7.2026</u><br>Friday      | 9:30am | <b><u>F.4-26/2026-R</u></b><br><b><u>(31.7.26-31.7.26)</u></b> | <b><u>Librarian (Male)(BS-17), Federal</u></b><br><b><u>Govement Educational Institution</u></b><br><b><u>(FGEI) Directorate, (Cantts/</u></b><br><b><u>Garisons) Colleges.</u></b>   | <b><u>Ministry of</u></b><br><b><u>Defense</u></b>                                                                      | <b>5</b>                                                                                                                     |
| -do-                            | -do-   | <b><u>F.4-23/2026-R</u></b><br><b><u>(6.7.26-31.7.26)</u></b>  | <b><u>Demonstrator (Male) (BS-16)</u></b><br><b><u>Federal Government Education</u></b><br><b><u>Institution(FGEI) Directorate,</u></b><br><b><u>(Cantts/ Garisons) Colleges.</u></b> | <b>-do-</b>                                                                                                             | <b>1+2(M)</b>                                                                                                                |
| -do-                            | -do-   | <b><u>F.4-44/2026-R</u></b><br><b><u>(10.7.26-31.7.26)</u></b> | <b><u>Lady Welfare Officer (BS-16),</u></b><br><b><u>Naval Headquarters,</u></b>                                                                                                      | <b>-do-</b>                                                                                                             | <b>1</b>                                                                                                                     |
| <b><u>PERSONAL HEARINGS</u></b> |        |                                                                |                                                                                                                                                                                       |                                                                                                                         |                                                                                                                              |
| -do-                            | -do-   | F.4-153/2025-R                                                 | Lecturer (Female)(BS-17), Islamabad Model Colleges, Federal Directorate of Education                                                                                                  | Ministry of Federal Education & Professional Training                                                                   | <b>2</b>                                                                                                                     |
| -do-                            | -      | -                                                              | -                                                                                                                                                                                     | Interview/P.H of any other case                                                                                         | <b>Upto=6</b>                                                                                                                |

Fast Track cases are mentioned in bold and underline.

Assistant Director (PM Directorate)