

Q. 3 Read the following passage carefully and answer the questions that follow.

(20)

Many people from interior regions of Pakistan, such as Punjab, Sindh, and Balochistan, migrate to Karachi in hopes of a better life. One such person was Bashiran, a young girl from a village in Rahim Yar Khan. When she was twelve, her father decided to move the family to Karachi to improve their future.

In Karachi, an acquaintance helped them find a vacant plot in Gulistan-e-Jauhar owned by a wealthy man named Seth Kareemuddin. Bashiran's father became the watchman of the plot, and the family built a hut there to live in. Soon, the whole family found work: Bashiran, her mother, and sisters started working in homes; her brothers joined repair shops or began training in mechanical work.

Within months, their financial situation improved. Bashiran's father bought an illegal 240-yard plot near Hazara Goth using the family's savings. Around Ramadan, a relative advised them to also collect charity like Zakat and Fitrana from wealthy employers. From then on, they began collecting donations and ration, along with their wages.

Over time, Bashiran's family registered with three welfare organizations and started receiving monthly ration bags. After ten years, the family owned five plots, had bank savings, and ran cars on rent—yet they continued to collect charity as they once did when they were poor.

This story is not unique. Thousands of families working as domestic workers, guards, and drivers continue to receive Zakat and charity despite becoming financially stable. They rarely reveal that they are no longer in need. Some justify this by saying, "No business is bad, and no religion is greater than business."

Even during the COVID-19 pandemic, some well-off workers collected free rations from mosques despite receiving food from their employers. Sadly, many wealthy donors give without verifying the recipients' needs, unintentionally wasting their charity.

Not every worker in humble professions is eligible for Zakat. True dignity lies in self-sufficiency and building one's own identity.

Questions:

- Q1. Why did Bashiran's family continue collecting charity even after becoming financially stable?
- Q2. What can we infer about the effectiveness of charity distribution in Karachi?
- Q3. What message is the writer trying to convey through the phrase: "No business is bad, and no religion is greater than business"?
- Q4. Why might people like Bashiran's family hesitate to stop collecting charity?
- Q5. What does the passage suggest about the long-term impact of unchecked charity practices on society?

Question No. 3

Q.1

Ans → Bashirau's family continue collecting charity because it was facilitating them along with their wages. Charity, that they were receiving, was without any hardwork and the welfare organizations used to provide them monthly rations. So, their basic needs were fulfilled through rations and with charity they were buying luxuries; plots, car, bank savings.

Q.2

Ans → It can be inferred that charity in Karachi is often give to the unneeding people. As wealthy people distribute charity without checking the eligibility of a person. And by this, poor and needy people are often left empty-handed while the ones with wages and resources captures the charity.

Q.3

Ans → The writer in this phrase wants to convey that there is no bad business ~~but if~~ and no any religion can be compatible to it. This phrase suggest

that the unneedy people who receive charity justify themselves as businessmen and argues that this charity does not involve religion but it is purely a religion.

Q.4

Ans → People like Bashiran's faintly hesitate to stop collecting charity because they think that without charity they would only have their basic needs fulfilled not their luxuries. And to get maximum money from wherever it comes is the agenda of people like them.

Q.5

Ans → The passage suggests that charity should only be given to the poor and needy person. If not, the rich will get richer and poor will become poorer leading to a high inflation and poverty rate in society. Along with this, the donor's intention of giving charity to the needy will also be undermined.