

Comprehension

Q1: Why did Bashiron's family continue collecting charity even after becoming financially stable?

Ans: Bashiron's family continued collecting charity even after becoming financially stable because they had grown accustomed to the additional source of income. They viewed it as a way to supplement their wealth.

Q2: What can we infer about the effectiveness of charity distribution in Karachi?

Ans: According to the passage, charity distribution in Karachi is poorly managed and often ineffective. As many donors do not verify the needs of recipients, resulting in financially stable individuals receiving aid rather than the needy.

Q3: What message is the writer trying to convey through the phrase: "No business is bad, and no religion is greater than business"?

Ans: The writer uses this phrase to highlight the opportunistic mindset of some individuals, who give priority to personal gain over ethical or religious consideration.

Q4: Why might people like Bashiron's family hesitate to stop collecting charity?

Ans: People like Bashiron's family might hesitate to stop because charity has become an effortless and easy source of income. Giving it up, may feel like losing a financial advantage.

Q5: What does the passage suggest about the long-term impact of unchecked charity practices on society?

Ans: The long term impact of unchecked charity are dependency, misuse and loss of aid for those who truly deserve. It may also incentivize dishonesty, discouraging self-sufficiency and building identity.

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:

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