

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?

Q. 3

- 1- Beshirani's family continued collecting charity even after becoming financially stable because they were in habit of collecting and treated it as their business. Such people justify their acts by saying that, "No business is bad, and no religion is greater than business"
- 2- There is no effective distribution of charity in Karachi. The wealthy people donate without verifying whether the person is eligible or not, as every worker in humble profession is not eligible. In this way, the wealth ~~did~~ does not move to those who are deserving and in need of it actually.
- 3- The writer is mocking in this phrase that some people act humble to get benefit. They acted as poor to gain benefits for free because it is like their business. Their poverty is actually their business and they also treated it as their religion.
- 4- X

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5- The passage suggests that the unchecked charity in a long run will make those poors stable.

But the problem is they will still not stop collecting charity and would stack wealth. The purpose of charity is to remove poverty from society but in this case the poors are getting rich and not allowing wealth to move to really deserving families