

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?

PASSAGE COMPREHENSION

- 1) Why did Bashir's family continue collecting charity even after becoming financially stable?

Bashir's family became stable within few months after they shifted to Karachi. Near the month of Ramadan, one of their relative advised them to collect charity. They continued collecting charity even after becoming stable because people rarely reveal that they no longer need any sort of financial help. Hence, they continued collecting charity despite becoming financially stable.

- 2) What can we infer about the effectiveness of charity distribution in Karachi?

Although, the wealthy citizens of Karachi gives a lot of charity, yet they do so without verifying whether the recipient needs their charity or not. Resultantly, they are unintentionally wasting their money. Therefore, the charity distribution is not as effective in Karachi as it needs to

be, because it keeps on giving charity to those who don't really need that while ignoring the actual poor people who are really in need.

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

Through the phrase, "No business is bad, and no religion is greater than business", the writer is trying to convey that people considers collecting charity as their business. They do so throughout their life without realizing that they are doing wrong. Instead, they justify their act by saying such sweeping statements.

4) Why might people like Bashiran's family hesitate to stop collecting charity?

People like Bashiran's family hesitate to stop collecting charity because they do not reveal that they are no longer in need. They might do so because of the fear of becoming poor again. Addiction of getting financial

help without any physical or mental work is also one of the reasons. Yet they continue collecting charity as they once did when they were poor.

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

Unchecked charity practices result in lack of self-sufficiency and identity building among members of society. Moreover, it ultimately affects those who really need financial help resulting in a huge imbalance in society. The passage suggests that every employee in a humble profession is not eligible for zakat. Therefore, elite class of a society must verify before giving charity.

