

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?

Repeat question statement at the start of the answer.

Bashir's family became stable within few months after they shifted to Karachi. Near the month of Ramadan, one of their relatives advised them to collect charity. They continued collecting charity even after becoming stable because people rarely sensed 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 give a lot, 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

people keep

be, because it keeps on giving charity to
do not
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 consider
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 sweepy
statements.

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

People like Bashiram'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 disbalance in society. The passage suggests that every employee is a humble profession is not eligible for zakat. Therefore, elite class of a society must verify before giving charity.

