

# Charity is sometimes a Sweet Poison

## A- Introduction

## B- Charity: a Sweet Poison

(i) Charity dilutes the need for struggle, rendering life purposeless — a slow death for the individuality of the receiver.

(ii) Charity furthers poverty, increasing the number of dependents in the society.

→ A vicious cycle of charity and poverty in Pakistan

(iii) Charity increases illiteracy, causing intellectual death of the society.

→ Charity, Poverty, Illiteracy: a triangle (PILDAT survey)

(iv) Charity demands more begging  
hands, causing population boom  
in the society

→ High fertility  
rate in poor  
countries

(v) Charity induces violence in the  
society, augmenting the crime rate

→ case in point: mob  
lynching of Arsen  
shukh in Karachi  
while distributing  
charity

(vi) Charity exacerbates drug addiction  
in the society, causing moral decay

→ Drug addiction in  
~~Karachi~~ Karachi's  
'Kachi abadi' (slums)

(vii) Charity generates buyable voters,  
causing political demise of the  
society

→ freebie culture of  
Indian politics

(viii) charity reduces workforce,  
causing economic demise

(ix) charity brings cultural demise  
of the society

→ Demise of Arab  
society

(x) Foreign aid as a charity makes  
the recipient country dependent,  
circumscribing its sovereignty

→ Greece's dependen-  
cy on financial  
institutions for  
bailouts

C- Charity can help if controlled  
and managed

(i) charity can decrease poverty  
if managed and controlled by  
an authority

→ Case in point : System of  
Zakat in Islam

(ii) Freebies by state widens social  
safety net, Paving way for more  
inclusive growth

→ concept of social welfare system in Germany and Scandinavian nations

## D- Conclusion

X

Everything comes at a price. Even goodness has to pay if it overwhelms. Historically, one such goodness is charity. It is the easy money that makes people dependent and addictive to it. Although, if controlled, it can produce social dividends, its uncontrolled nature makes it a sweet poison for the society and individuality of the recipient. It causes gradual decay of the society. Seen as moral and ethical virtue, charity is indeed an injustice to the receiver. It dilutes the need for the struggle in life, rendering it meaningless and purposeless. This causes a gradual death to one's individuality. Such individuals then decay the social fabric of the society. For, charity furthers poverty, increases illiteracy, and breeds violence. It creates more begging hands; thus, population booms. It exacerbates drug addiction in the society. It generates buyable votes, causing political demise. Moreover, it brings economic and cultural decay. Even foreign aid can be viewed as charity that circumscribes the sovereignty of the recipient nation. However, if managed and controlled by a central authority, it can resolve social evils.

like poverty and class gap. Hence, charity, if unholled and managed, can help to resolve social ills; however, its unholled nature renders it a sweet poison as it causes social and individual decay under virtuous disguise.

Charity dilutes the need for struggle, rendering life purposeless — a slow death for the individuality of the receiver. It is the work or struggle that provides meaning to life. If one gets a devotee to feed oneself and remains comforted, it dilutes the need for any labour. It creates a direct relation between charity, seemingly a virtuous act, and murder of the soul, death of one's individuality. Thus, in ethical disguise, charity does a grave injustice to the receiver as it pushes away the need to fight and work, making it a slow poison.

Moreover, Charity further poverty, increasing the number of dependents in the society. Although seen as a reaction to increasing poverty, Charity itself further poverty in the society. Charity attracts poor. The easy money lures many struggling families to sur-

order and enter into begging. Today, often termed with mebis, begging is exacerbated by the will of charity from the rich. If one decides to not handing over easy cash, it will force the dependents to struggle for their ~~the~~ lives. Large numbers of beggars in rich neighborhoods of Pakistan substantiates this vicious cycle of charity and poverty. Thus, charity serves sweet poison to the society.

Charity, besides poverty, increases illiteracy too, causing intellectual death of the society. Charity makes it unwise or irrational to earn oneself, if there is easy money to be got. It not only increases number of poor beggars, dependents, but also makes procurement of education look futile. This causes intellectual death of the society. As illustrated in many surveys conducted by PILDAT, charity, poverty, and illiteracy creates a vicious triangle that fraught neighborhoods in the state. Thus, charity, as a sweet poison, causes gradual decay of the society.

Furthermore, charity diminishes more begging hands, causing population boom in the society. Often, child-

ren are used to exploit the emotions and solicit cash. It provides incentive for more children, to increase the number of begging hands. It leads to population boom that in itself creates huge burden over resources. High fertility rate in poor countries like Pakistan, Afghanistan and many African nations, substantiate this line of argument. Thus, charity demands more children, causing population boom, and thus serving as sweet poison to society.

Besides, charity induces violence in the society, accelerating the crime rate. When charity becomes the only source, lack of it creates frustration in the poor. This breeds violence. For instance, Karachi was shocked when Arslan Sheikh was mob lynched in a charity drive, when he was delivering free food in a poor neighborhood of Karachi. He asked to line up and delayed until discipline was to be maintained. People, <sup>the</sup> poor, were frustrated, and thus attacked over him and charity. The incident in itself is evidence to the fact that charity breeds violence, accelerates crime rate, when

the poor becomes frustrated; thus, making charity a sweet poison.

Moreover, charity exacerbates drug addiction in the society, causing moral decay. When the poor dependent upon charity has nothing to work for, it is a common dilemma of meaninglessness that pushes people to addiction of drugs, causing moral decay of the society. For instance, the new social media sensation, "Grand Operation", reveals increasing drug addiction in Karachi's slums where poor earns through charity and uses money to buy drugs. This shows how charity is a slow, sweet poison that decays social fabric.

In addition to it, charity generates buyable voters, causing political demise of the society. The poor who live hand to mouth, and has nothing to care for the political state of the country, sells his vote for meagre amount of cash. These buyable voters are produced by the persistence of charity in the society, that hasn't during electoral process. For instance, freebie culture in Indian politics illustrates this argument as how

freebies like cash are distributed during elections to attract maximum votes. This reveals how charity culture cause political demise and thus a poison for society in virtuous disguise.

Furthermore, charity reduces workforce in industries, causing economic demise. As charity attracts and lures the struggling lower middle class to surrender odd jobs and enter into this begging culture, it brings economic demise. It shortens the human capital in factories to labor. Thus, it poisons the societal fiscal balance, exacerbating its economic life.

Besides, Charity brings cultural demise of the society. As charity diminishes destitution, it pushes away all values and principles. There has been the competition among beggars as who is more destitute. In such space, cultural values and standards suffocate. For instance, after Abbasid caliphate, the Arab society never ruled Muslim world; one of the reasons is

the demise of Islamic religious values when poverty hit the Arab society. It was exacerbated by the provision of charity in Islam while ignoring the fact that prophet favored hardwork over begging. Thus, it is charity culture and the unjust hope to the poor of freebie that cause cultural demise of the society.

Moreover, foreign aid can be viewed as charity, making the recipient country dependent. It circumscribes its sovereignty and cause both economic and political demise. For instance, Greece's financial crisis serves as an evidence of how foreign aid exacerbated the dependency of its economy over IMF and World Bank. Thus, even foreign aid, as a charity, makes the state dependent and brings its demise closer.

Conversely, charity can decrease poverty if managed and controlled by an authority. The authority will limit the scale and fix the true needy ones. This would help to unho-

poverty in true sense. For instance, the system of Zakat in Islam fixes the recipients, rate, and the authority. However, charity is often uncontrolled and remains very discretionary of the provider or donor. It makes charity harmful and thus a slow, sweet poison for the individual and society.

Moreover, freebies by the state to widen social safety net, paves the way for more inclusive growth. For instance, the concept of welfare system in Germany and Scandinavian states to reduce the gap between the rich and the poor, substantiates the line of argument. However, as far as charity at local level is concerned, it is beyond the scope of the state to control and thus serves as a sweet poison to the society.

To sum up, Although, if uncontrolled, charity can help to remove social ills, its uncontrolled nature renders it as sweet poison as it causes social and individual decay, under virtuous disguise. Charity is

seen as ethical goodness. But, instead, it decays the social fabric of society by causing political, cultural, economic, and social demise. It increases poverty, illiteracy, and violence. At individual level, it dilutes the need for struggle in life rendering it meaningless. It breeds drug addiction; thus, causing moral decay. Hence, to sum up, anything seen as free, comes up with high cost to pay. Especially when virtuous acts are overwhelmed and generates instant happiness. Such acts creates numb souls, murching their individuality and sense of existence. To control, charity must be managed and centralised to cultivate from it dividends maximum when protecting society from decay.