

# THE PHENOMENON OF BEGGING: ITS CAUSES AND TREATMENT ACCORDING TO THE ISLAMIC PERSPECTIVE

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## Abstract

The spread of the phenomenon of begging results in social and human harm as well as the erasure of human dignity. Therefore, many researchers have been studying this issue in search of its causes and the means to address its consequences.

This paper seeks to find effective ways to address the issue of begging with a strategy that is consistent with reality and the extent of the existence of this phenomenon.

This paper consists of four main sections including this introductory section which outlines the significance as well as the aims and hypotheses of the study. There follows a section discussing the concept of begging, its causes and motives. This is followed by a section wherein we explain the effects of begging and ways to deal with them. The paper's final section gives the concluding remarks as well as the most important findings and recommendations

**Keywords:**phenomenon ,begging ,Islamic perspective

## 1. Introduction

Praise be to Allah, and may blessings and peace be upon the Messenger of Allah, his family, companions and followers.

Begging, in its various forms, is one of the risks facing societies. The circumstances of begging differ from one society to another. In fact, human societies have been suffering from this phenomenon throughout the ages.

### *1.1 The significance of the study*

The spread of the phenomenon of begging results in social and human harm as well as the erasure of human dignity. Therefore, many researchers have been studying this issue in search of its causes and the means to address its consequences.

### *1.2 The aim of the study*

This paper seeks to find effective ways to address the issue of begging with a strategy that is consistent with reality and the extent of the existence of this phenomenon.

### *1.3 The research problem*

It deals with the seriousness of begging, as it is spreading in many forms and in different ways that appear to take an organized rather than a random fashion.

### *1.4 Research hypothesis*

The hypothesis of this paper can be formed according to the following questions:

- What is the concept of begging?
- What are its methods, causes, and effects on society, and how can it be disposed of according to a new strategy that is compatible with contemporary reality?

### 1.5 The structure of the paper

This paper consists of four main sections including this introductory section which outlines the significance as well as the aims and hypotheses of the study. There follows a section discussing the concept of begging, its causes and motives. This is followed by a section wherein we explain the effects of begging and ways to deal with them. The paper's final section gives the concluding remarks as well as the most important findings and recommendations.

## 2. The concept, types and methods of begging

### 2.1 The first requirement: Explaining the concept of begging and related words:

#### 2.1.1 Begging

The word begging is derived from the Arabic word of asking (su'aal), e.g. 'I asked him for the thing', meaning "I asked him to give it to me" (IbnManzoor, 1986)<sup>1</sup> (Al-kfoury, 1985, p. 501). In the Holy Quran, The Almighty said (He will not ask you for your money)<sup>2</sup>.

Therefore, begging means decorating the soul for what is being treasured and beautifying the ugly (Al-Zubairi, 1973, p. 293).

Terminologically, it means extending the hand or pretending to do a service or display a simple commodity or perform acrobatic games in the public to seek charity from people (Al-Tarik, 1970, p. 197; Bridgman, 2011, p. 121; Badawi, 1977, p. 37). By begging, individuals seek to escape from life's responsibilities, especially those who do not have the desire to engage in an honorable work that generates an income for them and saves their face from asking for sympathy (Ali, 2005, p. 303).

#### 2.1.2 Homelessness (The Vagrancy)

In language terms, this means an idler, or a homeless fugitive who has no shelter. I means an estranged, for example, they say 'estranged camel, i.e it went away (Ibrahim *et al.*, 1989).

As a term, it means voluntary absence from work and abandonment of the permissible pursuit of livelihood. It concerns those who do not earn a living whether by active pursuit or neglect of providing the basics of honorable life for themselves (Al-Bakri, 1988, p. 51; Hosni, 1963, p. 125).

#### 2.1.3 Poverty

A poor '*Faqir*' is a person who does not have enough for his family and the plural is '*fuqaraa*' (the poor) (Al-Razi, 1983, 508; IbnManzour, 1988, p. 60; Maalouf, 1966, p. 622). Allah said in the Holy Quran (Only alms are given to the poor and needy)<sup>3</sup>.

In terms of terminology, it means living without a minimum level of a certain income due to the lack of adequate food, shelter and health care (Issa, 2012, p. 7; World Bank Group, 2004, p. 3), and according to the United Nations (U.N.D.P) it entails hunger, lack of shelter, disease and the inability to treatment, lack of ownership of work and fear of the future (U.N.D.P, 1990, p. 53).

## 2. The concept of Begging, its types and methods

### 2.2 The second requirement: types and methods of begging:

#### 2.2.1 Types of begging

Begging is divided into many types according to several considerations, including:

1. The apparent or optional begging: This is the clear and explicit begging in which the beggar extends their hands to publicly ask people for their benevolence in front of their homes or public places. This form of begging is done by professional beggars to earn money by exploiting the begging process without doing any work and/or exerting any effort.

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<sup>1</sup>Seesubject (su'l) of this book.

<sup>2</sup>Sura Muhammad, Verse 36.

<sup>3</sup>Sura Al-tawba, Verse 60.

2. Invisible begging: this is an implicit form of begging whereby beggars display things or sell cheap goods that have no value or provide symbolic services such as wiping car windows at traffic lights (Ali, 2005, p. 305).
3. Seasonal begging: this type is only practiced during certain seasons and occasions, such as religious occasions, as beggars attend in front of places of worship such as mosques and holy shrines in order to beg.
4. Accidental begging: this form of begging is temporary and is done due to an urgent need such as eviction or loss of money. It is also practiced to fulfill a vow, especially with regard to women's vows when a specific request is fulfilled. In order to fulfill this vow, they beg for a day or collect charity from seven homes or more (Abdul Qadir, 2005, p. 64).
5. Permanent begging: in this type of begging, the beggars take it as a habitual profession considering it as a legitimate practice (Hasan, 1983, p. 128). It is performed over the year by the disabled or those who live in a care home for the elderly (Ali, 2005, p. 306).
6. Compulsory begging: this is the forced type of begging whereby some families force their members such as the mother, father and other elderly people to beg (*ibid*).
7. The begging of the able-bodied: this type is practiced by a person who can work and earn a living, but nevertheless practice begging.
8. The begging of the disabled: this is practiced by a person who is unable to work as a result of physical or mental illness and thus resort to begging.
9. The begging of the sick: this is when a beggar does so because she/he is addicted to begging and or she/hemay not need to beg (Abdul Qadir, 2005, p. 66).
10. Perverse begging: this form of begging is considered a perversion and is characterized by continuity (*ibid*).
11. Delinquent begging: this form of begging is accompanied by delinquency and criminality, which is a behaviour or tendency accompanied by theft and drug use (Al-Sorougy, 1992, p. 114).

### 2.2.2 Methods and means of begging

People who practice begging view it as a legitimate activity. Therefore, they do not feel ashamed when they engage in it (Bamisaiye, 1974). They do many forms of it, and may resort to proficiently inventing methods and tricks in pursuit of money. These methods and forms are numerous, for example:

- Beggars may take children with them, especially if they are their own, or renting them from families if they are childless in order to use them in begging in exchange for a percentage of money given to the family of the child (Al-Fayez, 2004, p. 23).
- A person may claim to be mentally retarded and produce incomprehensible words, or come up with vague signs in order to win people's sympathy and obtain alms. They may also present official papers such as false checks, a medical prescription, or other tricks for this purpose (Al-Qahtani, 2001, pp. 47-49).
- Feigning a physical impairment in order to deceive passers-by and obtain their sympathy (Al-Sorougy, 1992, p. 114). For instance, it has been reported that an elderly beggar spends his nights sleeping in the middle of a pool of water in Allawi Al-Hilla bus station in Baghdad. During day time, shop owners spray water on him in order to reduce the impact of the sun's rays on him. His appearance arouses the sympathy of passers-by who give him charity (Al-Saadi, 1991, p. 11).
- Feigning helplessness to elicit compassion and employ physical impairments that occurred as a result of certain accidents such as limb amputation, loss of vision, or a physical disability.
- Wearing shabby clothes and reaching out to others with a request to pray or recite the Qur'an.
- Wandering and passing through shops, public places, holy places, or sitting in front of medical clinics, or residential homes, and appealing to them in order to obtain money and charity for flimsy reasons.
- Selling gum, sticks of incense and other simple items, so many people pay money without taking anything in return (Kazem, 2011).
- Using children in the process of begging in order to appeal to people and obtain good money (Al-Attiyah, 1989, pp. 32-33).

- Beggars may resort to alleging illness and that one of their family members is in need of undergoing an operation, or that their wallet has been stolen and other allegations (Ministry of Labor and Social Affairs, 2008, p. 122 ).

### 3. The reasons for begging, and ways to deal with it

#### 3.1 *The first requirement: the reasons for begging and a statement of its ruling:*

##### 3.1.1 Reasons and motives for begging:

Begging became a way to obtain quick income in light of the circumstances and the increase of high rates of poverty, unemployment, disease, etc. It has spread in Iraq under the economic embargo, displacement, unemployment and multiple crises of insecurity and stability. The high rate of unemployment and the spread of diseases and epidemics increased the number of the poor and needy as well as beggars (Al-Najjar, 1981, p. 182; Jaid&Hashem, 1997, p. 4; Al-Mashhadani, 1999, p. 33). The most notable of these reasons can be summarised as follows:

##### 3.1.1.1 *Psychological reasons*

These affect the building of personality, and give rise to harm to society. God Almighty said: "by the soul and Who shaped it. and inspired it with its sin and its piety. Truly he succeeds that purifies it. And he fails that corrupts it"<sup>4</sup>.

The predominance of good and evil within the soul shape the human behaviour and is linked to the individual's access to basic needs such as food, drink, clothing and housing. Failure to meeting these needs leads to imbalance in behaviour. Therefore, beggars humiliate themselves because they take what they need from others only after they get despised by them as they get used to such humiliation (Royet, 1978, p. 12; Kara, 1985, p. 47; Al-Hamad, 2002, p. 16).

The mental or psychological disorders are symptoms of criminal behaviour by which a person tries to compensate for a deficiency they have (Arim, 1966, p. 199; Al-Gharaybeh&Al-Gharaybeh, 2009, p. 13). Therefore, this leads to a change in their personality and their inability to control their motives and actions, which may lead them to commit some crimes (Al-Haidari, 2011, p. 149; Abbas, 1982, p. 60). Impotence and depression are among the most problems that adults face as the social and psychological conditions are affected by a set of changes that the individual experiences during the old age period, which are related to the personal status (Suleiman, 2005, p. 260; Makki, 2007, p. 72). The mental, psychological or physical illnesses result in the weakness of the affected person's abilities. Weakness, and impotence are connected with individual's behaviour, which affects their psyche. Thus, it is one of the most important causes of begging (Ghanem, 1988, p. 79; Sagheer, 1984, p. 39; Al-Hasan, 2001, p. 85).

##### 3.1.1.2 *Social reasons*

**1. Family disintegration:** this weakens and loosens of social ties as parents' neglect of their homes and their prolonged stay outside exposes children to strife, misfortunes, loss and deviation (Ghaith, 1982, p. 148; Al-Omar, 2009, p. 128; Ali, 1984, p. 190; Al-Hamad, 2002, p. 14).

Individuals may resort to begging because of weak family ties, the ingratitude of their children and the maladjustment of their families (Hassan, 1975, p. 524; Abdul Qadir, 2005, p. 74). Indeed, broken households result in behavioural deviations of its members, whether male or female, which render them as beggars or homeless practicing marginal professions or collecting empty boxes (Gibben, 1973, p. 225). The tensions between parents lead to the growth of evil impulses in their children and the disappearance of mercy from their heart. Most of the delinquents and criminals come from disintegrated families and who have been deprived of care (Krez, 1980, p. 182).

**2. Neglect and absence of the breadwinner:** This concerns the absence of the supervisory role of parents and abuse of their children. It also includes lack of care in raising them, whether for the sake of putting them at ease or lack of confidence in them. All that could lead to a refusal to meet the person's needs or the failure in fulfilling duties.

Moreover, deviant behaviour could stem from excessive indulgence by parents and the absence of the dialogue with their children and their participation in decision-making, especially if it is directly related to their fate (Fahmy, 2012, p. 113; Al-Zubaidi, 2009, p. 238). Also, the neglect of the elderly or the rough and cruel dealings

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<sup>4</sup>Sura al-shams, Verses 7-10

they get from their family members may push them to many bad behaviours (Al-Omar, 2010, 146; Fahmy, 2012, p. 127; Al- Qaysaret *al.* , 1985, 374).

**3. Perverted upbringing:** raising the children on the concepts of extremist groups could provide fertile ground for such practices as they do not see themselves alone, nor do they see their action as anomalous. There may be some kind of cooperation with these groups, or may receive support that sustains their various activities (Al-Hamad, 2002.), Therefore, the religious void in the home and social life in general and the severe parsimony imposed on them make them feel inferior. It may also lead them to search for money, either by theft, or by asking people, or by falling into the arms of bad company and criminals. (Al-Hamad, 2002.)

**4. Imitating people:** this concerns imitating others particularly when it is not right to do so. The deviant behaviours are often the result of imitating others or due to wrong family upbringing (Al-Araji, 1989, p. 44). It can also be ascribed to the complete submission and blind obedience to the leadership of some people, who have the ability to move those under their control according to their desires to fulfill their material needs.

**5. The impact of the school:** dropping out of school for various reasons has been one of the main reasons for the spread of the phenomenon of begging, as there is a close relationship between crime and dropping out of school. It was noticed that the percentage of this phenomenon was high among those who dropped out of their schools as (37%) of the juvenile delinquents do not regularly attend their schools and (12%) of them are almost absent from their schools.

**6. Alcohol and drug abuse:** this is a desire for fun, entertainment and forgetting worries in addition to the social factors that help the growth of this phenomenon. Also, lack of censorship and its adverse effects lead to the emergence of negative characteristics among these groups. The most important of these are: indifference, negativity, depression, isolation from others, and remorse, committing crimes such as theft, murder, etc., and associating with bad companions (Al-Dabbagh, 2011, p. 44; Al-Nusibi, 2006, p. 19; Al-Hasan, 2008, p. 89).

### 3.1.1.3 *Economic reasons.*

**1. Unemployment:** Begging is easier, more economical and profitable than engaging in hard work. Therefore, unemployment is considered as the cause of psychological illness and behavioural deviations and leads directly or indirectly to the rise of crime in society (Rashid, 2011, p. 47). Unemployment increases particularly in economic crises when the level of production is low due to old age or inability to continue working, either for medical or psychological reasons or because of disability (Ajwa, 1985, p. 22; Ghaith, 1982, p. 182; Al-Nouri, 1990, p. 175).

**2. Poverty:** Economic need and deprivation are at the forefront of the causes that lead individuals to commit crimes against society. The poor, with no means of making a living, are forced to engage in criminal behaviours and deviations in order to meet their basic needs (Yassin, 201, p. 89). They are also forced to take to the streets seeking these needs, whether as a beggar or vagabond in order to fill their hunger and needs (Ali, 2005, p. 344; Hamzah, 2011, p. 149). Also common here are the so-called victimless crimes, such as begging and homelessness, which are caused by poor housing, high density of population and low family income (Yassin, 201, p. 108).

**3. Political reasons:** these lead to the creation of appropriate conditions for deviation and abuse of the rights of others or lack of understanding of their needs. The importance of dialogue may be dispelled here in light of a constant sense of injustice intended to oppose the ruling regime and distort its positions. With the expansion of state borders as regards the armed forces and security services, there are certain places and random areas that serve as hideouts for begging. Thus, reactions take place and push them to reckless actions of unknown consequences. This would increase the chasm of disagreement and multiply the oppression and injustice more than ever (Al-Qahtani, 2009 June, p. 158).

### 3.1.2 *The rule of begging*

The ruling on begging differs from one type to another due to its nature and causes, and it is based on three principles:

1 - Prohibition: It is forbidden for a person to beg and ask people (Al-Qurtubi, 2000; Sannani, 2011, p. 82; Al-Shawkani, 1973, p. 235), and this was mentioned by the majority of jurists such as Al-Hanafi (Al-Razi, 1973, p. 274; Al-Kasani, 1986, p. 157; Al-Sarkhasi, 1993, p. 4), Al-Maliki (Al-Qurtubi, 2000; Abd A-Bar & Atta, 2000, p. 610) Al-Shafi'i (Al-Shafi'i, 1990, p. 96; Al-Sherbini, 1994, p. 459), to Al-Hanbali (Qudama, 1985, p. 522).

Some of the Hanafis said it is forbidden to give someone who asks when she/he is really in need in the mosque (Fawzi, 2018, p. 290). The Messenger of God said: that the matter is hard on a man's face, unless the man asks a ruler or about an essential matter (Al-Tirmidhi, 1975). He also said that if asking for money is unnecessary, it is as if they are asking for embers (Fawzi, 2018, p. 290). On hearing this, his companions promised him to refrain from asking (Muslim, 2010). This shows that asking people is forbidden because otherwise he would not have urged to refrain from doing it (Al-nawawi, 1994). As regards those who are able to earn a living, their case has two sides: the most correct one is that it is forbidden, while the second states that it is permissible provided that it does neither entail humiliating themselves nor does it harm others involved, otherwise it is totally forbidden (Al-Razi, 1973).

If we look at begging, we find in it showing complaints as asking is a manifestation of poverty and being short of the grace of Almighty God. It also implicates succumbing to someone other than Almighty God and the believers must not humiliate themselves other than God. It often brings harm to those being asked, because they perhaps do not want to give it kindly, so they do so out of feeling shame, or out of hypocrisy. They also respond as it inflicts harm on them because it otherwise depicts them in the image of miserly (Al-Ghazali, 2016, p. 210). Therefore, it is forbidden for those on the receiving end.

2 - *Karaha* (reprehension): the Maliki jurists believe that begging is *makruh* (reprehensible) even when it is imperative (Abd A-Bar & Atta, 2000, p. 610), and it is also reprehensible to ask in the mosque but not charity unless this is done while the imam is preaching as this is forbidden because those who ask did what it is not permissible for them to do and should not be helped to do so (Al-Ghazali, 2016, p. 210).

Al-Suyuti said: asking in the mosque is disliked and reprehensible, and giving to those asking is a rewarding act and not reprehensible rather than forbidden, as the Shafi'i stated that asking in the name of God or for the sake of God is reprehensible, such as saying: I ask you for the sake of God or I ask you by God and so responding to those who do so is also disliked (Al-Ansari & Al-Seniki, 1313, p. 241). In the hadeeth: ((Only heaven is asked for the sake of God)) (Abi Dawood, 2014), and also: ((Whoever asks you by God, give them)).

3 - Permissibility: the majority of jurists agreed that whoever experienced loss of a soul or money or paid ransom or money to alleviate a *fitnah* (strife) between two sects, may ask until they can perform their duties (Qudama, 1985, p. 433; Al-Hanbali, 2009, p. 281; Sannani, 2011 p. 295; Al-Shawkani, 1973, p. 133), in the Hadith: "this situation is not permissible except for one of the three persons: a burdened man who should do it until things are resolved for him; and a man who was hit with a necessity that consumed his money in which case he can ask until he gets a measure of sustenance; and a man who was struck by poverty until three people of wisdom declare him so, in which case it is permissible to ask until he get enough for a living. Other than these cases, Qabisa, is all forbidden and whatever he gets that way is forbidden"

These cases are considered a genuine necessity, so it is permissible to accept (Al-Ghazali, 2016, p. 211; Al-Hanbali, 2009, p. 48; Al-Maqdisi, 1995, p. 322)

### 3.2 The second requirement: Effective treatments for begging.

#### 3.2.1 Activating the government's role

One of the treatments for the phenomenon of begging is activating the government's role in implementing laws related to improving the individual's condition and social protection. Moreover, the government should also activate contemporary laws that limit the phenomenon of unjustified begging, the most prominent of which are the following:

1 - The Iraqi government established a social protection system in 2005 to help the poor and overcome the negative impact of economic reforms. In 2006, the state budget also set up for the first time a comprehensive program for social protection for the poor in the form of cash payments. This included the infirm (i.e. the senior aged, widows, divorced women, the unemployed and the handicapped (Ministry of Planning, 2018, p. 29). The age of the disabled (i.e. old age) has been determined as +60 year old, so every person over this age bracket is considered old age (Giddens, 1998, p. 29).

Most studies on poverty determined poverty lines, as was previously mentioned, that an individual becomes poor if the level of their income or spending falls below the minimum level required for living (Ministry of Labor and Social Affairs, 2008, p. 335).

The dependency ratio for the population of +65 has reached 64.46% in Baghdad. (Ministry of Planning Central Bureau of Statistics, 2011, p. 508). It is also noted that the percentage of deprived families is 20% for the year 2006 (Ministry of Planning, Central Organization for Statistics, Technology and Information, 2006, p. 41). A set of recommendations were issued in the second Arab seminar on law and political science, which was held in Baghdad in 1969. These combined punishment and measures to prolong the penalty period, which helps prevent the perpetrator from resuming normal life. When the nature of the perpetrator requires treatment, it becomes futile to apply the punishment to them and delay the treatment period (Behnam, 1986, p. 179). The Iraqi legislator has tended to take a set of necessary measures towards beggars. It has been approved to increase the state's role and for various age groups in Baghdad and the governorates to accommodate unacceptable cases of begging such as the elderly, the infirm, and the needy who do not have a breadwinner or livelihood resource. This is to rehabilitate them in organized workshops to benefit from their productive capacity and to have them engaged in generating financial returns (Al-Mashhadani, 1999, p. 8).

Among the legal articles and necessary measures to curb begging are the following:

(Article / 390-1-): a penalty of imprisonment for a period of not less than one month and not exceeding three months is imposed on every person who has completed eighteen years of age and found begging on a public road or in a public place or enters a house or a place attached to it without permission for the purpose of begging. The penalty shall be imprisonment for a period not exceeding one year if begging was by feigning an injury or a disability or wounds, or by using any means of deception to gain the public's favour, or by, exposing an injury or disability, or not refraining from begging. Article (390-2-) states that if the perpetrator of these acts has not yet reached the age of eighteen, the provisions of juvenile liability shall apply in his regard in the event of committing the crime of begging.

(Article 391): instead of convicting the beggar with the penalty stipulated in the previous article, the court may order that she/he be deposited for a period not exceeding one year in a house for employment if she/ he is able to work or place him / her in a shelter or home for the elderly or a recognized charitable institution.

Article (392): whoever induces a person to beg is punished with imprisonment for a period not exceeding three years<sup>5</sup>.

- Activating the role of non-governmental organizations and institutions: social and popular organizations, civil society organizations, institutions and unions have an important and effective role in the prevention and treatment of juvenile delinquency. This can be done by employing them and disposing of the surplus and educating them according to scientific educational programs. Youth centers can give fruitful results in this regard if they are equipped with human cadres specialized in the field of social service.

### 3.2.2 *Economic treatments for Begging.*

**1. Finding decent work:** The president or the ruler of the state must provide job opportunities to earn a livelihood by practicing various jobs. This is because every person in society is required to work and is enjoined to walk the paths of the earth if they want to fulfill the duty of being the viceroy on earth and the Almighty makes the conscious effort to produce a commodity or service (Al-Tabari, 2001, 39). As the Almighty said: ((so walk along its paths and eat of His provision))<sup>6</sup> and also said: (God loves the professional believer) (Al-Tabarani, 1995)<sup>7</sup>.

**2. Activating the role of zakat and its disbursements:** Zakat is one of the pillars of Islam that Almighty God enjoined. The Quran showed the reality of money in the hands of the rich in that Almighty God has assigned them this money and that zakat is a right for the poor from the rich whom God has entrusted with this money. God said " Believe in Allah and His Messenger, and spend of that whereof He has made you trustees"<sup>8</sup>. With this money, the beneficiaries can be given what can satisfy their need. Also, there is some practical treatment of

<sup>5</sup>See page 26 of the Iraqi Penal Code No. 111 of 1969 (sixth ed.) Chapter VIII (Begging).

<sup>6</sup>Sura Al-mulk, Verse 15.

<sup>7</sup> Al-Tabarani said: No one narrated this hadith from Salem except Asim bin Ubayd Allah, and it is not narrated on the authority of Ibn Omar except with this chain of transmission that Abu Al-Rabee 'Al-Samman was singled out for. Al-Hafiz Al-Iraqi said about it in his narration of Hadiths of modesty: "there is weakness" 2/94.

<sup>8</sup>Sura Al-hadid, Verse 7.

asking from an Islamic perspective to ensure adequate living for everyone who is unable to acquire what is sufficient for them and their disability (Al-Qaradhawi, 1973, 3).

**3. Encouraging charity to provide good loans:** Almighty God has endeared charity to the believers and considered it a loan that Almighty God will return to them manifold in the hereafter as a trade with Almighty God, who said "Who is he that will Loan to Allah a beautiful loan? for (Allah) will increase it manifold to his credit, and he will have (besides) a liberal Reward"<sup>9</sup>.

**4. Encouraging cultivation:** (It will be considered a charity from any Muslim who plants a plantation or sows crops from which bird or a person or a livestock eat) (Al-Bukhari, 2002)<sup>10</sup>. The Prophet affirms the agricultural activity and shows in it the greatness of the worker's reward in this field. This hadith also confirms that the sower must be a Muslim in order to get the reward for planting. It also indicates that there is an indication that planting trees and agriculture is for grains (Al-Shafi'i, 1959)<sup>11</sup>.

**5. Encouraging trade:** a Hadith said: (The honest and faithful merchant is with the prophets, the truthful and the martyrs) (Al-tirmidhi, 1975)<sup>12</sup>. If all people were restricted to one type, the wheel of life would cease and the interests of people would be disrupted. Moreover, the application of one of the pillars of Islam, which is zakat, might also be disrupted. Had it not been for the existence of merchants, there would be no money and therefore no zakat for the poor.

**6. Guarantee of the wealthy relatives:** solidarity is the principle in the Sharia of Islam because cooperation and interdependence are the hallmarks of the Muslim community. Almighty God has urged the believers to cooperate in goodness and solidarity among them.

His saying "And cooperate in righteousness and warding off (evil), and do not cooperate in sinfulness and transgression. Have fear of Allah, for Allah is Stern in retribution"<sup>13</sup>. In the Hadith: "The one who takes care of the widow and the needy is like the one who fights for the sake of God, or the one who fasts the day and spends the night worshipping." (Al-Bukhari, 2002).<sup>14</sup>

**7. Alimony on the needy:** Muslim scholars agreed that husbands are enjoined to spend on their wives, and fathers are forced to support their children, and sons are forced to cover their parents' expenses. However, they disagreed as regards the rest of the relatives, and whether it is the judge's authority to force a relative to spend on another relative, even if they force them to do his or her debt, unanimously (Al-Qaradhawi, 1973, p. 56)

**8. Fostering legitimate livelihoods:** The Hadith said: "No one has ever eaten food better than eating from the work of his hand, and the Prophet of Allah, Dawood (peace be upon him), was eating from the work of his hand"<sup>15</sup>.

The emphasis here is on working as it brings many benefits to the worker as well as to others. In addition, it ensures safety from unemployment and leads to curiosity, self-discipline and abstaining from the humiliation of asking.

**9: Not borrowing without need:** the Hadith said: (Beware of debt, for it is a concern at night and a humiliation during the day)<sup>16</sup>. All the above does not mean in any way the impermissibility of borrowing, but rather encouragement to move away from debt as much as possible. In return, the Prophet shows the rich the reward for giving the debt to those in need in order to alleviate their suffering (I said, O Gabriel, why is a loan better

<sup>9</sup>SuraAlbaqara, Verse 245.

<sup>10</sup>2/815, No.Hadith 2195.Chapter: The virtue of planting and planting if eaten from it

<sup>11</sup>The book on cultivation, chapter on the merit of planting and planting if he eats from it, 3/5

<sup>12</sup> 3/515 Chapter of the merchants and naming the Prophet's naming of them, (PBUH), Hadith NO.: 1209. Abu Issa said this is a good hadith from this aspect. Sheikh Al-Albani said: good.

<sup>13</sup>Sura Al-maeda, Verse 2.

<sup>14</sup>Narrated by Al-Bukhari, Book of Expenses, chapter on the merit of spending on family and the words of Almighty God: "And they ask you what they spend. Say pardon. Likewise, God will show you the verses so that you may think" Hadith No. 5353.

<sup>15</sup>Sahih Al-Bukhari, 2/73 Chapter: Man's profit and work in his own hands, No.: 1966.

<sup>16</sup>*Musnad Al-Shehab* by (Al-qidhaei, 1986), 96/2, No. 958. Also, see Al-burhanfuri (1981), 6/340, No. 15483, book of the Acts section, Chapter of intimidation against unnecessary borrowing. *Sunan al-Tirmidhi*, 4/574, No. 2346, The Book of Zuhd, Chapter of Trust in God. Abu Issa said this is a good and strange hadith that we do not know except from the hadith of Marwan bin Muawiyah (Al-Tirmidhi, 1975).



than charity? He replied, because those who ask needlessly do so while borrowers ask for a loan out of a genuine need (IbnMajah, 1959)<sup>17</sup>.

### 3.2.3 Social Treatments for Begging:

Society bears the greatest burden of fighting and preventing the phenomenon of begging. This is because this phenomenon spreads through the response of society with it and its cooperation with it and disappears when society stops giving these beggars money. In addition to this, the beggar takes the right of the deserving person unjustly. Therefore, the persistence of this phenomenon, in the long run, may pose a social, health and security risk if we do not pay attention to it and cooperate to eliminate it. This is particularly so since there are some unacceptable practices performed under the guise of begging. These practices cause society to lose its lofty values and the pillars of science and development, especially since our world today is witnessing a revolution in technology and various sciences that require enlightened minds capable of keeping pace, preserving and developing (Al-Saheb, 2007, p. 161). Among the treatments are the following:

**1. Contentment:**the hadith said: ((Whoever of you has become safe in his lair, healthy in his body, he has his sustenance, as if the world has come for him))<sup>18</sup>, he urges Muslims to be content with what they have in their hands and to look at the blessings of Almighty God. The most important of these blessings is safety and the grace of not needing people. He reminds them of the necessity of contentment. What is meant by his lair is that he is safe in his group or his family and his dependents. It also means he enjoys a healthy body and possesses the sustenance of his day, as if he was given the world to its fullness (Fawzi, 2018, pp. 7-9 ).

**2. Activating the role of the family and following up on the children:** Islamic education bears the responsibility of preparing the child to live within an Islamic society so that she/he knows her/ his rights and duties towards society. It also involves keeping children away from anything that has a bad and harmful effect on them. Moreover, it gives them an atmosphere of proper growth, and protection from complexity and deviation, whether in the social or natural environment. This is because natural phenomena have an influential effect on the child's psyche and social conditions. They also leave imprints on his/her personality and relationships (Abu Arrad, 2015, p. 37).

**3. Seeking refuge from poverty:** the Hadith said ((And from the evil of the temptation of wealth, and I seek refuge in you from the temptation of poverty))<sup>19</sup>. In this hadith, people are urged to adhere to the supplication to God and seek refuge from the evils and temptations that a Muslim may encounter. This indicates the impact of these temptations on the Muslim and the merit of resorting to Almighty God in revealing these temptations and getting rid of them (Al-Bukhari, 2012).

**4. Activating the role of the school:**this includes the educational and recreational role of the school and paying attention to teachers and their educational qualification as they are responsible not only for teaching, but also caring about students and their proper guidance (Abu Arrad, 2015, p. 37).

**5. Activating the media role in combating begging:**various media outlets paint a picture of beggars, although they differ in defining some of its features and details. However, they all agree in the external framework of its content, which includes all these details within it.

In this way, the media intends to transmit this image to the masses thinking that it contributes to raising their awareness of the danger of begging as undesirable means that beggars used to do various operations of fraud against them. Over time, this message forms a point of reference, and gives interpretations and perceptions about the phenomenon and groups of beggars.

**6. Activating the role of scholars:** This entails clarifying the disadvantages of begging and enabling well-known and trusted scholars to do their duty by channeling their speech through the media and harness the capabilities for this purpose.

<sup>17</sup>SunanIbnMajah, 812/2. No. 2431, Book of Charities, Chapter of Loan. Also, see (Al-Tabarani, 1995) 7/14, No. 6719. He also has a witness, as in the hadith of Abu Umamah according to Al-Bayhaqi in his book *branches of faith*, 258/3, No. 3566, (Al-Bayhaqi, 2000).

<sup>18</sup>See Abu Arrad (2015, p. 35).

<sup>19</sup>*Sahih Al-Bukhari*, (Al-Bukhari, 2002), 5/2341, No. 6007, Book of supplications, Chapter on seeking refuge from sin and love.

A Sharia scholar must be a real reference for all to show people that Islam has forbidden begging and has shown that the punishment for carrying out this act unnecessarily. A hadith said: "Whoever asks people for their money to just accumulate, it is like asking for coals"<sup>20</sup>, and saying: "The man will still ask the people until the Day of Resurrection comes and there is no meat in his face."<sup>21</sup>. Almighty God praised the man who does not ask people despite his need for money, and praised him saying: ((the ignorant man thinks them to be rich on account of (their) abstaining (from begging); you can recognise them by their mark; they do not beg from men importunately; and whatever good thing you spend, surely Allah knows it"<sup>22</sup>.

## Conclusion and recommendations

Praise be to Allah first and foremost. After this presentation of the phenomenon of begging, its causes and its treatment, the following can be stated:

It is not only the responsibility of the scholars and mentors in particular, to reform society, but rather a public responsibility entrusted to everyone.

There is a necessity for reforming the legal and ethical conditions in societies, protecting them from degeneration and deviation, and finding support for them. This is because it is part of the propagation of virtue and the prevention of vice.

There should also be laying the foundations of faith in the souls of people, especially the youth, teaching them about virtue and morals. This is in addition to spreading a sound culture, i.e the culture of construction and development, the culture of change for the better, and the culture of religion and the world.

The phenomenon of unjustified begging should be made as a crime punishable by law.

There are differences between the begging of the elderly, the lack of a breadwinner, and the decline of their rights, and those who practice begging for the sake of material profit without actual need.

Illness, family disintegration, and poor parenting are significant factors in creating delinquents and beggars.

There is a relationship between begging and weak religious and legal deterrence.

There is also the emergence of moral, social and security damages such as theft, pickpocketing, corruption, and the spread of drug and prostitution under the guise of begging.

Distorting the image of society and influencing people by the presence of these beggars at mosques, roads, traffic lights, restaurants, hospitals, banks, or other public places.

The spread of whim of obtaining money in any way encourages laziness and unwillingness to work.

There is also physical damage to beggars, especially children, as a result of prolonged exposure to sunlight.

The spread of mental illnesses due to the rise of children beggars in the streets and their vision of other children who enjoy a fulfilling life.

Depriving children of their rights to safety, stability and education.

Supporting the care centers for beggars as is the case in other countries.

Organizing many campaigns to combat begging and a daily program to monitor and control the movement of beggars.

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<sup>20</sup>The Book of Zakat in *Sahih Muslim*, Chapter on the Misleading of People, Hadith No. 1041, 2/720.

<sup>21</sup>The Book of Zakat in *Sahih Muslim*, Chapter on the Misleading of People, Hadith No. 1040, 2/720.

<sup>22</sup>Sura Al-Baqara, Verse 273.

Conducting the necessary social studies for each case, and referring the abused and repeated cases to the proper authorities.

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