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The Phenomenon Of Begging And Its Treatment In Islam Comparative Study Of Religions

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Abstract

Begging is asking people for charity using different methods to generate kindness and compassion or pretending to perform a particular service for the purpose of making money. Begging has many reasons, such as: poverty, family disintegration, take begging as a profession, physical disabilities and quick material gain. Although Judaism has provided ample provisions for the relief of the poor, the Torah legislation contains no provision for beggars. However, somewhat later, with the development of the big cities, begging seems to have been known to Jews, whether it happens between them or between neighboring nations. In Christianity, begging was a well-known phenomenon, and beggars formed a large class in the Gospel age. To help them, and also the absence of any real medical science that would cure during that period common diseases. In Buddhism, monks and nuns traditionally live by begging for alms, as Gautama Buddha has done himself, and even ordinary people can obtain religious merit by giving food, medicine, and other essential items to monks, and monks rarely need food. In Hinduism, it is a long-standing religious and spiritual tradition. It is an integral part of the search for freedom. In worldly life, begging is the last resort for survival when people have no other choice. In Islam, Islam has forbidden begging, and Islam has developed ways to address this phenomenon, including the following: (Urging the work and praising the workers and making the work a virtue and value of the community, punish the beggar infringer and confiscate his money and put in the public finances of Muslims and achieve social solidarity by imposing zakat .

Keywords: Begging, Beggars, Judaism, Christianity, Islam, Buddhism, Hinduism

El Fenómeno De La Mendicidad Y Su Tratamiento En El Islam. Estudio Comparativo De Religiones

Resumen

Mendigar es pedirle a la gente caridad usando diferentes métodos para generar amabilidad y compasión o pretender realizar un servicio particular con el propósito de ganar dinero. La mendicidad tiene muchas razones, tales como: pobreza, desintegración familiar, tomar la mendicidad como una profesión, discapacidad física y ganancia material rápida. Aunque el judaísmo ha provisto amplias disposiciones para el alivio de los pobres, la legislación de la Torá no contiene disposiciones para los mendigos. Sin embargo, un poco más tarde, con el desarrollo de las grandes ciudades, la mendicidad parece haber sido conocida por los judíos, ya sea entre ellos o entre naciones vecinas. En el cristianismo, la mendicidad era un fenómeno bien conocido, y los mendigos formaron una gran clase en la era del Evangelio. Para ayudarlos, y también la ausencia de cualquier ciencia médica real que pudiera curar durante ese período enfermedades comunes. En el budismo, los monjes y monjas tradicionalmente viven pidiendo limosna, como lo hizo Gautama Buda, e incluso la gente común puede obtener méritos religiosos al dar comida, medicinas y otros artículos esenciales a los monjes, y los monjes rara vez necesitan comida. En el hinduismo, es una tradición religiosa y espiritual de larga data. Es una parte integral de la búsqueda de la libertad. En la vida mundana, la mendicidad es el último recurso para sobrevivir cuando las personas no tienen otra opción. En el Islam, el Islam ha prohibido la mendicidad, y el Islam ha desarrollado formas de abordar este fenómeno, incluyendo lo siguiente: (Instar al trabajo y alabar a los trabajadores y hacer del trabajo una virtud y un valor de la comunidad, castigar al infractor mendigo y confiscar su dinero y poner en las finanzas públicas de los musulmanes y lograr la solidaridad social mediante la imposición de zakat.

Palabras clave: mendicidad, mendigos, judaísmo, cristianismo, islam, budismo, hinduismo

INTRODUCTION:

Begging is a global phenomenon which not belongs to specific nation, its spreading in all countries of the world, poor and rich one, it is asking for money from people in public roads by using different ways to raising their kindness and passions. Begging is the most common social diseases which

is found in each community around the world. So, in this study we try to get the causes of this practice and its effects by viewing this phenomenon in main religions in the world: (Judaism, Christianity, Islam, Buddhism and Hinduism), as a comparative study and show what they did to treat this social disease.

The main features of the methodology adopted can be summarized as follows:

1. The analysis of the text and carry out the commentary study on it, in view of the balance between the western religions thought and the eastern ones, as comparative study.
2. Quotation some texts of the Holy Quran and the Bible and return to many researches and studies in this regard.
3. Benefiting from foreign and Arabic sources and accredited websites.
4. Documenting texts and quotations in their positions.
5. A statement of the research summary and highlight the findings of the research and recommendations in the conclusion.

DEFINITION OF BEGGING, ITS TYPES, CAUSES AND EFFECTS

Begging is: “to reduce to poverty or the practice of asking for charity” (Miream-Webster,2019). Begging means asking people for money, food or other things. In cities, it is common to see beggars who ask for money, food or other things. Beggars often ask for money using coffee cups, cups, small boxes, hats, or other items in which you can deposit money and sometimes display signs with messages like “Help me or I’m homeless,” or other similar phrases that arouse people’s compassion.

CAUSES OF BEGGING:

Begging has many reasons, differ and vary depending on the ages and times, summarizes as follow:

1. Poverty: Poverty is a major cause of the spread of this phenomenon, as the poor man seeks through begging to meet the needs of the sustenance of others. (Moors,2002)
2. Family disintegration: one of the main indicators in the cracking of the social environment, where children have the largest share of exposure to homelessness and therefore need and then beg. (Qatar Newspaper,2012)
3. Taking begging as a profession: It is a contemporary reason for begging, where a certain group in society has made the phenomenon of begging a source of material gain. (Moors,2012)

4. Physical impairments: is that the human be a poor and unable to work because of a physical condition due to a birth defect or accidental certain, so some exploit this situation to ask people. (Abdul Sahib, 2010)

5. Propagation: It is to ask the beggar money not for a specific need, but to increase his money, given the quick financial gain he gets from begging as prophet Muhammed (ﷺ) pointed by saying: ((Whoever asks people to propagation his money, it is like to asking for “Burning coal” then let him resign or Bulking)). (Alnisabure, No.1041)

TYPES AND FORMS OF BEGGING:

For they have pointed researchers' workers to multiple types of begging and these types:

1. Apparent panhandle: It is obvious begging that beggar asks the money by wearing clothes torn and dirty or showing a specific disability has, or repeating certain phrases that evoke the passion of the people or of all those combined. (Khairy, 2019)

2. Un Apparent panhandle: In this method, the beggar conceal himself behind the services symbolic offered to people; such as calling them to buy some light goods like tissues or doing light works like cleaning the car's glass or shoes or others.

3. Seasonal panhandle: It is begging in certain seasons and occasions such as holidays or Ramadan.

4. Circumstantial panhandle: Is begging for emergence to meet urgent need for the person; as the person who lost his way or wasted his money. This type ends by the end of the unusual situation of the person.

5. Professional panhandle: It is taking the begging as profession.

6. Panhandle of able man: Begging is the practice of the person who is able to work and earn, but he chooses the begging.

7. Panhandle of unable man: Is begging practiced by the patient person or the mentally retarded; These peoples are placed in specialized care places when they arrested.

8. Aggressive panhandle: Is begging, which is accompanied by criminal acts such as theft; So, the begging is a best cover to his criminal acts. (Srougi, 2004)

The Beggars are using different forms to do begging, and take a lot of ways and tricks to get the money, these forms are:

1. Show the need for urgent for people by crying, as Beggar claiming that he lost his money, so he asking the people to help. (Alukah net, 2019)

2. Impersonate some diseases and disabilities by using the deception

and camouflage; such as use the lotions cosmetic, for example, to stimulate the emotions of people.

3. Request donations; for the project charity, such as building mosques or schools, And so.

4. Claim that the person suffering dysfunctional mental by use of non-understandable words or using vague signs to win the pity of people and their money.

5. Take the kids, especially who suffer from the disorder or specific disability, to certain frequented places, such as mosques and markets; to win the emotions, compassion and kindness of the people. (Moors, 2002)

6. Exploit the feelings of people and compassion by presents official documents and some of fake bills that needs to be paid such water and electricity bills or prescriptions drugs.

EFFECTS OF BEGGING:

Begging has negative and harmful effects on beggar itself, he loses his dignity and his normal place in society and become unacceptable to do any normal job. So, we can summarize the effects of this societal lesion as follow:

1. Social impacts:

The child's improper upbringing has a profound impact on all stages of his life. A child does not develop healthy way unless he lives in the right environment. The family may be exposed to the loss of a breadwinner, as well as the spread of unemployment as a result of wars, internal conflicts and other circumstances, which leads to psychological destabilization for children and lead them to begging, this situation makes them loss of dignity within the community, as well as leads them to serious shift in the psychological state and making them hostile and possible to engage in crime. (Hassan, 1967)

2. Economic Impacts:

The economic situation of any country is inversely proportional to the unemployment rate of that society, as the general economic situation is reflected in the economic situation of the family, which increases the unemployment rate, lethargy and laziness and thus encourages family members to beg and leads to lose an element that can be effective within the country. (Al-Dabbagh, 2011)

3. Psychological effects:

Begging has psychological effects on the beggar, because of what gets contempt and contempt for humiliation during the question, and when you

return Beggar this case, become cannot live only in this atmosphere of humiliation, and often the mendicant Impairments live with it as a fact realistic acceptable, brings to begging , and this is the result of their belief in their importance not to society (Allam, 2002).

BEGGING AND BEGGARS IN JUDAISM:

If we look at the phenomenon of begging during Jewish history, we see that it has gone through several stages that can be summarized as follows:

Biblical Stage:

Although Judaism provided ample provisions for the relief of the poor, the Torah legislation contains no provision for beggars, biblical Hebrew does not have a specific term for professional level, and the closest expression is (to ask or seek for bread), and where the Bible praises Charity, or even gifts for the needy (Book of Esther, 9:22). This is not to be urged by intruders and beggars, but the charity practiced by the giver spontaneously, where there is a need, and thus praises the Bible worthy of a woman with these words: “She gives her hand to the poor, yes, she reaching her hands to the needy.”(Proverbs, 31:20)

This omission is all care for beggars who roam from door to door, is not without reason, but it is located at the heart of the nature of the Mosaic Law (De Troyer, 2005), as the holy land distribution among all the children of Israel are equally compared with the number of members of each family, as well as double supplies to relief each family , or individuals who are impoverished due to misfortune or illness , and also forced prevention for all types of usury, and the cancellation of all debts year, and restore all land owners in need to repeat the previous property when the jubilee year (Leviticus, 25: 8-13), and finally , the text that the Hebrew poor, who sold himself to his rich brother, should serve him until the Jubilee only without being deprived of his citizenship, and his master should not treat him as a slave, and all those laws, as far as practiced effectively, must make The presence of beggars is completely impossible. (Leviticus, 25: 39)

However, somewhat later, with the development of large cities, begging seems to have been known to Jews, whether it happens between them or between neighboring nations, and it can be concluded that, where the sons of the wicked are cursed by their begging compared with the children of the righteous” who never seek for bread”. (Psalms, 109: 10-16)

In Apocrypha:

The first clear denunciation of begging is found in Book of Bib Sira, where the Hebrew word for “begging” (according to Cole and Nobauer, Oxford, 1897), is supposed to have an actual meaning of charity given to the begging poor. (Luke, 11:41; Matthew, 5: 2-4)

In Mishna And the Babylonian Talmud:

In the time of the Mishna and the Babylonian Talmud, it was not possible to infer with certainty the phenomenon of begging from house to house, With regard to women, it did not happen that women begged in that era from house to house, because it was preferable to support women in need better than men in need. (Halakha, Yoreh De’ah, 251)

Professional beggars were in the category of humiliated people, and their support from the General Charity Fund was forbidden by more than a small charity (Abrahams, 1896). But it was also forbidden to pay the beggar without giving him any kind of alms. But Jews were forbidden to receive alms publicly from non-Jews, unless there was a risk to their lives. It is also referred to a category of professional beggars who demonstrated disease and deformities in order to attract and sympathize bystanders, these beggars were viewed with disdain, and among the Samaritans, there were many professional beggars, and Midrash describes in a very entertaining way the methods of these Samaritans beggar (Jastrow and Matler, 1906).

Post-Talmud Time:

To what extent was begging practiced among Jews in the post-Talmudic era ?, until the eleventh century, this question cannot be decided with certainty, because the Hebrew sources for this period of Jewish history are very meager, and based on the fact that there is no doubt that one of the forms The main charity that the Jewish charity has taken is begging door to door. It is almost certain that before the Ghetto period, especially in small towns, there were no Jewish beggars at all (Abraham, 1869).

The fact that Jews formed distinct societies in the midst of hostile and indifferent environments brought them closer to each other, and tended to alleviate the differences between poverty and location, and therefore, in most Jewish communities before the thirteenth century - and despite the hunting of mobile beggars was a serious burden on Jewish charity - the number of resident and settled beggars was very small (Jastrow and Matler, 1906).

Ghetto Period:

The situation of beggars changed with the beginning of the ghetto era when Jews were confined to some streets or neighborhoods, Within the ghetto, the Jews formed one large family, begging from house to house silently took place. Thus, the regime received new impetus in the centuries of the ghetto, and restored itself in Jewish life, but begging was limited to Friday and middle days of festivals, but begging in front of Major churches and ghetto streets are strictly forbidden, and begging from house to house was sometimes favored by the rich, but the average middle class opposed the phenomenon. (Yoreh De'ha, 255)

17th Century and Beyond:

Begging from house to house has become a tradition, especially on Fridays and on the eve of festivals, where the poor Jews go house to house to collect alms, In present Jewish life, this tradition has become a complete offense, and the crowds of beggars gathered in front of the gates of the churches are so large that they cannot be curbed, making the Jewish beggar (also called Schnorrer) a constantly disturbing figure in modern Jewish society. (Jastrow and Matler, 1906)

BEGGING AND BEGGARS IN CHRISTIANITY:

We Christians have to treat beggars the same way we treat others, the same way we want others to treat us, and we must remember the golden rule: as you want people to do for you, I work for them too “ (Luke, 6:31). In his sermon on the mountain, Christ taught that people should be treated the same way we want them to treat us, which is all it takes to achieve what the divine law and the prophets want” (Matthew, 12:7).

Begging was a well-known phenomenon in Christianity, and beggars formed a large class in the Gospel era, as evidenced by references to charity in the sermon preaching on the mountain. (Matthew, 5-7).

Begging from the Christian point of view is due to the need of the poor and the destitute to any appropriate system that would help them, and also the absence of any real medical science that would address during this period common diseases, such as ophthalmology, as well as the impoverishment of the land due to excessive taxes previously imposed Romanian government (Don-Walton, 2009). The begging was proved by chance by observing the unfair system, “I am ashamed of begging”,(Luke 16:3) and that when he was accompanying laziness and lethargy, he was strongly condemned by the public opinion in Sirach (Sirach 40: 28-30).

The Gospel of John summarizes the Christian vision of the phenomenon

of begging. "People usually do not like to be deceived by giving money to a deceiver who claims to be poor or beggar, for bad reasons or some have good reasons. In the world there are selfish reasons for the purpose of such deception, While the children of God refuse to give money to deceive for the reason that he loves God, yes, indeed, often not giving money is something God loves to do, and from that, God does not give us everything we ask in the way we ask them, because God does not wants to harm anyone in his family, as some of our requests are wrong and unprofitable to us, and those who Born of God, emulating God by walking in the same way" (1John, 4:8).

Begging has been restricted or prevented at different times and for different reasons, usually around the desire to maintain public order or to urge people to work instead of begging for economic or moral reasons. Many of the laws of the European poor have been prohibited from the Renaissance to the modern age with Many similar laws have been adopted in developing countries such as India, and aggressive begging has been outlawed by law and jurisdiction in the USA and Canada, which has been defined as begging with coercion (Johnson, 2008).

Helen Hershkov claims that legal restrictions on beggars' activities are vague and unconstitutional, and the homeless are denied their right to freedom of expression. On the contrary, Roger Coz asserts that aggressive begging is not common, but rather a kind of harassment adjacent to extortion by a minority of street residents (Hershkoff and Conner, 2008).

BEGGING AND BEGGARS IN BUDDHISM:

Many religions have described begging as an acceptable means only to support certain groups of their followers, and Buddhism provides a means for some of its followers to focus specifically on spiritual development without the possibility of becoming a cover for their religious affairs. They attributed some religious works, such as "zakat" in Islam and charity in Christianity and the Hindu bhiksha, along with other alms given, to explain these commitments from giving generous donations outside religious sites to beggars in the name of God (Gopalakrishnan, 2002).

In Buddhism, monks and nuns live traditionally by begging for alms, as the historical "Gautama Buddha" did himself, that is, among other reasons, even ordinary people can obtain religious merit by giving food, medicine and other essential items to monks, Monks rarely need food. In villages and towns throughout modern Myanmar, Thailand, Cambodia, Vietnam and other Buddhist countries, families can often be found at dawn every

morning flocking on the way to the local temple to give food to the monks. In East Asia, it was expected That the monks and nuns cultivate or work to return to feed themselves (Tibetmagazine, 2019).

THE BEGGING AND BEGGARS IN THE HINDUISM:

Begging in Hinduism (Bhiksha) is a long-standing religious and spiritual tradition. When the Buddha founded Buddhism, his monks called Bhikkhus, the monks and beggars spread in the Indian subcontinent from the beginning of civilization in search of food for a day “bhikshatana” and freedom “Moksha” for survival, Therefore, in Indian spirituality, begging was an integral part of the search for freedom. In worldly life, begging is the last resort for survival when people have no other choice, and sometimes it becomes the least resistant way to those who want to escape the burdens of life (Hinduwebsite.com, 2019).

In the first chapter of Bhagavadgita (Davis, 2014), Arjuna argues that it is better to seek alms and live like a beggar than to commit a crime. Usually the mentality that drives them to think about this when people feel very frustrated or desperate, Hindu ethics encourage people to help beggars because it is a great way to do the charity that “Brahma” advised people in particular to work, and know their weakness, however, Begging for food and water is only allowed in Hinduism because it is essential for survival. As for begging for money is one that is perceived as immoral because it encourages immersion in life (Sarkar, 2007).

THE BEGGING AND BEGGARS IN THE ISLAM:

The principles of the Islamic religion form the basis of social integration between individuals and groups. The Islamic religion urged the society to care for orphans, beggars and patients. In the Holy Quran and within the hadiths of the Prophet, Muslims have worked hard to help them in many positions and throughout the stages of history. Quran and Sunnah and to the views of scholars and jurists (Al-Dabbagh, 2011).

” for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently. And whatever you spend of good - indeed, Allah is Knowing of it” (Holy Qur’an: Al-Baqarah, Verse: 273). Islam has solved begging for need and necessity, and never deprived it, because in its prohibition at all the loss of some people, and the cause of

corruption and destruction, and the Holy Prophet (ﷺ) explained in his hadith honest who can beg and forbidden, so as to distinguish who is in need. This distinction is not found in the laws of some contemporary countries that have forbidden anyone who asked and decided to punish anyone who begged, even if he was in need. This represents a clear difference between the teachings of Islam in its legislation regarding begging, and other laws. With regard to the rule of begging in Islam, the majority of scholars of Hanafi, Maliki, Shafi'i and Hanbalis went to prohibit begging, but some scholars of Malikiyah said hate the begging even inevitable.

Islam Put different plans to deal with this phenomenon, and has methods of treatment of begging, such as:

1. Enticement to work and pay tribute to workers and encourage the gain, and make work a virtue and value of the values of society.
2. Punish the infringing beggar and confiscate his money and put it in the public money of Muslims.
3. Achieving social solidarity. Takaful in Islam has many means, the most important of which are: Zakat and Wakf, and the last term means: "The permanent dedication by a person professing the Islam, of any movable or immovable property for any purpose recognized by Muslim Law as religious, pious, or charitable." (Wakf Act, 1954).

CONCLUSION:

We can summarize the main findings of this study, as follows:

1. There is obvious difference view about begging between the celestial religions and others, so, in celestial religion, the begging ranging between never mentioned as in the Judaism, and the relative prohibition as in the Islam, while we find the opposite in Buddhism and Hindu as the its teachings are based on the idea of begging.
2. Islam put an indirect plan to help the beggars and those in need by Zakat, which is take a specific amount from rich people and give it to the needy to create a balance between different societies, as well as restrict the begging in necessarily situation only.

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