

The Problem of Beggary in Pakistan: An Analysis in the light of Islamic Teachings

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ABSTRACT

Societies have been suffering from the unconventional and social problem of begging. It is a universal social issue, which has no limits on an area, town, or rural and urban places. Developing countries are generally suffering from this curse. The following study focuses on this issue, mitigating in the light of Islamic Teachings. There are different reasons for begging including, physical disability, social imbalance, and economic inequality. There are; different types of beggars are there: bankrupts, incapacitated, forced, and others. Generally, the begging has started to pave spacious tendencies towards crime in the shape of communal, economic even political debacles. Nowadays, laziness is termed as a simple way to penury even easy-going earning sources. In all and sundry, penury cannot be controlled till the general will of self-independence is developed. Moreover, effective measures by the societies and the governments should be taken and new resources should be created that make a stable and developed society.

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1. INTRODUCTION

Begging is believed to be a social curse, yet it is being practiced across the developing world. Although begging may be a universal phenomenon, it predominantly continues to remain rampant in rather economically impoverished countries, with people fewer opportunities to make a decent living. There have been studies addressing this socio-economic nuisance across economically backward countries; however, the rising practice of begging shows no sign of abating. The following study identifies the core issues that have plagued the impoverished segment of the population to resort to begging. It highlights the social, economic and cultural aspects, besides suggesting measures to cope with begging, particularly in the light of Islamic teaching. Several motives drive people to beg which range from physical disability to actual poverty. Some instances attribute to the people who end up begging since they find it less effortful to get money. Islamic teaching promotes helping the poor segment of the society under certain conditions to get the society going. However, under the same guise, certain segments of the populace wrongly seek for begging, which makes it difficult for the well-do people to distinguish between deserving and underserving individuals. The study used the epistemological

approach to understanding poverty, the role of the Islamic states and the recommendations to end the curse of begging among undeserving people, while enabling the absolutely poor people to become self-sufficient and capable of earning without begging.

2. Literature Review

There are different works available on the beggary in Pakistan. For instance, *Beggarization: Beggary as an organized crime in Pakistan* by Nadia Azam in her M.A thesis, focuses on different ways and tricks in the field of economics, religion, and politics¹. *Begging and Human trafficking victimization in Pakistan* by Dr. Hafeez ur Rehman Chaudary and Dr. Anwar Muheuddin emphasized on demand and supply of women and children for sexual business². Another is an analytical study of the nature and issues of Beggars in Karachi by Dr. Siraj Bashir have mainly focused on the Karachi division and have highlighted children begging³. Socio-economic causes of begging by Dr. Jabbar Hassan Khan, Dr. Menka, and Shamshad, the authors have focused on socio-economic causes of begging and have taken the area of Aligarh district of Uttar Perdaish⁴. However, the review of the literature shows that no one focused on reasons and solutions for begging in Pakistan in the light of Islam, hence feeling the need for reasons and solutions according to the Islamic perspective of begging in Pakistan, the authors have worked and researched on the above-cited.

3. Research Methodology

This is a qualitative research paper; it consists of the descriptive and analytical studies. Laws related to prohibition of traditional begging have been discussed in the paper. This paper also contains kinds and reasons of begging in Pakistan and discusses socio-religious, political, and economic aspects of begging. At the end of discussion, solutions has been incorporated into the Islamic perspective. The conclusion and recommendations have also been mentioned for the concerns.

4. Types of begging from Shari'ah Perspective: In Hadith, It is mentioned that the companion of the Prophet (PBUH) named Qabisah bin Mukhariq

¹ Nadia Azam, "Beggarization: Beggary as an organized crime in Pakistan", (Thesis of Masters of Arts M.A, University of Kensas) Dec/07/2011

² Chaudary H.R and Muheuddin, A. "Begging and Human trafficking for sexual exploitation in Pakistan", Feb 2014, <https://www.researchgate.net/publication/260316504>

³ Dr. Siraj Bashir, "An analytical study of the nature and issues of Beggars in Karachi", Pakistan Journal of Gender Studies, (2019), <https://www.researchgate.net/publication/342559845>

⁴ Dr Jabbar Hassan Khan, Dr Menka and Shamshad, "Socio economic causes of begging", International Research Journal of Human Resources and Social Sciences, Volume-1, Issue -3 (August 2014).

was under liability. Therefore, he came to the Messenger of Allāh (Peace Be Upon Him), and asked some help. The Prophet (Peace Be Upon Him) said, “Wait until we get charity, then we will order for it to be given to you. The Beloved Messenger (Peace Be Upon Him) in his further discussion described different types of begging and said:

“O Qabisah, begging is not legal except for one of three cases: a man who is under heavy debt, so asking others is permissible for him until he pays it, after which he must stop; a man whose property is destroyed by a calamity, so asking is lawful for him until he can support himself; and a man who is afflicted by poverty attested to by three astute members of his people, so asking is permissible for him until he can support himself. O Qabisah, besides these three begging(conditions), is forbidden and the beggar consumes what is forbidden.”¹

In the light of above-mentioned hadith there are three conditions when asking help is allowed; 1. Due to a heavy debt, 2. a person affected by disaster, and 3. A person living in poverty. Otherwise asking or begging is not allowed according the Hadith.

5. Legislations on Prevention of Beggary

It has been clear that Islam has forbidden unnecessary and non-reasonable begging. In this regard, different governments in Pakistan have made legislation to prevent beggary.

The West Pakistan Vagrancy Ordinance 1958, which was enforced in the overall country, provides the punishment for the beggars for up to 3 years.² The province of Punjab through its Assembly has passed the Act “The Punjab Prevention of Beggary Act 1971”, which suggests the minimum punishment for bagging should not be less than one year and not more than 3 years.³

Another authoritative body, the Senate, has passed the bill on “the Provisions for the prevention of begging in Islamabad Capital Territory”, which suggests the punishment for beggary should not be less than one year and more than 3 years.⁴

¹Muslim bin Hajjaj Qusheri, Al Jaama Al Sahih, Hadith no: 109 (Dar E hya Alturaas Al Arabi Beirut, NY), 2/722.

²The West Pakistan Vagrancy Ordinance 1958

³The Punjab Prevention of Beggary Act 1971.

⁴The Islamabad Prevention of Beggary Act 2020.

https://senate.gov.pk/uploads/documents/1578326270_803.pdf

The KPK Assembly while working on beggars passed the act, “Vagrancy Restraint Act 2020”, which suggests the punishment of vagrants for a maximum period of 3 years. The act further suggests the creation of Dar-ul-Kafala, which will provide the vagrant with not only shelter but also other facilities including health care, education, and skill developments.¹

The Sindh government has also worked on preventing people from the beggary as a profession. In particular, the children, who are major victims of begging in this area. The Sindh Assembly has passed the act “*Sindh Child Protection Authority Act 2011*”² to protect the rights of children, which remains helpful in reducing the number of beggars. The said act theoretically has worked concerning its composition. Recently, the Sindh government has banned the child beggary and the Chief Minister has further directed the Social Welfare Department to rehabilitate the children begging at different traffic signals and streets.³

6. Begging Modes in Modern-days:

Begging is distributed into many kinds according to conditions and situations, including:

6.1. Professional Begging: In this kind of begging, a beggar spreads his/her hands in public asking them for money in front of homes, streets, or common public places including traffic signals, restaurants, etc. The begging of this type is mostly done by the artificial and professional beggars to get wealth by using the begging profession without any hard work and effort.

6.2. Fortuitous Begging: This begging is short-term and used by anyone in necessity. This type of begging is practiced especially in times of hardness, such as one is poor and has lost money, and is completely bankrupt. One who has taken a loan on interest and promised to pay it with time, and is bankrupt. He or She may have this kind of begging.

6.3. Periodical Begging: This kind of begging is practiced especially during a certain period, event, and/or occasions, like religious events, as beggars stand before the holy houses/places of worship like Masjids, Shrines, Temple, Churches, and others for begging.

¹ The Khyber PakhtunKhwa Vagrancy Restraint Act,2020.

² <https://www.pakp.gov.pk/acts/the-khyber-pakhtunkhwa-vagrancy-restraint-act2020/>

³ <http://www.pas.gov.pk/uploads/acts/Sindh%20Act%20No.XIV%20of%202011.pdf>

³ <https://www.dawn.com/news/1445413>

6.4. Symbolic Begging: In the symbolic form of begging the beggars directly may not ask for begging but show different activities like providing services, showing off things selling that have less value or even no value to provide metaphorical services like washing the car at parking areas, asking for a meal, etc.

6.5. Perpetual Begging: This is such a type of begging in which beggars are habitual of the same. This may include the healthy ones as well as disabled children, younger and elders, men and women. Those beggars without any reason are found begging.

6.6. Forced Begging: This type of begging includes the beggars who are forced of begging. Forced by his/her family members like father, mother, or maybe another family member for begging. The individuals forced by any group of people such as mafias, (which are mostly working in our region) also fall into this type of begging.

7. Reasons of Begging

7.1. Psychological Reasons: A child born in the home of a beggar will prefer to have the same profession. As he sees his family members doing and his mentality will not change with ease. Another psychological reason is the illness that can be mental and/or physical, which may outcome in the weakness of the individual's capacity. Irritability remains and is common in individuals' behavior, which will directly affect their psyche. Thus, it is the major cause of begging

7.2. Social Reasons: Social reasons may be divided in to thirteen sub-divisions as under:

7.2.1. Family: now a days, small families are preferred. As a single-family, we have a direct impact on finance. Those parents, who are staying longer time outside of their homes, are creating a disturbance in their relations with children by revealing them to conflicts, loss, and perversion. As a result, the social ties between the child and Parents are depressing and even break. Due to the ungratefulness of the children and psychological pressure of the family, the individual may start begging. The quarrel between the parents leads to the growth of evil emotions in a child, thus creating a disturbance in their future life as he is deprived of the care. The vast majority of children beggars are exploited by their families and even compelled to live in the streets, the child is beaten by the family to force them to beg hence the child is being emotionally disturbed. It has also been

observed that there is no place for divorced in homes. As she is divorced from her husband so she is not further allowed to live with him neither socially nor religiously and even her family members will not accept her or even treat her as a burden on them.

7.2.2. Depraved growth: Growing the children on the idea of rigid thinking could provide the productive reason for such fertile as they do not see themselves as lonely; neither do they see their works as remarkable. There may be some sort of covert or overt support with this class or may get help, which continues their diverse activities Hence, the nugatory life in the home and the stinginess foist on them will make them feel inferior and should be avoided. It may also pave the passage for them to look for finance by theft or by requesting people, or by falling into the terrible crowd like criminals.

7.2.3. Habitual and Laziness: Laziness is an important reason for asking others. Hence it compels you to ask again and again, which is habitual. One of the reasons for begging is the same. As for laziness, they feel at ease in earning by asking others for their facilities of life and once an individual has done it, will feel difficult to earn through other ways and become habitual of same.

7.2.4. The absence of the Parents/Guardian: This is all about the absence of the supporting role of parents and/or guardians along with contributing by neglecting the children, which may include inadequate care in their growth, which may further result in difficulty and hesitation in oneself. All that could point to a denial to assemble the person's demand or the give in a way to fulfill responsibilities. Furthermore, the arrogant approach by parents and the laciness in the discussion with their offspring and their contribution in decision-making, specifically, if it is linked to their future, could restrict from extra pleasure. Also, the refusal of the elderly at any stage may or the rough and pitiless connections from their family units may press on them too many awful attitudes.

7.2.5. Physical Disability and Disease: One of the reasons for beggary is the physical disability. That may include blindness, deafness, dumbness, or maybe without hands or even legs. They are unable to earn from other sources and hence deem it easy to earn by begging. Many a time, it has been observed that the individual is handicapped to take the advantage of being begged. After being handicapped they are compelled to begin the major areas of the city. Consequently,

it is a big source of earnings for those who are doing so. Even an individual in order not to work or earn easily handicaps himself or herself.

7.2.6. Homelessness: Another reason especially in rural areas, that compelled the children and elders to beg, is homelessness. It has been observed that the landlords/feudal lords occupy the land/home of the individuals, which is the only source of income and generate a small amount of income for them, and gradually the individual sellout all things he/she has and becomes homeless, final stage for the individual only to beg. Another reason for same is the second marriage of father and the cruel and unbearable attitude by step-mother towards children as mostly happening in our society or second marriage of mother, as step-father does not want to adopt the child from mother and the only way for the child to live life is to leave home or even compelled by step-father/mother to leave home. To live the child is to beg. Here the child who is strong by nature will try to find a job but if failed, he/she has the option of begging only. In our cruel society, only a child in his/her childhood is not a victim but the parents are also victims by offspring when they are getting old. Such as, the case after marriage the son along with his wife leaves behind the parents from home, especially on a property and supervision basis, Hence the old Parents, who cannot earn in that old stage may live by begging.

7.2.7. Intoxication: Sometimes the Parents especially the father, want their child to earn, as he is habitual of drinking or any other item of intoxication or even for any other reason. The child who is not willing to have. The child may leave home after defying such a condition and become homeless. After not finding a job, he will have only the option of begging.

7.2.8. Unawareness: Even though, this is a less concerning issue but still prevails in rural areas, where the child is unaware. This may be due to the parental heredity, where the parents are also unaware due to illiteracy. However, the child due to this reason inclined toward begging. This may also cause, due to the bad company such as, in childhood, when one tries to flee from school and sits in such company which prepares him for begging, which leads him to criminal activities even.

7.2.9. Transgender: Living life is the right of every breathing body and the transgender are no exception to it. Even they are facing more problems than others including the jobs. Many of them are not willingly beg, but due to compulsion of livelihood as they have been deprived of employment due to mere biological

differences. They are divided into different groups and earn a lot of finance daily. They are invited to different programs like weddings etc and perform dance through which they not only earn revenue but also bring name and fame. Most people help them by thinking of them as destitute.

7.2.10. Natural Disaster: The natural calamity occurs through the instructions of the Almighty, such as cloud bursts, cyclones, droughts, earthquakes, floods, glacial melting, hurricanes, landslides, wildfires, etc. Earlier, the natural calamities occur rarely, but in recent years they are speeded up, due to which, many the people across the globe have lost their homes, loved ones, and livestock. Many individuals lose almost everything in a natural disaster like different accidents, fatal diseases, and floods and become so helpless that they turn to beg for survival.

7.2.11. Age factor and widow: Along with children and younger, there is a large number of the elders who are involved in the practice of beggary. Finding no other source of income for their livelihood. they have chosen to extend their hands before people and ask for money. Everyone has no financial support or medical facility and is deemed as a burden on the economy by their children and is living a miserable life. So to live a life they are going to beg. The same is the case with the widows as they are being treated as a burden by their in-laws' family and are terminated from their husband's home, many with their children as well, finding no way of living they preferred to beg.

7.2.12. Religious emotionality: It is sad to state that some people in our society use religious emotionality in begging. They use to have big nails, have a rosary on their necks, sit in front of religious places and shrines, and beg. Some of the sellers in different places and especially in public transport are religiously appealing by selling the Holy Quran, which is also a type of same.

7.2.13. Community and caste: Begging is common among the Bagri community in many villages of Sindh.¹ Bagri and Bheel communities in Sindh are treated as the lowest community hence they adopted the begging as a profession due to starvation. The begging is now included in their inheritance.

7.3. Economic reasons

7.3.1. Unemployment: The begging as a profession is more comfortable

¹ <https://www.thenews.com.pk/tns/detail/852051-whom-the-city-rejects>. Retrieved on : 05, May, 2022

and more beneficial than any other financial activity, which includes working hard. Hence, unemployment is best known as the reason for mental sickness and behavioral variations and tends to the rise of crime in society. Unemployment increases when the economic activities in the state are failing and production is declining. Unemployment is a big issue in our society which has given rise to begging. When there is one individual, who earns and is jobless, he/she has only one option of begging as there is no state-run short or long-term facility to feed people until one is fully employed and his home runs.

7.3. 2. Poverty: “No one wishes to beg if there is no poverty”.¹ The major reason behind begging is poverty. The individuals (Child or Elder) are compelling led to bag in street or any other place of traffic is due to the absence of elementary livelihood. The majority of these beggars are begging just to fill their needs of hunger and other needs. These beggars are especially those who are having low incomes with a higher population in their homes. Unfortunately, when these white collars are denied and criticized by the others, are compelled to take the side of crime. Simply, economic need and deprivation are one of the reasons, which lead individuals to commit crimes.

7.4. Political reasons

Job creation and its proper distribution is all about the political will, especially in a country like Pakistan. The major financier of the individual is the job, which leads him to live a proper life under the basic facilities, which are not properly distributed among the individuals in our society. The state and provincial governments are not willing to solve the common issues of the individual as a part and society as a whole. Hence the issue of begging is rising every passing day, as they are not being properly treated as per their needs.

8. Solutions of Beggary Problems in Pakistan

In the light of above-mentioned types of begging, legislations, and reasons; this research suggests following solutions of the beggary problem in Islamic teachings.

8.1 Activating the Government's Role: States have the legal obligation to protect and promote human rights. Every person living in any state has the right to basic needs. When the question of an Islamic state comes it enhances. The Muslim jurists are of the point of view that in Islamic State the government is

¹ <https://www.indiatoday.in/law/story/supreme-court-plea-restrain-begging-public-places-pandemic-elitist-view-1833098-2021-07-27>

more answerable to afford the smallest amount of standard of living to all those individuals who are not able to achieve the necessities of life, the same. The Muslims believe that Allāh Almighty has guaranteed food to all of his creatures on the earth and the head of an Islamic country is the Viceroy of Allāh Almighty has the major duty to give all the necessities of life to its general public on an equal basis.

The companions of the Messenger (Peace Be Upon Him) observed the well-being of the task of the Islamic State. Hazrat Umar R.A instructed Abu Musa, a head of a Province, “The best person in authority, is he, under whom people prosper, and the worst among them, is he, under whom people encounter hardship.”¹

Allāh says in Holy Quran:

“Those, who if We give them power in the land, constitutes worship and pay the poor-due and enjoin kind-heartedness and forbid iniquity. And Allāh's is the sequel of events.”²

The Commander of the Faithful, Hazrat Syedna Umar Farooq Azam (May Allāh be pleased with him) listened to the voice of someone asking after Maghrib and said to a person: Give him food. He gave it. After a while, the sound of his begging again

The Sunni said to the said person: I told you to give him food. He said: Holy Prophet (Peace Be Upon Him)! I gave him food. Then he poured the loaves from it and put the loaves in front of the camels of Sadaqah and who slapped him, he said: Do not ask again.³

So, this is a matter of great concern, at least in Pakistan. Because first of all here the beggar is a huge mafia, who are earning millions of rupees daily and they never want to be banned from begging in our country and the government does not want to be banned, from begging. Because if these unemployed people are stopped from begging then the state will have to take care of them. Our governments rely on loans to cover their expenses, how can they bear more burden. Economists from all over the world claim that Pakistan is running on zakat and charity instead of taxes. This is very unfortunate for our state. On the one hand so-called, claims of development are being made in our country and on the other hand, the issue of begging has been completely ignored

¹ Abu Yousuf Yaqubibn Ibrahim ,Kitabal-Kharaj,(Maktaba al-Azhariya li al-Turas, Cairo), 1/24

² Surah Al- Hajj: 41

³ Ghazali, Muhammad bin Muhammad, *Ahyaul Uloom* ,(Maktaba tul madina Karachi 2013), 4/626

8.2. The role of social welfare and communities: The social associations, civil sectors, organizations, and other unions can play a significant responsibility in the awareness and dealing with crime as well as criminal activities. This can be done by engaging and enlightening them according to ethical and different educational agendas. Youth organizations and institutions can give prolific consequences in this matter if they are having provision human team experts in the field of social service.

Given the wide scope of begging and the many people associated with it, it can be said that, although it is not impossible but difficult to cure. It can only be possible through concrete actions. To prevent this, it is necessary to set up a committee in every neighborhood with the help of well-wishers who, after identifying the persons involved in begging to the extent of their neighborhood, provide job opportunities to every person, who can do this and help the compelled and disabled people, who are not able to work, They must be helped to such an extent that they do not have to go anywhere to beg. In this regard, it is also important to make sure that the person deserves it, before giving zakat, alms, and charity Also, don't give anything to imposters, who are begging in public places like mosques, shrines, hotels, and intersections. Because the majority of them are not under duress but as an easy source of income and profession, they are also a disgrace to religion and society.

Angel Jibril A.S gave me advice continuously to take care of the fellow citizen till I thought that Allāh is to make him an inheritor.¹

*"Serve God, and join not any partners with Him, and do good—to parents, kinsfolk, orphans, those in need, neighbors who are near, neighbors who are strangers, and the companions by your side, the wayfarer (ye meet), and what your right hands possess: for God loveth not the arrogant, the vainglorious."*²

Abu Dharr, (May Allāh Be Pleased with Him), witnessed the Prophet of Allāh, (Peace Be Upon Him) ordering me thus: *"O Abu Dharr! Whenever you prepare a broth, put plenty of water in it, and give some of it to your neighbors."*³.

Before the announcement of the prophecy, there was a battle among Arabs, it was called the war of Fijar, many people were killed, cruel men, oppressed weak

¹ Muslim, Al Jaama Al Sahih, Kitab-ul-bir-wa-sila Hadith no: 2624

² Surah Al-Nisa: 36

³ Muslim bin Hajjaj Qusheri, Al Jaama Al Sahih, Kitab-ul-bir-wa-sila, Hadith no: 2625

and poor men, the kind-hearted men in Arabs took notice of the situation and made efforts to form a committee to solve the problems of oppressed people. This committee made a draft known as Hilf al Fudul, it was drafted to defend the cause of the weak, the poor, and the orphan. Arab chiefs gathered in Abdullah bin Jadan to solve all kinds of problems made by war. Holy Prophet (Peace be upon Him) was an active participant in this pledge. After some years he said. I was present in Abdullah bin Juddans Hilf al Fudul, I would not exchange my participation in (the pact)for the herd of red camels. And if now in Islam, I was asked to come unto it. I would gladly respond.¹

8.3. Economic Treatments for Begging:

8.3.1. Finding Reasonable Job opportunities: As the Almighty said: “It is He, Who, subjected the earth for you, therefore tread its paths and eat from Allāh’s sustenance; and towards Him, is the resurrection”.²

﴿وَلَا فَتْحَ عِنْدَ بَابِ مَسْأَلَةٍ إِلَّا فَتْحَ اللَّهِ عَلَيْهِ بَابَ قَضْرٍ﴾

Messenger of Allāh (Peace be upon Him) said: “No slave (of Allāh) opens up a door to begging except that Allāh opens a door for him to poverty.”³

﴿وَإِخْرُؤُنْ يَضْرِبُونَ فِي الْأَرْضِ يَلْتَعُونَ مِنْ فَضْلِ اللَّهِ﴾

“others traveling through the land, seeking of Allāh's Bounty.”⁴

8.3.2. The Role of Zakat & Charity and its Disbursement:

Zakat has the most important role in Islam. The Holy Quran expresses the certainty of wealth in the possession of the rich in that Almighty Allāh has allocated them this wealth and that zakat is a right of the poor from the financially well person whom Allāh has commended with this wealth. Allāh Pak said:

" Believe in Allāh and His Messenger and spend of that whereof, He has made you trustees"⁵

They ask you (O Muhammad Peace Be Upon Him) what they should use up in charity. Say: 'Whatever you spend with a good

¹ Dr Saqib Muhammad Khan, Dr Habib-ul-Rehman, O level islamiat,P.52

² Surah Almulk:15

³ At Tirmizi, Abu Esa Muhammad bin Esa, Al Sunan, Hadith no: .2325 (Dar Ehya Alturaas Alarabi Beirut, NY), 20/ 562

⁴ Surah Al-Muzzammil:20

⁵ Surah Al-Hadid: 07

heart, give it to Parents, Relatives, Orphans, and Helpless and Travelers in need. Whatever good you do, Allāh (J.J) is aware of it.”¹.

In Al Baqarah and Al Furqān of the Qur’ān, Allāh says:

“Those who, spend their money in the night and the day, secretly and openly, they will have their reward with their Lord, there is no fear over them nor will they grieve.”²

“They are those who spend neither wastefully nor stingily, but moderately in-between”³.

Abu Musa narrated that the Messenger of Allāh (Peace Be Upon Him) says:

“Each Muslim has to give in sadaqah (charity).” The masses inquire, “O Allāh’s Messenger (Peace Be Upon Him!) If someone has not anything to give, what will he do?” Prophet said, “He should work with his hands and benefit himself and also give in charity (from what he earns).” The people further asked, “If he cannot do even that?” He responded, “Then he should help the needy who appeal for help.” Then the people inquired, “If he cannot do that?” He responded, “Then he should perform all that is good and keep away from all that is evil and this will be regarded as charitable deeds.”⁴

Mu’aadh bin Jabal (R.A.) narrated from the Prophet (Peace Be Upon Him) *“Sadaqah extinguishes sin as water extinguishes fire.”⁵*

8.3.3. Charity in form of loans: Almighty Allāh has liked charity to the Muslims and considered it a loan that Allāh will give them back manifold in the after this as a business with Allāh, He said "Who will lend a handsome credit to Almighty Allāh so He may double it for him And for such is an honorable reward."⁶

Lending is one of the highly recommended acts. Emphatic exhortations are connected to the Holy Qur’ān, and the Prophet's Sunnah. Islam promotes those who have enough capital to give credit to those who request it. Though, the lender may not ask for any type of profit or any other benefit on providing a loan. He must ask

¹ Surah Al-Baqarah:215

² Surah Al-Baqarah:274

³ Surah Al- Furqan:67

⁴ Bukhari, Muhammad Bin Ismail, SahiBukhari, Dar Tawq al-Najah, Beirut, 1422H, Vol. 2, P 115, H.115

⁵ Aljozi, Abdul Rehman bin Ali, Albir was silah, Moassisaalkutub us saqafia ,1993, V.01, P.142, H:278

⁶ Surah Al-hadid: 11

the fair value when advancing money as a loan and not look ahead to anything material in returning. In this way, the lender is increasing his worth of kindness and generosity and trying to take away any qualities of stinginess from his soul. The purpose is to assist a person in need and ask only the return and pleasure of Allāh. Prophet Peace Be Upon Him said:

“The reward for lending is repayment and words of paradise.”¹

Giving the loan might enhance the rewards in various phases. Prophet Peace Be Upon Him said:

“There is no Muslim who lends something to another Muslim twice, but it will be like giving charity once.”²

8.4. Agriculture: Every follower who plants a tree or product that people, birds, or farm animals consume will be considered charitable. The farming activities on this grassland, according to the Prophet (Peace Be Upon Him), emphasizes the magnificence of the worker's reward. The hadith also states that to receive payment for sowing, a farmer must be a believer. Additionally, it states that there is a clue that trees, farming, and planting are done for grains.

“اطلبوا الرزق من خبايا الارض”

“Seek sustenance from the secrets of the earth.”³

In Surah Al-‘A’rāf Allāh says:

﴿وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَّا تَشْكُرُونَ﴾

“It is we who have positioned you with power on earth, and provided you therein with means for the completion of your life, small is the gratitude that ye give”.⁴

Hazrat Imam al-Baqir R.A narrated that Hazart Imam Ali (R.A) used to say:

“He who, despite having water and soil at his disposal, is still poor, is cut off by Allāh”⁵.

¹ Muhammad bin Yazid , Sunan Ibn Majah, Dar Ahya Ul-Kutb Arabia Vol 2,P. 809,H:2424

² Ibid: Kitab-ul-Sadaqat,H 2430

³ Abu Bakr, Ahmad ibn Husayn al-Bayhaqi.,ShuabulIman, Vol2,P448,H1169

⁴ Aaraf :10

⁵ Al humairi Alqummi, Qurb al-Isnad, MoassisaAale bait liahyatulras ,Iran 1413H,P.115, No. 404

8.5. The Trade: It is encouraged in hadith that the poor person should besaid in Hadith:

“The honest and faithful trader is with the Prophets, the honest and the martyrs”¹

If all individuals were forbidden to the same kind, the existence would stop and the profits of individuals may be disturbed. Furthermore, the purpose of Zakat may also be disturbed. If had not been for the survival of the trader, there may be no finance hence there is no zakat for the eligible person.

8.6. The Security of the well-off Family Members: One of the rules in the Islamic teachings is solidarity as support and interconnection are the symbols of the Muslim ummah. Allāh Talah has asked the Muslims to ally in kindness and unity amongst them. His saying:

“And cooperate in righteousness and warding off (evil), and do not cooperate in sinfulness and transgression. Have fear of Allāh, for Allāh is Stern in retribution”

According to a 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.”²

8.7. Support of the needy: Muslim scholars are agreed to the point that, a spouse in the form of the husband is taught to use on their wives and fathers are directed to carry their offspring, and sons are instructed to bear the costs of their parents'. However, they don't see eye to eye concerning the other relatives, and whether it is the justice provider's authority to order a next to kin to bear the expenses of the relatives, even if they compel them to do their debt.

8.9. The Sources of livelihood: In the Hadith, it is mentioned: "No one has ever eaten food better than eating from the work of his hand, and the Messenger of Allāh, Dawood (peace upon him), was eating from the work of his hand"³ Here, the stress is being done on the work as it gets the satisfaction to

¹ Abu Bakr Ahmad ibn Husayn al-Bayhaqi., ShuabulIman, Vol 6, P.489, H4514

² Bukhari, Muhammad Bin Ismail, SahiBukhari, Kitab-ul-Nafqat, ,H 5353

³ Ibid, Kitab-ul-Buyoo, H2072

everyone. Additionally, it secures from joblessness and guides to inquisitiveness and discards the embarrassment of inquiring from others.

8.9. Borrowing Devoid of Necessitate: The Hadith tells: *“Beware of debt, for surely it causes grief during the night and humiliation during the day”*¹. Above mentioned does not indicates that the banned on taking but motivating to go aside from money owing approximately one can. In response, the Prophet (Peace Be Upon Him) shows the great incentive for giving the loan to one who is required so that one can ease him or her sufferings. It is narrated from Anas bin Malik that the Prophet of Allāh (Peace Be Upon Him)told:

*“On the night when I was taken on the Night Journey (Isra), I looked written at the door of heaven: 'Charity brings ten times reward and a loan brings an eighteen times reward.' I asked: 'O Jibril! Why is a loan good enough than charity?' He replied: 'Because the beggar spread hands when he has some material, but the one who requests for loan surely does have anything and he is in need’”*²

*Thawban tells: The Prophet of Allāh (Peace Be Upon Him)told, “Who will guarantee for me that he will not ask people for anything, and I will guarantee for him, the Paradise?” Thawban responds, “I will,” and following that he would not request any person for anything”*³.

10. Conclusion:

It is obvious that beggars in Pakistan use different new techniques for begging in religious, political, and social events. There are various reasons behind it such as physical disability, Intoxication, Unawareness, Transgender, age factors, unemployment, etc. For such reasons of begging, different solutions have been discussed in our research paper. The ways to reduce the problem of beggary in Pakistan in Islamic perspective are: interest less loan, Awareness of the curse of begging, through media, Implementation of punishment on begging, technical skills, and education, providing basic facilities to the citizens, system of zakat, etc.

¹ As Sajistani, Abu DawoodSuleman bin Ashaus, As Sunan, DarulKitab Al Arabi Beirut, j.2,P.120,H1641

² Abu Bakr Ahmad ibn Husayn al-Bayhaqi.,ShuabulIman,Vol7,P.384,H5166

³ Muhammad bin Yazid , Sunan-Ibn-Majah, Kitab-ul-Sadaqat, H2431

11. Recommendations:

The following suggestions are designed to assist beggars better their socioeconomic status:

- Different industries, such as agro-based and agro-allied businesses like soap, beverages, and fruit canning industries, should be developed by the government(s), particularly in rural regions. In this way, the people may get employment in their native places. Which will reduce the begging ratio.
- On the other hand, It will also aid in the abolition of the migration of the masses from rural to urban areas, which will again reduce the ratio of begging, there as well.
- The responsible government must improve the literacy ratio which ultimately makes the individual aware of society and life, which in return give benefit in reducing the ratio of beggars. In this regard government(s) should practically implement Article 25 (A) of the Constitution of the Islamic Republic of Pakistan along with various other programs like the Poverty lessening program, Free Meal concept (especially lunch), etc.
- There are several elderly beggars among the beggars. As a result, the government should pay special attention to this issue and provide special provisions, such as stipends for people who are poor, or for the care of elderly beggars who are unable to do any constructive labor. The dependent, without a roof over their heads, and the destitute who have turned to this profession of begging must be cared for to attain ultimate treatment. Another matter which must be timely seen by the concerned government is to have provided for the widows, especially when their husband has died at a young age and having children for nourishment. They are compelled to beg when she has children with poor health. The literate separated women and widow may provide the employment as well, so that she may run the daily affairs of the home easily.
- Beggars on the street, mostly able-bodied and young males and females, begging owing to a lack of skilled and vocational training. The government has done its part in this area by building the training institutes, but it is not enough; practicality is still required. They must supply a plethora of job opportunities so that they might escape the curse of professional begging. Tailoring, sewing, spinning, mat weaving, bookbinding, gardening, midwifery, incense-stick making, cooking, catering, doll making, poultry and beekeeping, carpentry, and other programs of training may be available.

- The imprisonment, fine, or legislation can singly solve the problem of begging. It needs to be tackled in a humanistic, kind, logical, and systematic way. Effective legislation may be enacted to check begging among healthy beings.
- The government should take advantage of NGOs, social workers, and other members of civil society to prevent the spread of poverty. Academicians, Researchers, and other concerns must create awareness of the issue. The government officials like Deputy Commissioners and Assistant Commissioners should from time to time and on different occasions have checks and balances so said issue so that the issue of beggary may reduce.
- The media is a powerful tool in our society and creating the image. In this regard, the media can play a vital role in solving the issue of beggary as its reach and effect quickly to everybody.