

Legal Concept of Providing a Family from Begging According to Islamic Law

Erwin Hamonangan Pane¹, Nur Hakima Akhirani Nasution²

^{1,2} STAI Barumun Raya Sibuhuan, Indonesia

*Coressponding author: nurhakima1992@gmail.com

Article history: received June 10, 2023; revised June 20, 2023; accepted June 30, 2023

This article is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/)



Abstract. Connection husband and wife, parents with child, as well between member family, bound with principles in aspect muamalah (action between human) in general, and principles in marriage in particular. As for principles prescribed marriage and family in the Qur'an is each other ridha, makruf (worth), trying create more conditions good (ihsan), sincere (nilah), deliberation, and peace (islah). Besides that marriage also has a purpose for form House sakinah stairs, mawaddah and mercy. In compile A work write scientific, use A method in compiling and collecting data is key main determinant for achievement something objective with effective ways, because method used for influence quality and quality an inscription. From the discussion presented in the proposed thesis research it can be concluded that: research shows according to Islamic law and the Act explained that the activity of begging and begging is a prohibited act. Various hadiths explain this prohibition. Begging is considered lazy work and does not rely on the strength that Allah SWT gives to make a living. Research also explains that there is a hadith which justifies the act of begging with the following three conditions someone is charged den a for pay off parent debt or his family, he can i beg until debt paid off, However after the debt paid off then he must leave deeds.

Keywords: Family, Islamic Law, Legal Concept, Providing.

I. INTRODUCTION

Marriage is general *sunnatullah and applies to all His creatures*. Marriage is something the way ordered by Allah SWT, as a way for human for continue descendants in his lifetime.¹

Marriage *is a contract* that provides legal legal benefits in terms of the permissibility of having family relations (husband and wife) between a man and a woman and helping each other and fulfilling the rights and obligations of each party.²

Connection husband and wife, parents with child, as well between member family, bound with principles in aspect *muamalah* (action between human) in general, and principles in marriage in particular. As for principles prescribed marriage and family in the Qur'an is each other ridha, *makruf* (worth), trying create more conditions good (*ihsan*), sincere (*nilah*), deliberation, and peace (*islah*). Besides That marriage also has a purpose for form House sakinah stairs, *mawaddah* and *mercy*.³

sixth principles wedding earlier will strengthen bond marriage and deepen mutual feelings understand as well as love dear. All That will lead to realization family harmonious.

To get realize bond House harmonious staircase, contain provisions Husband and wife have certain obligations fulfilled in addition to the rights to carry out and perpetuate the integrity and harmony of a happy, safe, peaceful and peaceful household.⁴

because it, for materialize bond a harmonious family is very necessary attitude understanding from husband and wife with put position and position of each where one obligation husband to wife is with

give subsistence. Connection marriage raises obligation living on husband for his wife and children. Problems marriage that makes problem is part subsistence and rights that must be given husband to his wife. Living the absolute become not quite enough answer a husband to his wife and children after married, you should the living given the is income earned with lawful and acceptable way beneficial for member his family.⁵

In continuity House the ideal staircase, of course own must needs fulfilled. Between need That something is material, that is financial needs. Characteristic needs material this consists of two things, viz physical and non-physical needs. Need physique consists from clothing, food, and boards, meanwhile non-physical needs like associated costs with health, education, security, recreation / entertainment, and others.⁶

Fulfillment need such, fine physical and non- physical, need attention and work the same husband and wife. Second element main in house ladder This have to sit together in design and set scale must be priority achieved in journey wedding them.

In framework fulfillment need House stairs, husband as head House ladder required Work legally for fulfil need House the stairs. Work is One method bring sustenance, that is obligation for every human. Even though Allah SWT has ensure sustenance everyone. However, everyone should try hard For got it . Allah SWT says:

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

It means : “ *Work you , then Allah will see your work , so does His Messenger and the believers , and you will be returned to (Allah) who knows the unseen and the real , then he announced to You what have You do it* ”. (QS At- Tauba paragraph 105).⁷

Even according to Al-Faruqi Islam is a very violent religion instruct man so work, Islam encourages man for produce and pursue activity economy in all shape like agriculture, animal husbandry, industry, trade and others in accordance in field expertise.⁸

Shari'at oblige living for husband to his wife. Living only required on husband Because bond marriage contract and continuation having fun as wife must obey to husband, always accompanies it, arranges House stairs, and educate her children.⁹

As obligation, then every husband must responsible answer in fulfil need his family in accordance with the abilities he has as form responsible answer on bone back charged family to husband. If he operate with Good then Allah SWT will give reward on not quite enough the answer and if he leave it so he sin and get torment on his actions from Allah SWT.

According to the majority of scholars from circles Shafi,iyah , Hanafiyah and Hanabilah , a living No become fall caused husband in circumstances No capable its economy , during Not yet capable give breadwinner, husband considered owe to his wife must be paid Then day if He able .¹⁰

Husband have obligation fulfil living to his family. Give living is obligation husband to she said. Even in the Qur'an itself has oblige matter That through word of Allah SWT:

لِيُنْفِقْ ذُو سَعَةٍ مِّنْ سَعَتِهِ ۖ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ ۚ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا ۚ سَيَجْعَلُ اللَّهُ بَعْدَ
عُسْرٍ يُسْرًا

Meaning : " Let those who have breadth give living according to ability , and people are limited sustenance , let it be give living from treasure that God gave him . God no hate somebody but (according to) with what God gave him . God later will give spaciousness after narrowness " (QS At- Talaq paragraph 7)¹¹

From verse the can concluded that Work can bring benefit and gain increase level life somebody so that his life more prosperous. Head family must obey law in run his job ie with lawful work. Because of the sustenance given with unlawful way of course will impact to his family. For do work naturally need business mind etc physical.

However, phenomenal social in society in fulfillment need House ladder Lots head family in matter look for living take more alternatives easy ie with method begging (begging). Work This considered more easy Because average income more big from work odd jobs . on the basis phenomenon social public that is many people are pursuing it deed beg For get help people in the form of money in order for him Can give living for his family, therefore That researchers are very interested with theme meant If deed the reviewed from facet Islamic law.

Based on exposure background behind on writer interested For study more deep do analysis with title : "Legal Concepts of Providing Family Stuff from Begging According to Islamic Law.

B. Formula Problem

In framework For focus discussion research, so writer set formula problem to be focus study in thesis This namely:

1. How review Islamic law about deed begging?
2. How position law give living family from results beg according to law Islamic?

C. Term Limitations

To avoid confusion of understanding and reading errors, the researcher limits the terms in this study, namely:

1. Draft is design rough from an inscription¹²
2. Law is laws made and enforced by the government or institution social for arrange behavior society. Laws enforced by the state can made by groups legislative or a single legislator, who produces legislation by the executive through decisions and regulations or determined by the judge through president.¹³
3. Living is all current needs and requirements according to circumstances and places , such as food , clothing , housing, and so on.¹⁴

4. Beg is someone looking income with begging in place general with various ways and reasons For get mercy pity from party or someone else in form material.¹⁵
5. Islamic law is law revealed by Allah SWT through His Messenger, for disseminated and disseminated people man To use reach the safety of the world and the hereafter. Islamic law is broad law ordained by Allah SWT through the obligatory prophet Muhammad SAW followed by Muslims based faith in relationship to Allah SWT.¹⁶

D. Purpose Study

According to the formulation of the problem, objective this research as follows:

1. Know review Islamic law about beg.
2. Know position law give living family from results beg according to Islamic law.

E. Usability Study

From the results of this study are expected to provide benefits as following:

1. Theoretical benefits

This study is expected to have a scientific contribution value that can be used as inspiration for oriented studies legal deepening and understanding of the concept law give family maintenance from results beg according to Islamic law.

2. Practical benefits

- a. As a reference material for students of the Barumon Raya Islamic College (STAIBR) regarding concepts law give living family from results beg according to Islamic law.
- b. For academic useful as a condition For reach title bachelor law (SH) in the study program Akhwal As- Syakhsiyah at the Barumon Raya Islamic College (STAIBR) Sibuhuan Padang Lawas .
- c. To add insight to researchers in the field of legal science, especially in the scope of Islamic law related to concepts law give living family from results beg according to Islamic law.

G. Systematics Discussion

In composer thesis this, amount assigned chapter is five chapters, namely :

Chapter I is introduction consists from: Background Rear, Summary Problem, Purpose Research, Usability Research, Benefits Research, Systematics Research.

Chapter II is review discussed literature subsistence and begging

Chapter III Method Study decipher in a manner clear about method research conducted covers location and time research, type research, source research, as well method data collection

Chapter IV Functional Research Results and Discussion For answer and describe results research and discussion

Chapter V Closing in chapter This writer will put forward conclusions and descriptions chapters before, besides That writer will make relevant suggestions with problem thesis This to reader.

Literature Review

A. Base Theory

1. Islamic law

According to Abdul Ghani Abdullah in his book published in Echo Insani Press revealed that Islamic law as law that originates and becomes part from the Islamic Religion. He also mentioned that conception Islamic law as base and framework law which ordained by Allah SWT.¹⁷

Islamic law according to Abdul Ghani Abdullah, no only arrange about man with his god just. But also manage connection man with human. Also set connection man with natural universe.

According to Anwar Haryono Islamic law is the basics law revealed by Allah SWT to the Prophet Muhammad SAW, which is obligatory to people man for know the best, fine connection with Lord nor with fellow.¹⁸

Presence Islamic law apparently own purpose. One of them for unite difference. Islamic law has a number of the source used, ie as following:

a. Al-Qur'an

The Qur'an is source first Islamic law. Ibn Qayyim in the book *al-fatwa'id* explain that somebody must concentrate heart moment read and examine it, focusing hearing, as well presenting self as the Prophet received the Qur'an.¹⁹

Al- Qur'an is instruction for human. The more somebody Far from the Qur'an he the more Far from guidance of Allah SWT. Based on the contents of the Qur'an contains a number of aspect namely: provision law For life people, stories history of humans formerly, information life and nature universe, promises and threats of Allah SWT to whole human. Based on aspect the law of the Qur'an contains various provision law namely: governing law belief man to Allah SWT , the law that governs connection man with Allah SWT, the law that governs attitude or behavior man to Allah SWT.²⁰

b. Hadith

According to expert fiqh, hadith is all sayings, deeds, and decrees of the Prophet Muhammad. As for sunnah own scope more wide that is everything that was mentioned from the Prophet Muhammad SAW. Covers deed, word, nature, behavior behavior and travel life Good happen before the apostolic period nor after apostolate. The Sunnah of the Prophet Muhammad SAW is classified become three, namely sunnah *qauliah* (the words of the Prophet Muhammad), sunnah *philosophy* (actions of the Prophet Muhammad), and sunnah *taqriah* (Rasulullah SAW's agreement, terdah saying or deed best friend).²¹

Hadith domiciled as source law second in Islam after the Qur'an. position This is the will of Allah SWT, who has ordered We obey the Prophet Muhammad. Order obey the Prophet Muhammad saw, contained in verses following:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۗ

Meaning: " Goods Who obey the Prophet (Muhammad), then indeed he has obey God. And goods Who turn away (from obedience it), then (know) we do not sent you (Muhammad) to become maintainer they . (QS. Surah An- Nisa : 80)²²

c. Ijtihad

Ijtihad is exert all ability, seriously pour out power or Work optimally. kindly term *Ijtihad* is use thought with full seriousness for find law or provision about something matter based on rule in the Qur'an and hadith as well as rule berijtihad. The one who did *Ijtihad* is called *Mujtahid*.²³

Scholars have mention various mandatory conditions fulfilled by someone who does *Ijtihad* conditions the namely: understanding contents of the Qur'an and Hadith, master Arabic with all completeness, dominate knowledge proposal fiqh and rules Extensive jurisprudence, knowing *Ijma'* scholars as well development Islamic rules, and understand circumstances society.²⁴

2. Livelihood Family

kindly etymology of the word *livelihood* originate from Arabic meaning costs, spending, spending money. Whereas in a manner term *syara'* meant with living is all current needs and requirements according to circumstances and places, such as food, clothing, housing and necessities other.

In Islamic teachings exist a number of type necessary subsistence husband fulfilled ie as following :

a. Living born or living family

Living family is necessary subsistence filled by one husband start from place stay, food clothes until various need everyday. this important as base guarantee important material for sustainability embodiment formed family together.

If have child so husband should too fulfil appropriate needs, start from need clothes until to need his education.

b. Living need wife

Type second income this is must right husband fulfilled to his wife. This Can done husband to wife for harmony in House stairs.

c. Living Inner

Harmony family is very important in connection husband wife. This happen Because exists must need fulfilled, that is need inner.

Husband must Can make wife always comfortable, safe and happy If No want to kept away from those who don't wanted in House stairs. Pleasure Can achieved with method good communication between partner husband wife. Although Possible often quarrel origin own commitment strong so House ladder will whole.

Need mind can means fulfil need biological. Where is the husband wife must create life happy sex.

Obligation husband for give living to his wife and family there is in the Qur'an and Hadith. The law pays living for wife Good in form clothing, food, housing and necessities House ladder is mandatory. Obligation That No because caused by because wife need it but Because obligations that arise with itself without see circumstances wife.²⁵

Between the verses show about mandatory living to someone to be not quite enough he replied like the words of Allah SWT in Surah Al-Baqarah verse 233:

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنَمِّمَ الرِّضَاعَةَ ۖ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۖ
لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۚ فَإِنْ أَرَادَا فِصَالًا عَنْ
تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ
بِالْمَعْرُوفِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۙ

Meaning : "And mothers let breast-feed her children for two years full, for those who want breast-feed perfect . And obligations for father bear subsistence and clothing they with proper way . A No burdened more from ability . Don't a Mother suffer Because his son and let not a father suffer Because his son . Heirs are also (obliged) to that too . If both of them want to wean with agreement and deliberation between both , then No no sin upon both . And if You want to breastfeeding your son to others, then No there is a sin for you with give proper payment . Be fearful to Allah and know that Allah is Most High See what are you do it " . (QS Al- Baqarah: 233)

According to ijma, as said by Ibn Qudamah, the scholars agree that must for husbands for give living to the wives them, if they has balig except they lawless.²⁶

Existence rule living with thereby is become impact based on exists A burden not quite enough answer. because it, in part *fuqaha* likens characteristics law living like characteristics law *expiation* which as a obligation impact based on exists burden responsible answer on A deed . Besides similarity such , the law livelihood also has its major strata obligation adapt ability obligation look for subsistence , as *expiation* that determines the level magnitude obligation adapt deed what to be the cause .²⁷

kindly general, roles and responsibilities answer parent is as following:

1. Treatment :
 - a. Guard cleanliness
 - b. Health (Nutrition , Immunization , appropriate and fast treatment) .
2. Parenting :
 - a. Fulfil need food (food / drink) Healthy in accordance need child according to his age)
 - b. Fulfil need clothing (clean, healthy, and proper)
 - c. Fulfil need place stay (safe, comfortable, and fun) .
3. Protection :
 - a. Ensure child in circumstances safe and secure
 - b. Protect child from treatment cruelty, violence, persecution and other wrong treatment.
4. Education:
 - a. Give exemplary and habituation for build character positive
 - b. Give stimulation and training so that his ability increase.²⁸

3. Deeds Beg in Islamic view

Beggar comes from the word *emis* with meaning begging (alms) with method condescending himself as hope to be given mercy pity by others for life nor for wealth . Beg is is something business or activity somebody request mercy pity from other people he met for given form food or money. Beggar is very identical with appearance dull and weak voice this made means For interesting mercy pity from other people.

Which became background behind many beggar, among others is as following:

1. Happening inequality sharp social between the poor and the rich
2. Height number poverty in a country
3. Inability somebody profit bear need life
4. The resulting embarrassment Because mentally No Again fulfil values social in life public
5. Happening influence religious dimension so make somebody easy give, for example Muslims at the time month fast moment that's usually Lots beggars that have sprung up.

Meanwhile, according to Usman Amny beggar is somebody or group of people who get income with ask in advance general with various type ways and reasons for need his life.²⁹

According to Islamic law, no There is explanation or understanding about beggar. But what is clear about the meaning of beggar related with people begging, without look after honor and dignity a muslim.³⁰

4. Family

In KBBI that understanding family is the one to be dependent and settled One House with himself. It means There is family, brother sibling, brother cousins and brothers step.

Family is something scope environment social the smallest to have every individual. Built relationships between member very close family. this because family is bonded group in connection blood.

No amazed If family called as system best supporter. In family there is head responsible family answer full to his family. Head family own responsibility for educate wife as well as her children. Besides own responsibility head family is also required for provide place decent shade for his family beside his obligation look for subsistence.

5. Method Institute of Islamic Law

kindly general classical scholar methodology in set something law they dig from the main sources are the Al -Qur'an and As-Sunnah.

Muhammad Salam Madzkur share method *Ijtihad* becomes three type that is as following :³¹

1. Method *bayaniy*

Method *Ijtihad bayaniy* is something method *istinbat* (excavation and determination) law based on the rules *Lughowiyah* (language). Method This talk about method understanding something *texts*, both Al-Qur'an and As-Sunnah from various aspects that include meaning *lafazd* in accordance shape (example: '*aam* : general , *hash* : special , *Mutlaq* : no limited).

2. Method *Qiyasiy*

Method *Ijtihad Qiyasiy* is something method *Istinbat* law with bring something yet is known the law to something already is known the law through *nash* (both Al-Qur'an and As-Sunnah) for set law the law Because There is unifying properties both .

In implementation method This need fulfillment four element namely : past incident There is *nash* it happened new yet there is decree laws, properties underlying specialty provision law, and the law attached to the event events.

3. Method Istislahiy

Method *Ijtihad Istislahiy* is method *instinct* law about the problem is based on the arguments common, because No There is theorem problem specific the with based on welfare with *maqasid ash-shari'ah* (goal tree Islamic Shari'a).

B. Previous Studies

Darkasyi Idris, Student Faculty Shari'ah entitled “**Prohibition Beg In Islam (Study study to Hadiths from terms of Sanad and Matan)**”³² In study thesis This discussed about laws beg seen from facet The hadiths that have degrees authentic. Equality in his research with study This is You're welcome discuss law beg in Islam. However discussion thesis the focus to law begging and not discuss to when results from beg it is given to his family.

Then Thesis from Yuni Febriani, Student Faculty Sharia and Islamic Economics Curup State Islamic Institute with title: “**The Law of Giving Living of Begging Results (Study Case Village Hero)**.”³³ Thesis This discuss about activity gift living to family with begging in the village Hero with found exists three people did profession the that is German family Because He defects and difficult to accept work and include those who don't able . Mr. Yan 's family beg caused No someone received it work, top base That he pretend to be disabled For earn money. Pak Surat 's family beg Because income more big from him work. Study This use study qualitative with technique interview, documentation and observation.

Similarities and differences in thesis Yuni with study This You're welcome discuss law give living from results begging and the difference thesis Yuni with study This thesis yui done with studies field whereas study This research normatively carried out with method researching material library.

II. METHODS

In compile A work write scientific, use A method in compiling and collecting data is key main determinant for achievement something objective with effective ways, because method used for influence quality and quality an inscription.

According to Hidayat and Sedarmadayanti (2002: 25) method study is discussion about draft various advantages and disadvantages, deep work write scientific next with the methods used . Understanding methodology is assessment to steps used in use A method. Whereas understanding method study is use ways in a manner technical about the methods used in research.³⁴

Benefit method research is for make it easy researcher in develop strategies, define processes and techniques used in effort data collection and conduct analysis.

As for the method used in drafting work write scientific This is as following:

A. Time and Location of Research

Inside time study thesis This planned during three month that is start from until May with July 2022. Location in study This is library Barumun Raya Sibuhuan Islamic College (STAIBR) and Library Padang Lawas Regional Government.

B. Type Study

Type study use study *normative* (research law) ie something method research conducted with method researching material library and secondary data in accordance with coincidence research. The analysis use method *descriptive-analysis*, that is explain in a manner general about draft laws about give living family from results begging.

C. Data Source

Deep data source study This are primary data and secondary data. Primary data is data obtained researcher in a manner directly, for example: the Qur'an. Secondary data is the data obtained researcher from bibliography and documents, which are results previous research and data processing available in form books or usual document provided library or owned by personal.³⁵

D. Method Data Collection

Applied method in data mining is study literature that is A business - focused research collection information and data with help all existing materials in room library nor outside library, for example discussing books around about law begging, journal general nor related scripts with theme research.

E. Data Analysis Method

data that has been got will analyzed in a manner qualitative with use instrument analysis inductive. mindset inductive is pattern think based on facts special, then researched and discovered solving characteristic problem general. Method applied data analysis is method descriptive analysis that is seek and find connection between the data obtained with base existing theory so that give pictures constructive about the ³⁶problems studied.

III. RESULTS AND DISCUSSION

A. Review of Islam About Begging

1. The Law of Begging Judging from Islamic Law

In the Al-Qur'an it is explained that every human being is ordered to work, and the Al-Qur'an commands it them to do business and direct them to become people who have a positive attitude in finding life with sincerity and diligence in order to benefit themselves and others.³⁷

Business advice there is in the letter An-Naba verse 11 which reads:

وَجَعَلْنَا النَّهَارَ مَعَاشًا

Meaning: "*Indeed we make the afternoon to work on life (work)*". (QS. An-Naba verse 11)³⁸

No justified a Muslim being lazy only For expect mercy pity other people, basically he Still own strength For Work with his physique. No justified in Islam squander time for work, as In the Qur'an, Allah says :

فَإِذَا فَرَغْتَ فَانصَبْ

Meaning : " Then if you has done (from something business), stay Work hard (for other matters).
(QS. Al- Insyrah : 7)

The Qur'an emphasizes that humans work and try to be free from poverty and live in poverty, because a poor culture is closer to poverty, besides that a culture of poverty can encourage someone to become a beggar or a homeless person.³⁹ The Qur'an also commands Muslims for still work and try although another job already finished done. It same match with what have explained in letter above , no no word for being lazy especially negligent will not quite enough answer job.

Apart from that, Allah SWT orders Muslims who have enough to meet their needs by spending part of their wealth by issuing zakat and giving alms.

As the command of Allah SWT says:

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالَ

Meaning: "Say (Muhammad) to My servants who have believed, "Let them pray, give some of the sustenance that we give secretly or openly before the day comes, when there is no more buying and selling and friendship." (QS. Ibrahim verse; 31)⁴⁰

The meaning of the verse is to encourage Muslims to give some of their wealth to poor people which includes beggars who beg.⁴¹

Issuing zakat and giving alms is one of God's ways to reduce problem poverty. Allah forbids begging will but does not prohibit receiving something from someone in the form of alms. This means that receiving something is permissible as long as it is not by begging.

In the verse above, Allah also orders his servants to work and try, as explained above, asking for donations or begging is basically not lawful in Islam. Even if you do it by deceiving and lying to certain people or institutions that are asked for donations by appearing as if he is a person who is experiencing economic difficulties, really needs school fees, or the care and treatment of his sick family, or to finance certain activities, then the law is unlawful.⁴²

There are many verses and hadiths which state that Allah SWT strictly prohibits begging and begging. One of the hadiths that explains prohibiting these activities is a hadith that was narrated from Abdullah bin Umar, he said: Rasulullah SAW said:

مَا يَزَالُ حُمِّ

Meaning: "A person always begs others so that he will come on the Day of Resurrection in a state where there is not even a piece of meat on his face." (Reported by Bukhari and Muslim)

مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكْثُرًا فَإِنَّمَا يَسْأَلُ جَمْرًا فَلْيَسْتَقِلَّ أُولَىٰ سَتَكُنُّ

Meaning: "Whoever begs people for their wealth to increase their wealth, then in fact he is only asking for coals of fire, so he should reduce or increase it" (Narrated by Ahmad, Ibn Khuzaimah and Ath-Tabrani)

From the arguments above it is clear that the act of begging and begging is an act that is forbidden for personal and family interests.

The people who do activity begging on the day doomsday Later will come with circumstances face that doesn't have meat a bit . Due to activities beg This is activities that are not commendable and inclined to people who don't give thanks will grace of Allah SWT whereas he Still have strength for work.

a. Prohibited arguments activity beg

The arguments that explain that activity beg is no job good and no commendable. Hadiths following explained that it was strictly prohibited activity. Man created in this world This in fact told strive, worship and work for fulfil need live. As for the argument against it activity begging and is a great sin is as following:

It was narrated from Abdullah bin Umar, he said: Rasulullah SAW said:

مَا يَزَالُ حِمِّ

Meaning: "A person always begs others so that he will come on the Day of Resurrection in a state where there is not even a piece of meat on his face." (Reported by Bukhari and Muslim)⁴³

From the argument on can seen that someone who does activity begging and reluctant for try his life will despicable. Good That despicable in the eyes public especially before Allah SWT. Activity beg considered despicable for someone who does especially he Still own member perfect body , healthy body , too Still own opportunity for work. Islam strictly forbids activity begging, as well theorem on show unlawful activity begging.

Narrated from Hubsyi bin Junaada ra , ia said : Rasulullah SAW said :

مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكْثُرًا فَإِنَّمَا يَسْأَلُ جَمْرًا فَلْيَسْتَقِلَّ أُولَىٰ سَتَكُنُّ

Meaning: "Whoever begs to others without any need, then it is as if he is eating hot coals. (Reported by Ahmad)⁴⁴

In the two hadiths mentioned above it is explained that deed begging is unlawful. If you look at the prohibition from the instructions, *do lalah sunnah*. The validity of the hadith is included in

Nahyi , namely a demand to leave something (a demand even though it is done).⁴⁵ In line with the expression of the rules of fiqh "The prohibition guideline (*Nahyi*) indicates that it is forbidden".⁴⁶

From explanation *nash* above, it can be understood that it is forbidden to beg and beg from people who are righteous, not in need. From this text it is concluded member's prohibition i living family from assets resulting from begging and begging from others, because this act is the same as consuming assets from the results of deceiving others.

The law regarding begging is not clearly explained in the Qur'an, the legal clarity on begging is contained in the sunnah hadith. This is reasonable because the function of the sunnah hadith is to establish or reinforce the laws contained in the Qur'an.⁴⁷

b. Permissible arguments activity beg

Among the arguments that have been described above, exists also the argument that allows for do act of begging. The argument above specializing in 3 groups of people who are entitled to do begging work using the following criteria:

1. When someone is charged den a For pay off parent debt or his family, he can beg until debt paid off, However after the debt paid off then he must leave deeds.
2. When someone is overwritten by a disaster that consumes all treasure the thing is he can beg until he gets a decent life like usually.
3. Moment somebody suffer poverty very heavy, with condition 3 reasonable and top witnesses testimony from leader in society such that he is poor and indeed No capable for fulfil his needs with work, so may he I'm begging until he gets fulfil need his life.

In these three conditions, Muslims are allowed to beg or begging, but after his life improved he had to leave this activity because this act was forbidden for him and he was obliged to find a decent job to provide for his family.

Here it is theorem which explains this : Hadith narrated from the friend Qabishah bin Mukhariq al-Hilali Radhiyallahu 'anhu, he said: Rasulullah SAW said:

يَا قَبِيصَةَ : ??? حَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَهَا ثُمَّ يَمْسِكُ، وَرَجُلٍ أَصَابَتْهُ جَائِحَةٌ اجْتَا حَتَّ مَالَهُ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قَوْمًا مِنْ عَيْشٍ أَوْ قَالَ: سَدَادٌ مِنْ عَيْشٍ وَرَجُلٍ أَصَابَتْهُ فَاقَةٌ حَتَّى يَقْوَامَ ثَلَاثَةٌ مِنْ ذَوِي الْحِجَابِ مِنْ قَوْمِهِ : فَلَانَا فَاقَةٌ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قَوْمًا مِنْ عَيْشٍ، أَوْ قَالَ: سِ دَدَامِنْ عَيْشٍ سِوَاهُنَّ مِنَ الْمَسْأَلَةِ يَأْقَبِيصَةُ، سَحْتًا يَأْكُلُهَا صَاحِبُهَا سَحْتًا .

Meaning: "O Qabiishah, Verily begging is not lawful, except for one of three people (1) a person who bears other people's debts, he may beg until he pays it off, then stop, (2) someone who is afflicted with a disaster who spends his wealth, he may beg until he gets a livelihood support, and (3) someone who has been hit by life's tribulations so that there are three intelligent people from his people say, 'so and so lives. Begging other than these three things, O Qabishah, is unlawful, and those who eat it are eating what is unlawful."⁴⁸

From the presentation of the arguments above, it can be understood that the act of begging and begging is unlawful. Begging that is given is just to earn a living to meet basic needs, not to accumulate wealth so that you are rich especially by deceiving other people. Beggars who pretend to be poor must be abandoned. People who take advantage of begging to earn a living while they still have the power to work in a lawful way, the income earned from this result is unlawful. Property acquired from the proceeds are considered as property that is not lawful, therefore every human being is encouraged to earn a living that is lawful in accordance with the abilities he has.

2. The Law of Begging According to Positive Law

In addition to the legal explanation of begging according to the perfection of Islamic law , positive law also explains the law of begging and begging. For beggars to do work that is inhumane and deviant based on habits in effect they can sanctions are regulated in KHUP article 504:

Verse 1: *"Whoever begs in a public place, punished for begging with imprisonment for a maximum of 6 weeks."*

Paragraph 2: *"Begging that is carried out jointly by 3 or more people, each of whom is over 16 years old, is punished with imprisonment for a maximum of 3 months."*⁴⁹

Based on the provisions of the article above it is explained that carrying out begging activities is prohibited by the government. Provisions are regulated for the sake of maintaining public order for people who want to enjoy public facilities such as fields, public roads and crowded places. Begging activities are considered to disturb public order because it creates a feeling of discomfort from the surrounding community, the presence of beggars also disturbs the order of the city and generates negative views from visitors, especially those who come from outside the city.

The presence of beggars also indicates that the level of poverty in an area or country is very high. Because the act of begging is carried out by people who are unable or do not have a steady job, so the act of begging is considered as a way to fulfill their daily needs.

Regarding the prohibition on begging, R Soesilo said that the prohibition was written In the article of the law above, it does not prohibit poor people from asking for help, but prohibits doing so in public places, such as roads. The acts referred to in this article may disturb persons on the move, and are considered inappropriate, however if someone comes to beg at the house, this article will not be imposed reason House No place facility general .⁵⁰

In the article relating to national social security, the government is required to prosper the community by means of: channeling assistance to people who need to improve welfare so problem social like beggars and beggars can overcome. However, in this case, the government is considered to have failed in realizing this article so that there are still many people who become beggars due to the difficulty in finding a decent job. The government must move quickly in overcoming this problem so that what is the basis for the aspirations of this country to be formed can be resolved immediately, namely prosperity for all Indonesian people is realized.

B. The Law of Giving a Family a Living from Begging

In life the family who is obliged to make a living is the husband. Husband has responsibility to support i families with lawful living and obtained in lawful ways as well, maintenance is the husband's obligation to his wife in material form. Meanwhile, obligations in non-material forms, such as

satisfying the wife's sexual needs, are not included in the meaning of living, even if they are carried out on his wife.⁵¹

Wahbah Az-Zuhaili explained that a living is "Maintenance, namely meeting the needs of the person he is responsible for in the form of food, clothing, and shelter".

From that sense stated above, income is expenditure that is usually used by a person for the person who is his responsibility in fulfilling the necessities of life, whether in the form of food, clothing or shelter and others with something good. The husband is obliged to protect his wife and provide household necessities according to his means. If a wife lives with her husband, it is the husband who bears her living and is responsible for meeting her needs. Wives have the right to be supported by their husbands in proportion to the husband's rights given by his wife, so each one of them should carry out his obligations in an acceptable way, and this includes the husband's obligation to provide for his wife.⁵²

As an obligation, every Muslim husband must cover the family's living according to his ability. If he does it well, then Allah SWT will reward him. And if he leaves it or neglects it then he is sinful and will get the punishment of Allah SWT.⁵³

Regarding maintenance, it has been stated in the Republic of Indonesia Law No. 1 of 1974 chapter IV regarding the rights and obligations of husband and wife, article 34 paragraphs 1 to 3 which reads:

- a. The husband is obliged to protect his wife and provide all the necessities of household life according to his ability.
- b. The wife is obliged to manage household affairs as well as possible.
- c. If a husband and wife neglect their respective obligations, they can file a lawsuit with the court.⁵⁴

The legal basis for the obligation to provide maintenance is contained in the verses of the Qur'an as Allah SWT says:

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ، وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّ سَرًّا

Meaning : *"Let people who are able to provide a living according to their ability. And the person whose sustenance is limited should provide a living from the wealth that Allah has given him. Allah does not bear a burden on a person but only what Allah gives him. Allah will later give spaciousness after narrowness."* (Qs. Ath-Thalaq : 7)⁵⁵

As for the four scholars of the school of thought, it is agreed that the law of maintenance for a husband for his wife is obligatory. Scholars agree that it is obligatory for a husband to provide maintenance for his wife and family members such as parents, wife and small children.

Being a beggar and begging is not the best way to provide for the family. The Qur'an commands me us to try and work to be free from poverty to live because of poverty which drives someone to be a beggar, homeless because of the economy.⁵⁶

Here it is verses and hadiths about the prohibition and lawfulness of providing a living for the family from begging:

Meaning: "(What you spend) is for the poor people hindered (his efforts because of jihad) in the way of Allah, so he who can not try on earth (other people) who do not know, thinks that they are rich people because keep away from (begging). You (Muhammad) know them from their characteristics, they do not ask others by force. Whatever good treasure you spend, indeed Allah is all-knowing." (QS Al-Baqarah: 273).⁵⁷

Allah says:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ لَمْ يَكْفُرْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ،
وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا، وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ، أُولَئِكَ الَّذِينَ صَدَقُوا، وَأُولَئِكَ هُمُ
الْمُتَّقُونَ .

Meaning: "Virtue is not turning your face towards the east and west, but virtue is (virtue) people who believe in Allah, the Last Day, angels, books, and prophets and give the property they love to relatives, children orphans, the poor, people on the way (travelers), beggars, and to free slaves, who pray, and pay zakat, people who keep their promises when they promise, and people who are patient in poverty, suffering and in times of war. They are the people who are true and they are the people who are pious." (QS Al-Baqarah: 177).⁵⁸

God's Word:

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْهُ .

Meaning : "And to those who beg, do not rebuke him." (QS. Ad-Dhuha: 10)

From the above verses it can be understood that the Al-Qur'an recognizes the existence of begging and begging activities. The verse speaks of two sides, the first acknowledges the existence of beggars and the second is recommended to every believer to support the beggar so that the difficulties he faces can be resolved.

In the verses that have explained and explained that does not prohibit action begging and begging as well as ordered people to support him.

However, the reality that happened in society Lots beggars who pretend to be poor and disabled. They try interesting attention public Lots with a seedy appearance and a languid voice so that public feel pity. If seen member her body Still healthy and fit as well as Still own strength for work. Kind of thing this is what Allah SWT prohibited Because deed the same with deceive others. The living that is given head family from results ways the would be unlawful, because results obtained from activity the is unlawful.

From explanation a number of verses and hadiths above and help with real situation in society make work beg become unclean. Allowed begging in Islam only beggars who really need money for get need everyday, no beggar wants reproduce treasure so rich with method trick other people.

People who take advantage method beg For look for living However he Still own strength For work, then income earned from results the is unlawful. Acquired treasure with ways the rated as illicit sustenance. Because therefore, Muslims are encouraged For look for living in advance earth This with lawful ways each other's abilities.

C. Priority No Begging and Encouragement for Still Try

The Prophet Muhammad SAW in the hadith recommend Muslims for try and work look for lawful living, as long as Halal work and not *Shubaat* so it is lawful and it is not there is unlawful. The people are also encouraged for avoid deed begging.

as narrated from Zubair bin Al- Awwam Radiyallahu anhu from the Prophet Shallahu 'alaihi waw greetings , he said :

لَأَنْ يَأْخُذَ أَدْحَدُكُمْ حَبْلَهُ فَيَأْتِيَ بِخُزْمَةٍ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيَّ عَهَا فَيَكْفُفَ اللَّهُ بِهَا وَجْهَهُ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ،
أَعْطَوْهُ أَوْ مَنَعُ ه

Meaning : " Really a of you take the rope Then bring bunch wood burn on his back , then He sell it so that with God taking care his face (his honor), that is more good for him than He begging to others, them give it and don't give him . " (Narrated by Bukhari)⁵⁹

Someone who is looking wood burn into the forest Then sell it to the market in hadith on more Good from him must begging (begging). Rasulullah SAW explained asking something to others in Islamic law is haram. So the best way is with method look for lawful work because Lots at least the sustenance sought the No is something the halal and haram measure living the . During He look for living the with good ways so living it is lawful for him and his family .

asking child to second her parents or parent to his son , or wife to her husband That allowed . Because p That No explained in hadith this , because of the parents have obligation For support her children . So, if There is request child to her parents No enter in explanation hadith this , as well as with otherwise . Basically treasure child is treasure parents too. Rasulullah Shallahu alaihi wasallam said :

أَنْتَ وَمَا لَكَ لِأَبِيكَ

Meaning : " You and your wealth is owned by your father . "

Partly from the companions of the Prophet there are very difficult the economy, however no there is between friends who do deed begging and begging. This done Because they realize that deed the will drop price self them in the eye society.

Narrated from Abdullah bin Mas'ud 's best friend Radiyallahu a'nhu , the Messenger of Allah said :

مَنْ أَصَابَتْهُ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ ، وَمَنْ أَنْزَلَهَا بِاللَّ

Meaning : " Goods who is overwritten something difficulty Then He complain about it to human , then No will closed his poverty . And goods who complained trouble That to Allah, then Allah will

give him one between the two adequacy : a quick death or quick sufficiency . ” (Narrated by Ahmad and Abu Dawud)⁶⁰

In hadith explained that person when get distress in life However He lean to being, then deed the No will can reduce the bearer. Can seen how Lots people Muslim when get disaster they with fast stir all to others, with say currently bankrupt or currently in circumstances sick. Complaining person its hard to get others to sympathize to him, matter That No will cover his poverty. However If someone deep difficulty complain about it to Allah with surrender self while lift hands and pray, then Allah will give sustenance and add to it.

IV. CONCLUSIONS

From the discussion presented in the proposed thesis research it can be concluded that: research shows according to Islamic law and the Act explained that the activity of begging and begging is a prohibited act. Various hadiths explain this prohibition. Begging is considered lazy work and does not rely on the strength that Allah SWT gives to make a living. Research also explains that there is a hadith which justifies the act of begging with the following three conditions : (1) When someone is charged den a For pay off parent debt or his family , he can i beg until debt paid off , However after the debt paid off then he must leave deeds. (2) When someone is struck by a calamity that consumes all treasure the thing is he can beg until he gets a decent life like usually. (3) When somebody suffer poverty very heavy, with condition 3 reasonable and top witnesses testimony from leader in society such that he is poor and indeed No capable For fulfil his needs with work, so may he I'm begging until he gets fulfil need his life. From the results of the study explained that every people Muslims are ordered to always be diligent in trying and working to earn halal sustenance . Become one begging is not something the job of choice for fulfil living family. Every head of the family should earn a living that is lawful for his family. A living given from begging to his family while he still has the power to earn a lawful living, then the income given is unlawful. Because these actions are the same as deceiving others by pretending to be poor and disabled. The results of the research show that the act of begging is permissible if it is really in a state of urgency as explained in the 3 criteria above, provided that he has to find another job not to beg forever.

ACKNOWLEDGEMENTS

The authors are grateful for the sponsorship and main funding support from all institution, and special funds STAI Barumon Raya Sibuhuan, Indonesia

REFERENCES

- Tihami and Sohari Sahrani , *Fikih Munakahat : Study Complete Marriage Law* (Jakarta: Rajawali Press, 2014), p.6
Gus Arifin, *Married For Happy : Fiqh About Islamic Marriage and Kamasutra* (Jakarta: PT. Elex Media Komputindo Kompas Gramedia, 2010) p.88

- Directorate General Islamic Community Guidance Ministry of Religion of the Republic of Indonesia, *Foundation Sakinah Family* (Jakarta: Sakinah Family Development Sub-Directorate , 2019), h. 6
- Burhanuddin, *Action Criminal Violence In House Ladder* (Medan : Latansa Press, 2012), h. 3.
- Tihami and Sohari Sahrani , *Fiqh Munakahat : A Complete Study of Marriage Fiqh* , h. 164
- Satria Effendi M. Zein , *Contemporary Islamic Family Law Problems* (Jakarta: Kencana , 2004), h. 67
- Ministry of Religion of the Republic of Indonesia, *Al -Qur'an and its Translation* , (Jakarta: Published Light of Surabaya) h. 273
- Baharuddin Lopa , *Al-Qur'an and Human Rights Man* , (Yogyakarta: PT Dana Bakti Prima Yasa , 1999), h. 29
- M. Abdul Ghofar , *Fiqh family* (Jakarta Alkautsar , 2011) p.466
- Satria Effendi M.Zein , *Contemporary Islamic Family Law Problems* , h. 158
- Ministry of Religion of the Republic of Indonesia, *Al -Qur'an and its Translation* , h. 817
- Drs. Susilo Riwayadi & Dra. Suci Nur Anisyah , *Complete Indonesian Dictionary* , (Surabaya, Sinar bright) h. 237
- Umar Muktar , *Existence Legal Functions and Purposes* , (jakarta : Prenadamedia Group, 2020) h. 31
- Ahmad Warsono Munaswir , *Al- Munawwir Arabic-Indonesian Dictionary* (Surabaya: Pustaka Progressive , 1997), h. 1449.
- Regulation Chief of Police No. 14 of 2007
- Ahmad Irwan Hamzani , *Inner Islamic Law Indonesian legal system* (Jakarta: Kencana , 2020), p. 15
- Ahmad Irwan Hamzani , *Inner Islamic Law Indonesian legal system* (Jakarta: Kencana , 2020), p. 15
- Anwar Haryono , *Fundamentals of Islamic Law* (Jakarta:Rineka Cipta, 2001), p.24
- Arief Nur Rahman, *Source of Islamic Law* (Klaten: Cempaka White , 2019), p. 1
- Ministry of Religion of the Republic of Indonesia, *Al -Qur'an and its Translation* , h. 118
- Arief Nur Rahman, *Source of Islamic Law*, h. 9
- Amir Syaripuddin , *Islamic Marriage Law in Indonesia* (Jakarta: Kencana , 2009), h. 165
- Shaykh Sulaiman Ahmad Yahya Al- Fatih , *Fiqh Sunnah Sayyid Sabiq* (Jakarta: Al- kautsar Library , 2016), h. 470
- Abdurrahman Al- Jaziry , *Al-Fiqh a'la Mazabi al- Arba'ah* . Volume IV. p.260.
- Directorate General Islamic Community Guidance Ministry of Religion of the Republic of Indonesia, *Foundation Sakinah Family* , h. 101
- Soejono Soekanto , *Sociology Something Introduction to Economics*, Cet III (Jakarta: Rajawali , 1982), h. 150
- Yusuf Qardawi , *Searching The gift of God*, Cet , II (Jakarta:Rineka Cipta , 1992), h. 10-11
- Sutrisno RS, *Method Contemporary Islamic Law Institute* , (Jakarta: Pustaka Science , 2021), h. 8
- Thesis Darkasyi Idris, *Prohibition Beg In Islam (Study study to Hadiths and Matan)* Fak . Syari'ah , Ar-Raniry State Islamic Institute : Banda Aceh 2005
- Thesis Yuni Febriani , *The Law of Giving Livelihood From Begging (study case village Hero)* , Fac. Sharia and Islamic Economics, Curup State Institute of Islamic Religion , 2019
- <https://ruangguru.co/pengertian-methode-penelitian/>
- Hilman Hadikusuma , *Method Making Paper Work or Thesis Law Studies* (Bandung:Mandar Maju , 1995), p. 65
- Wiranto Surachman , *Fundamentals and Techniques Research Research Introduction* (Bandung: Alumni , 1982), p. 20
- Ali Yafi , *Shades of Social Fiqh* (Bandung: Mizan , 2000), h. 10
- Ministry of Religion of the Republic of Indonesia, *Al -Qur'an and its Translation* , h. 864
- Baqir Sharif Qorashi , *Rights and Role of Work In Islam* (Jakarta: Al-Huda, 2007), p.20
- Baqir Sharif Qorashi , *Rights and Role of Work In Islam* (Jakarta: Al-Huda, 2007), p.20

- Kahar Masyur , *Bulughul upset* (Jakarta : Rineka Cipta , 1991, print to II) h, 2-3
- Ali Yafie , *Nuances of Social Fiqh* (Bandung: Mizan , 2000) p, 47-48
- Shohih , HR Bukhori no 1474, and Muslim no. 1040
- HR. Ahmad IV/165 no. 17543
- Rahmat Syafe'I , *Knowledge Ushul Fiqh* (Bandung: Faithful Reader, 2010), h. 207
- Abdul Wahab Khalaf, *Principles of Islamic Law* (North Jakarta: PT . Raja Grafindo Persada), h. 54
- Saiful Bahri , *Development of Criminal and Civil Law in Indonesia* (Jakarta: PT.Raja Grafindo, 2003), h. 76-77
- Nyoman Putra Jaya, *Several Thinking to Direction Development of Criminal Law* (Bandung: Citra Aditya Bakti, 2008), p. 133-134
- Hasbi , *The Law of Giving Living Families From Begging (Analysis Beggars in Banda Aceh City)* (Faculty of Sharia and Islamic Economics UIN AR-RAIRY Darussalam Banda 2017), h. 14
- Saiful Bahri , *Development of Criminal and Civil Law in Indonesia* (Jakarta: PT.Raja Grafindo, 2003), h. 76-77
- Nyoman Putra Jaya, *Several Thinking to Direction Development of Criminal Law* (Bandung: Citra Aditya Bakti, 2008), p. 133-134
- Hasbi , *The Law of Giving Living Families From Begging (Analysis Beggars in Banda Aceh City)* (Faculty of Sharia and Islamic Economics UIN AR-RAIRY Darussalam Banda 2017), h. 14
- Ministry of Religion of the Republic of Indonesia, *Al -Qur'an and its Translation*, h . 33