

ETHICS TOWARDS BEGGARS IN QUR'AN PERSPECTIVE (AN ANALYTICAL STUDY)

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ABSTRACT

In this life not everyone is born rich, many people are born in a life that is less well off or arguably poor. Even though they were born in a poor condition, they still try to fulfill their daily needs every day. However, many of these poor people choose to beg or beg for many reasons. If we see today more and more people who choose to be beggars rather than work and people who beg a lot we meet in big cities. Well, in this research the author will explain how we behave when we meet people who ask for it. The research uses *Library Research*. From this study it was found that when people beg or beg us, we must greet them with a happy face, give them what they ask for or apologize if we cannot give them what they ask for. Our ethics or morals towards beggars or beggars

who come to us are very important, because basically the beggars who come to us are a test from Allah to test our wealth, whether we use our wealth to help the poor or not. In addition to explaining the ethics of beggars, this study also explains what ethics is, what beggars are, and how Islam views beggars.

Keywords: Definition, Ethics, Beggars, Interpretation.

ABSTRAK

Dalam hidup ini tidak semua orang terlahir kaya, banyak orang yang terlahir dalam kehidupan yang kurang berkecukupan atau bisa dibilang miskin. Walaupun mereka terlahir dalam keadaan yang kurang mampu tetapi mereka masih berusaha memenuhi kebutuhan sehari-hari mereka setiap harinya. Walaupun demikian banyak diantara orang-orang yang tidak mampu ini memilih untuk meminta-minta atau mengemis dengan banyak sebab. kalau kita lihat pada hari ini semakin banyak orang yang memilih menjadi pengemis daripada bekerja dan orang-orang yang mengemis banyak sekali kita jumpai di kota-kota besar. Nah, dalam penelitian penulis akan menjelaskan bagaimana kita bersikap ketika bertemu dengan orang-orang yang meminta tersebut. Penelitian menggunakan kajian analisis yang menggunakan metode *Library Research* atau penelitian pustaka. Dari penelitian ini ditemukan bahwa apabila orang-orang yang mengemis atau meminta-minta kepada kita harus menyambut mereka dengan wajah yang gembira, memberi apa yang

mereka minta atau meminta maaf apabila kita tidak bisa memberikan apa yang mereka minta. Etika atau akhlak kita kepada para pengemis atau peminta-minta yang datang kepada itu sangat penting, karena pada dasarnya para peminta-minta yang datang kepada kita itu adalah ujian dari allah untuk menguji harta kita, apakah harta kita gunakan untuk membantu yang tidak mampu atau tidak. Selain menjelaskan etika terhadap pengemis, penelitian ini juga menjelaskan apa itu etika, apa itu pengemis, serta bagaimana pandangan islam terhadap pengemis.

Kata Kunci : Definisi, Etika, Pengemis, Penafsiran

Introduction

In life, not all human destined by Allah as a lucky human being. There are human lives that are in the poverty line. This condition of poverty and deprivation causes a person to choose the path of begging as a solution to his life. Begging in a positivistic perspective is considered a deviant social behavior.¹

Looks shabby in clothes, that's the identity of beggars who have been judged by most people. In fact, one of the reasons why someone chooses the profession of begging is

¹ Iwan Kuswandi, "Etika Terhadap Pengemis Dalam Perspektif Tafsir klasik dan Kontemporer", *Jurnal Konseling Pendidikan Islam*, Vol. 01, No. 02, (Juli 2020), p. 95.

because of the complexity of the economic sector. The economy is difficult and stifling that surrounds it, so that the solutions are often unreasonable, somewhat strange and not commendable. Feelings of helplessness, feeling poor because of the inability to make ends meet. Not having a fixed income, plus feeling like they don't have the skills and expertise, so these things then become a factor in someone choosing to become a beggar.²

Although in a phenomenological perspective, beggars also have the right to be respected by the community. Because beggars also have a view of life, have hopes, human values and self-esteem that they deserve to maintain. They are not marginal human beings who must be eliminated, the right to live a life, must also be maintained because their lives are considered not to make other people disturbed and burdened.³

When the economy is falling, we find a lot of people who choose to work as beggars, a lot of treatment has been received by these beggars, many of whom have received harsh treatment and even unfair treatment. human. One example is the case of people disguised as police officers who confiscated the property of disabled beggars, this case occurred on October 19, 2020 in Batam.⁴ Another case is a

² Dimas, *Pengemis Undercover*, (Jakarta: Titik Media, 2013), p.

³ Iwan Kuswandi, "Etika Terhadap Pengemis Dalam Perspektif Tafsir klasik dan Kontemporer", *Jurnal Konseling Pendidikan Islam*, Vol. 01, No. 02, (Juli 2020), p. 95.

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Gatra.com,
<https://www.gatra.com/detail/news/493365/hukum/tega-empat-satpol-pp-rampas-uang-pengemis-difabel> (20 desember 2021).

beggar who was snatched by two young men and then the beggar was killed, this case occurred on April 12, 2021 in Baubau city, Southeast Sulawesi, this incident was uploaded by Instagram user @sultra24jam.⁵ There are many more cases of violence and inhumane treatment of these beggars.

The Qur'an has regulated all aspects of life, even what we have to do with these beggars has also been regulated by the Qur'an. This can also be seen in verse 10 of Surah Ad-dhuha, which reads:

وَأَمَّا السَّائِلَ فَلَا تَنْهَ (١٠)

"And against those who beg, do not rebuke him".

According to Tafsir Al-Qurtubi, the meaning of the word rebuke can also mean a prohibition to expel. In addition, it is also forbidden to speak harshly to them, instead it is recommended to give them something light.⁶

In the Qur'an and its Tafsir published by the Ministry of Religion, Ad-Dhuha verse 10. In this verse, Allah commanded the Prophet Muhammad SAW that those who

⁵ Khulafa Pinta Winatasya, <https://www.merdeka.com/trending/kabar-terbaru-kakek-pengemis-viral-usai-dijambret-ditemukan-meninggal-di-lapangan.html>, (20 Desember 2021).

⁶ Muhammad Rafi, dkk, "Makna *Sa'il* Dalam Al-Qur'an: Tujuan Implisit Pengentasan Pengemis Dalam Ayat-Ayat *Sa'il* dan Aktualisasinya", Jurnal LSQ Ar-Rahmah, Vol. 18 No. 1 Januari 2017, p. 25.

ask him for something should not be rejected rudely and scolded, but instead given something or subtly rejected. There is an opinion that what is meant by the word as-sa'il is a person who asks for guidance, so this petitioner should be served gently while fulfilling his request.⁷

Definiton of Ethics

Ethics is something that is always interesting and never ends to be discussed, because ethics is a very important rule in the order of human life. Without ethics or morality, humans will leave their conscience. Humans cannot distinguish what is good and what is not. As creatures who have the ability to think, humans have a special position among other creatures. it is as clearly stated in the Qur'an surah al-Baqarah verses 33-34. Ethics comes from the Greek word ethos which means habitat, habit, character, character. In English ethics is defined as ethic and etiquette (courtesy). But the two words have differences in their application. For example, etiquette discusses morals or behaviors that may or may not be done.⁸

While ethics is more about the appearance in humans. Philosophy includes ethics in the branch of axiology, along with aesthetics. And in this article, we will discuss ethics in the perspective of Islamic philosophy. Ethics is one of the branches of philosophical studies, so it is very necessary to thoroughly explore ethical issues that rely on the scope of

⁷ Iwan Kuswandi, "Etika Terhadap Pengemis Dalam Perspektif Tafsir klasik dan Kontemporer", *Jurnal Konseling Pendidikan Islam*, Vol. 01, No. 02, (Juli 2020), p. 104.

⁸ K. Bertens, *Etika*, (Yogyakarta: Kanisus, 2013), p. 3.

philosophy, especially in the perspective of Islamic philosophy. From this perspective, it can be seen the views of Muslim thinkers or philosophers, especially from the views of al-Farabi, Ibn Miskawaih, and al-Ghazali on ethics. They are philosophers who really focus on studies of ethics.⁹

The term ethics comes from the ancient Greek, namely from the word *ethos*. *Ethos* in the singular has many meanings: a place to live, a meadow, a drum, habits, customs, morals, character, feelings, attitudes, ways of thinking. In the plural form *ta etha* which means custom.¹⁰ In English ethics is called *Ethics*. Terminologically ethics is a branch of philosophy that investigates the basic questions of how we should live and behave. It can also be said that ethics is a philosophical study of morality.¹¹

Abbas Mahmud al-Aqqad said that ethics is a social interest or benefit. Each community group has different customs and habits, and ethics follow the differences in each of these community groups.¹² Abd. Haris argues that ethics in general is only seen from the side of good values and bad values, good values are considered to be definitely right and bad values are considered to be wrong. When it is associated

⁹ Ibid. p. 3.

¹⁰ Adnan Murya dan Urip Sucipto, *Etika dan Tanggung Jawab Profesi*, (Yogyakarta: Deepublish, 2012), p. 2.

¹¹ M. Nur Prabowo S. dan Albar Adetary Hasibuan, *Pengantar Studi Etika Kontemporer Teoritis dan Terapan*, (Malang: UB Press, 2017), p. 2.

¹² Abbas Mahmud Al-Aqqad, *Filsafat Qur'an: Filsafat, Spiritual, dan Sosial dalam Isyarat Qur'an*, Terj. Tim Pustaka Firdaus, cct. 2, (Jakarta: Pustaka Firdaus, 1996), p. 30

with religious ethics, then whatever is ordered by God is considered good and right, and what is forbidden by God is considered bad and wrong.¹³

Etymologically, ethics has the same meaning as morals. When you say that someone's actions are immoral, then the act has violated the values and ethical norms that apply in society. Or when they say that drug dealers/dealers, corruptors, rapists have bad morals, it means that they adhere to very bad values and norms.¹⁴

In Islam, ethics can be equated with the terms, namely *'ilm al-akhlak* and *adab*. *'Ilm al-akhlak* in the *al-mawrid* translated with ethics, morals and moral philosophy. The word morality is the plural form of the word "*khuluq*" which means temperament, basic behavior or character, habits, good civilization, and religion.¹⁵ The term *adab* which means custom or custom, as quoted by Abd. Haris from Toha Husain who said that the word *adab* comes from "*al-da-bu*" which means "*al-adah*". In addition, some dictionaries give the meaning of the word *adab* with politeness, education, feasting, and morals.¹⁶

Ethics in Islam is the most important prophetic mission after the oneness of Allah SWT. (*al-tawhid*). In this case the Messenger of Allah. once said: "I was sent to perfect

¹³ Abd. Haris, *Etika Hamka, Konstruksi Etik Berbasis Religius*, (Yogyakarta: LKiS, 2010), p. 35.

¹⁴ Adnan Murya dan Urip Sucipto, *Etika dan Tanggung*, p. 4

¹⁵ Abd. Haris, *Etika Hamka, Konstruksi Etika*, p. 38-40.

¹⁶ Anton M. Moeliono (Penyunting Penyelia), *Kamus Besar Bahasa Indonesia*. (Jakarta: Balai Pustaka, 1989), p. 15.

good character". At the level of Islamic scientific treasures, the connection between philosophy and ethics is usually referred to as practical philosophy. He occupies an important part in the discourse of classical Islamic thought. Practical philosophy itself talks about things as they should be, which is based on theoretical philosophy, namely the discussion of things as they really are. The study of ethics has its own uniqueness and is an independent discipline. So that the passion of Muslim scientists to discuss in more detail in this very crucial field of science in Islam, gave birth to many works that can be used as primary and secondary reference sources.¹⁷

In *Lisan al-'Arab*, it is explained that *al-Akhlāq* is the plural form of mufrad (single word) *khulqun* or *khuluqun* which is synonymous with the words *al-thab'u* (character or character) and *al-sajiyat* (character, temperament, and behavior). Morals or morals are a picture of the human mind in the form of psychological traits. The emergence of these differences is difficult to deny, both because of the influence of Greek philosophy into the Islamic world and because of the narrative of the verses of the Qur'an itself that encourage the birth of different interpretations. In the Qur'an, ethical messages are always shrouded in cues that demand interpretation and reflection by humans.¹⁸

¹⁷ Al-Baihaqiy, *Sunan al-Baihaqiy* (Mekkah: Dar al-Baz, 1994), hlm. 191. & M. Amin Abdullah, *Antara Al-Ghazali dan Kant: Filsafat Etika Islam* (Bandung : Mizan, 2002), p. 15

¹⁸ Al-Sahmarani, *As'ad. Al-Akhlāq fi al-Islām wa al-Falsafah al-Qadīmah* (Beirut: Daral-Nufais, 1994), p. 17.

Definition of Beggars

Beggar is a person or group and/or acting on behalf of a social institution who earns income by begging on the streets and or in public places for various reasons to expect mercy from others.¹⁹

Most of the beggars are people who live wandering. The term homeless comes from the word homeless, which means always wandering or never having a permanent residence. In general, the homeless are urbanites who come from the village and try their luck and fortune in the city, but are not supported by a sufficient level of education, specialized knowledge skills and do not have financial capital. As a result, they work odd jobs and irregular jobs, especially in the informal sector.²⁰

Beggars can basically be divided into two, namely those who fall into the category of vagrancy and begging to survive, and those who are homeless and begging because they are lazy at work. In general, beggars do not have identity cards because they are afraid or embarrassed to be returned to their hometowns, while the city government does not recognize and does not tolerate city residents who do not have identity cards. As a result, marriages are carried out without using government regulations, which are often referred to as *kumpul kebo* (living together out of wedlock). This practice

¹⁹ Peraturan Pemerintah Nomor 31 Tahun 1980 Tentang Penanggulangan Gelandangan dan Pengemis.

²⁰ Miftachul Huda, *Pekerjaan Sosial dan Kesejahteraan Sosial*, (Yogyakarta: Pustaka Pelajar, 2009), p. 29.

causes their offspring to become an unclear generation, because they do not have birth certificates. As a generation that is frustrated because break up with relatives in the village.²¹

The word beggar is mentioned as sa'il by the Qur'an, its mention is always accompanied by the sentence giving of wealth, either alms or zakat. This shows that the Qur'an wants to eradicate the reality of sa'il that exists in society.²² Ibn Abbas, Said bin Musayib, and several other scholars, interpret "Sa'ail" is a person who begs because of poverty.²³

Begging in Islam

Begging or begging when viewed in Arabic, it is taken from the word (سأل) which means to ask (رجم سؤل) which means people who often ask (beggars), and (فقير) is also called a beggar. ask for help, charity, donations, either to individuals or institutions.²⁴

²¹ Muhammad Suud, *3 Orientasi Kesejahteraan Sosial*, (Surabaya: Presatsi Pustaka, 2008), p. 8.

²² Muhammad Rafi, dkk, "Makna *Sa'il* Dalam Al-Qur'an: Tujuan Implisit Pengentasan Pengemis Dalam Ayat-Ayat Sa'il dan Aktualisasinya", *Jurnal LSQ Ar-Rahmah*, Vol. 18 No. 1 (Januari 2017), p. 18.

²³ Iwan Kuswandi, "Etika Terhadap Pengemis Dalam Perspektif Tafsir klasik dan Kontemporer, *Jurnal Konseling Pendidikan Islam*", Vol. 01, No. 02, Juli 2020, p. 98.

²⁴ Ibnu Mandzur, *Lisanu al-arab*, (Kairo: Dar al-Marif, 1907.), p.

The principle of a believer is not to depend on others by asking for help, he depends on his life by putting his life in trust, *raja'* (hoping), acutely and asking only Allah SWT and trying his best to seek lawful sustenance to meet his needs. Putting your trust does not mean just surrendering yourself without any effort to achieve something that is expected, but trying as much as possible after that the problem of the results of the effort is completely left to Allah SWT, the most merciful and the most provider of sustenance.

Rasulullah SAW recommended to work and strive and eat from his own sweat, as he said: "Telling us Yahya bin Bakir told us Laits from Uqail from Ibn Shihab from Abi Ubaid Maula Abdurrahman bin Auf indeed had heard from Abu Hurairah ra he said: Rasulullah said "Finding a bundle of firewood and then carrying it on his back and selling it is better for someone than begging from others who sometimes give it or not"(HR. Bukhari).²⁵ In this Hadith, Rasulullah SAW recommends working and trying because in Islam it is obligatory, so every Muslim is required to work and strive in prospering this life. In addition, if it contains advice to maintain self-respect and refrain from begging because Islam as a noble religion has commanded not to do despicable work. Abu Hatim Muhammad bin Hibban al-Busti (Died 354 H) Said "A reasonable person is obliged to abstain from begging in all his circumstances and so as not to show his difficulties, because determined to beg can bequeath a disgrace to one's soul and can lowers his rank, while the determination to leave begging can bequeath an honor and raise one degree from his

²⁵ Shahih Bukhari, Juz 3, p. 112.

position. A person who sells firewood taken from the forest and then sells it is better than having to beg from others.²⁶

Working and trying in worldly life is the most important part of a person's life in practicing Islam, because Islam itself does not recommend living solely for worship and is oriented towards the afterlife, but Islam requires a balance between worldly life and life hereafter. This fitrah does not only apply to humans in general, but also applies to humans chosen by Allah SWT from among the Prophets and Apostles of Allah SWT, including our role model Muhammad SAW. Likewise, those who followed him from the Salafush Salih from the generation of companions and after that must be followed by an example. This has been exemplified by the Prophets and Apostles as they support themselves and their families by working hard, such as Prophet Dawud AS being able to make armor, Prophet Zakaria AS as a wood seller, the intelligence and honesty of the Prophet Muhammad as a merchant, and it was done by his own hands. As, the words of the Prophet SAW: "No one eats a food that is better than the food of his own hard work. Indeed, the Prophet Dawud alaihis salam, he ate from the results of his hard work (HR. Bukhari).²⁷

In the narration, it is emphasized that any job is not looked down upon by Islam, it only needs to be emphasized that in trying it must pay attention to the process related to the

²⁶ Yazid bin Abdul Qadir Jawas, *Hukum Meminta-minta dan Mengemis dalam Syari'at Islam*, cet. ke-1, (Bogor: At-Ta'qwa, 2009), p. 61-62

²⁷ Bukhari, *Shahih Bukhari*, juz 2, p. 730.

halal and haram of a job. support himself, his family as exemplified by the Prophets and Apostles. As the words of the Messenger of Allah: It was narrated from Abdullah bin Umar ra: on the pulpit the Messenger of Allah spoke about alms, avoiding asking for (financial) help from others, and begging to others, saying "the upper hand is better than the lower hand. The hand above is the hand that gives, the hand below is the hand that begs" (HR. Muslim).²⁸

People who give are better than people who beg. Because the act of begging is an act that causes a person to be despised and despised. Therefore, as a Muslim in living this life must be based on and guided by the Qur'an and Hadith. Islam is a religion that governs all the joints of human life, including in intercourse. Islam not only regulates the relationship of muamalah with Allah SWT alone, but also regulates the relationship of muamalah among human beings. Similarly, Allah SWT created human beings into this world, giving inspiration through their nature and intellect to find reasons to obtain halal and good sustenance. Allah SWT has provided various means to maintain human life in this world, namely working to find a variety of livelihoods allowed by the Shari'ah. Basically asking is permissible and halal, but permissible here is defined when a person is in a state of having nothing at the time, in other words that is in a state of urgency or very compelled once. So the act of begging is said to be despicable if the work is self-sufficient, so that it will

²⁸ Muslim, *Shahih Muslim* juz 3, p. 94.

humble itself both in the eyes of man and in the eyes of Allah SWT in the hereafter.²⁹

The law of begging in the Islamic view if seen from the phenomenon of begging that occurs in the field then it can be divided into several laws:³⁰

a. haram

For the beggar who begs has become a habit, aiming to use the property of others who have more sustenance, simply to enrich themselves, while he is in a normal physical condition and still able to work to get a better sustenance than do begging.

ما يزال الرجل يسأل الناس تي يوم القيامة ليس في وجهه مزعة لحم

"A man who always begs people, he will come on the Day of Resurrection, without a piece of meat on his face."

The above hadith contains a threat to a person who likes to beg from others not because of need, but only because of his desire to accumulate wealth. Such a person on the Day

²⁹ Utsman as-Sakir al-Khaubawiyi, *Butir-butir Mutiara Hikmah*, Durratun Nasihin, Abdul Ghani, (Semarang: Wicaksana, 1985), p. 214.

³⁰ Muhammad Rafi, dkk, "Makna *Sa'il* Dalam Al-Qur'an: Tujuan Impilisit Pengentasan Pengemis Dalam Ayat-Ayat *Sa'il* dan Aktualisasinya", *Jurnal LSQ Ar-Rahmah*, Vol. 18 No. 1 (Januari 2017), p. 22

of Judgment will be humiliated by Allah by being brought without any flesh on his face.³¹

In another hadith it is mentioned:

سأل من غير فقر فكأنما كل الجمر من

"Begging for someone who is not poor, it is as if he is eating hot coals."

This hadith clearly shows that it is haram to beg. People who beg are like eating embers that will also be given on the Day of Judgment. The reason is because by asking for it he eats illicit wealth and will result in sin for those who eat it.³²

b. can

If they suffer from a permanent disability and it is no longer possible for him to do other work or for those who have no other way to maintain the soul (hifzh an-nafs) other than by begging then in Islam it is allowed. Provided, not to lower his self-esteem, not by coercion when asking, and not to hurt the person being asked, as well as being advised not to constantly beg. In the hadith of Rasulullah narrated by Muslim, he mentions about people who can beg through his words: "O Qabisah, indeed begging is not lawful except for one of the three people:³³

³¹ Ibid. p. 22.

³² Ibid. p. 23.

³³ Ibid. p. 23.

- 1) A person who bears the debt of another, he can beg until he pays it off, then quit.
- 2) A person afflicted with a misfortune who spends his property, he can beg until he gets a livelihood.
- 3) A person who is afflicted with the misery of life so that there are three wise people from his people say "the so-and-so has been afflicted with the misery of life, then he can ask other than for all three things, O Qabisah is haram and the person who eats it is eating haram.

The above hadith shows that begging under certain conditions is permissible. Rasulullah allows asking for this only when a person really needs it and he has no property at all (to maintain the soul of *hifzh nafs*). Asking can also be when the goal is to help others in need, because of a disaster for example.³⁴

- 1) As for some points that cause why a person begs, among them:
- 2) Poverty (economic needs), due to the inability to meet basic needs then they choose to be beggars in order to meet basic needs.
- 3) Physical limitations, because they can't do a more decent job (disability or old age) so they choose to be a beggar.

³⁴ Asep Supriyadi, *Profesi Pengemis Dalam Sudut Pandang Hukum Islam*, dalam skripsi. Puwokerto: Fakultas Syari'ah IAIN Purwoerto, p. 24

- 4) The lack of employment makes it increasingly difficult for them to get a more decent job, so begging is one of the alternatives they choose to meet all the necessities of life.³⁵

Surah Al-Baqarah Verse 263 and Surah Ad-Dhuha Verse

1. Surah Al-Baqarah Verse 263

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاسَّ عَنِّي حَلِيمٌ

“Kind words and forgiveness are better than alms accompanied by something painful (the feelings of the recipient). Allah is All -Embracing, All –Forbearing”.

2. Surah Ad-Dhuha Verse 10

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ (١٠)

"And against those who beg, do not rebuke him".

Interpretation of Surah Al-Baqarah Verse 263

1. Al-Qurthubi Interpretation

First, the Word of Allah swt, قَوْلٌ مَّعْرُوفٌ "Good words", this is a prayer of hope, and a request to Allah swt. While the meaning of the phrase "better than charity" is: in

³⁵ Ibid. p. 75

appearance the deed is charity, but the inner meaning is not, because the one who has the reward is only a good word earlier, while the charity mentioned after it has no reward.³⁶

If a Muslim is approached by a beggar, then he will greet him happily and meet him with friendliness and intimacy. It will be grateful if it is able to give, and it will apologize if it also includes people in need. Some scholars say: Greet the person who comes to ask you with joy, be grateful if you can give what he asks, and apologize if you are not able to give.³⁷

A hadith narrated from Umar ra. mentions: Rasulullah SAW once said: "If a beggar comes to you, then do not ignore him until he completes (the request). Then give what he asks for with respect, tenderness, and unobtrusive giving. Or push it in a good way. because sometimes what comes to you is not from the type of jinn or humans, what he does is just want to test what you do with the sustenance that God has given you".³⁸

I (A Qurthubi) said : The more relevant evidence for this is the hadith about the leper, the bald, and the blind, which was narrated by Muslim imams and other imams.³⁹

³⁶ Al-Qurthubi, *Tafsir Al-Qurthubi*, terj. Ahmad khatib, jilid III, (Jakarta : Pustaka Azzam, 2009), p. 681.

³⁷ Ibid. p, 681.

³⁸ HR Muslim yang serupa Maknanya pada pembahasan tentang Zuhud (4/2275).

³⁹ HR Muslim pada pembahasan tentang Zuhud (4/2275-2277, hadits nomor 2946).

That is a narration of three beggars, one of whom had leprosy, the other was a person whose hair fell and became bald, and the last one was⁴⁰ a blind person. After they were cured of their disease by Allah SWT and what they asked for was also given, then they became arrogant and did not remember what they had experienced before. Then there came an angel who changed his form, first into a leper, then in the second he became a bald man, and the last became a blind man, as a test for them.⁴¹

Bisyar ibn Al Harith once said: One night I saw Ali in a dream, then I asked him: "O Commander of the Faithful, tell me something that is useful for me. "He also replied:" How good it is if there are rich people who are kind to the poor, only expecting a reward from Allah SWT. And even better, a poor person who does not beg from the rich, because he believes in God's promise ". Then I said: "O Commander of the Faithful, continue". Then he walked away saying:

From nothing, then you come alive,

Then with little wealth you die.

Therefore, sacrifice a house in the mortal realm

To build a palace in the immortal realm.

⁴⁰ Al-Qurthubi, *Tafsir Al-Qurthubi*, terj. Ahmad khatib, jilid III,(Jakarta : Pustaka Azzam, 2009), p. 682.

⁴¹ Ibid. p. 683

Second : The Word of Allah SWT وَمَغْفِرَةٌ " And forgiveness", actually the meaning of this word is to cover the shortcomings and bad conditions of people in need. However, there are other scholars who interpret: forgiving the beggar who is rude or disrespectful is better than giving alms accompanied by arrogance and hurtful words.

The interpretation was narrated by An-Naqqasy. Whereas An-Nuhas interprets that deeds that lead to the forgiveness of Allah SWT are better than almsgiving that is accompanied by hurting the heart of the beggar. Some other scholars have interpreted: forgiveness Allah SWT is better than your charity accompanied by hurtful words.

Third : The word of Allah SWT وَاللَّهُ غَنِيٌّ حَلِيمٌ "Allah is Rich, Most Forgiving" In this verse Allah SWT does not tell about His absolute wealth, that Allah SWT does not need alms from His servants. The command to give charity is for themselves, namely to get a double reward from the wealth they give.⁴² Allah SWT also informs about His politeness, that Allah SWT does not necessarily punish those who give alms accompanied by arrogance or hurt the heart of the beggar

2. Al-Munir Interpretation

If someone really cannot give alms to someone who is begging, then it is enough to say kind words and a gentle

⁴² Ibid. p. 684

and polite form of refusal to the requester and cover up his bad attitude, such as his rather pushy attitude when asking or something else. So this is better for the one who asks for alms and the one who is asked for alms than for alms that is followed by an attitude that can hurt and offend the beggar. Alms are prescribed with the aim of reaching out to the weak, minimizing the emergence of social jealousy, protecting the wealth of the rich from theft, robbery, looting and vandalism. As for the attitude of bringing up the gift and hurting the feelings of the person receiving the gift, the noble goals of giving alms cannot be achieved.⁴³

3. Al-Maraghi Interpretation

Kind words and subtle answers to the person who begs and covers up what he says when begging is more beneficial and has many benefits for you than inflicting, then accompanied by painful treatment. Because, even though he disappointed the beggar's hopes, he also made him happy because he received good treatment, so that his contempt for being a beggar disappeared.⁴⁴

The meaning of this kind word, is sometimes directed to the petitioner, what if the petitioner expects infak from him, and sometimes for the public good. Examples of general benefits are, the need for funds for defense from enemy attacks, building hospitals, educational institutions, etc.

⁴³ Wahbah Az-Zuhaili, *Tafsir Al-Munir*, jilid 2, (Jakarta : Gema Insani, 2013), p. 72.

⁴⁴ Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi*, juz I, (Semarang : PT Karya Toha Putra Semarang, 1987), p. 57.

which include charitable deeds. When the person to whom the donation is requested does not have property, then he should assist this effort with⁴⁵ kind words, encourage those who work for the cause, intensify their work, and also, arouse the determination of those who become donors, so that they can donate more.⁴⁶

Interpretation of Surah AD-Dhuha Verse 10

1. Al-Qurthubi Interpretation

The words of Allah Ta'ala وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ "And against those who beg, do not rebuke him". That is, do not drive him away. This verse is a prohibition to say harsh words, but give something light or respond with kind words. remember when you were poor.⁴⁷

Qatadah and others said, "It was narrated from Abu Hurairah ra that the Messenger of Allah (may peace be upon him) said: "Never let one of you expel the beggars, let⁴⁸ he give something to him if he asks, even though it appears in his hand there are two bracelets that made of gold". Ibrahim bin Adham said: the best people are the beggars because they bring our provisions to the hereafter. And Ibrahim An-Nakha'i said: The beggars are post office clerks for the

⁴⁵ Ibid. p. 57

⁴⁶ Ibid. p. 58

⁴⁷ Al-Qurthubi, *Tafsir Al-Qurthubi*, Terj. Ahmad khatib, jilid XX, (Jakarta : Pustaka Azzam, 2009), p. 499.

⁴⁸ Al-Qurthubi, *Tafsir Al-Qurthubi*, Terj. Ahmad khatib, jilid XX, (Jakarta : Pustaka Azzam, 2009), p. 498.

hereafter. He came to the door of one of you and said: is there something you want to send for your family?

It was narrated that the Prophet (peace and blessings of Allaah be upon him) said: *“Greet the beggars by giving them something light, or reject them with kind words. for verily there cometh to you a man who is neither from man nor from the jinn, he observes how you deal with what Allah has bestowed upon you ”*.

It is said; what is meant by a beggar here is a person who asks for a religious explanation. So do not rebuke him with a harsh attitude or with a cold attitude. But answer with love and tenderness. That's Sufyan's opinion.⁴⁹

Ibn Arabi said, "As for people who ask for an explanation of religion, then it becomes an obligation for people with knowledge to answer it, namely fardhu kifayah. So does giving answers to people who are looking for virtue. Abu Darda, when he saw the hadith scholars, held out his shawl and said: welcome, O lovers of the Prophet SAW.

Narrated in the hadith of Abu Harun Al Abdi from Abu Sa'id Al-Khudri, he said: “Before when we came to Abu Sa'id he said: Welcome to the will of the Prophet SAW, indeed the Prophet SAW said :

⁴⁹ Ibid. p. 499.

إِنَّ النَّاسَ لَكُمْ تَبَعٌ وَإِنَّ رِجَالَ سَنُونَكُمْ مِنْ أَقْطَارِ الْأَرْضِ يَتَفَقَّهُونَ
فِي الدِّينِ فَإِذَا أَتَكُم فَاسْتَوْصُوا بِهِمْ خَيْرًا.

"Indeed, the people follow you, they come from all corners of the earth to learn to understand the matter of their religion to you, if they come to you then give them a good will (message and advice)". In another narration "They came to you from the eastern hemisphere" and the connection with the same lafazh.

The words *اليتيم* and *السائل* manshub as objects of the following verbs. And the requirement for manshub is after the letter fa 'so that the form of the sentence is roughly: however, do not act arbitrarily towards orphans and do not rebuke those who beg.

It was narrated that the Messenger of Allah (may peace be upon him) said: I once asked my Lord about something that I was actually reluctant to ask, I asked: *"O my Lord You have made Ibrahim your beloved, conversing with Moses, You subdued the mountains to glorify with David, and You have given the So -and -so Something "*. So Allah Ta'ala said: *"Did I not find you in an orphanage and then you protected you? Did I not find you in error and then I gave you guidance? Did I not find you in poverty and then I⁵⁰ enough for you? Didn't I also open your chest? Have I not given you something that has never been given to anyone before you?*

⁵⁰ Ibid. p. 500.

At the end of surah Al-Baqarah, have I not made you my lover? Then I answered correctly, my lord".⁵¹

2. Al-Munir Interpretation

As before, you were confused and then guided by Allah. Therefore, do not rebuke people who want to ask you about knowledge. knowledge and those who ask for wealth. However, answer and give him or refuse in a kind way.⁵²

3. Al-Maraghi Interpretation

As for the person who asks for mercy, do not rebuke him. But just give or reject in a subtle and kind way. Possibly what is meant by As-Sa'il here is the one who asks for guidance. Such people are also categorized as people who ask for mercy. Because he faced a problem that he could not solve on his own.⁵³

Ethics Towards Beggars in Surah Al-Baqarah Verse 263 and Surah Ad-Dhuha Verse 10

In accordance with surat Al-Baqarah verse 263 and surat Ad-Dhuha verse 10 which have been interpreted before, the ethics towards beggars found in these two verses are 3:

⁵¹ Ibid. p. 501.

⁵² Wahbah Az-Zuhaili, *Tafsir Al-Munir*, jilid 15, (Jakarta : Gema Insani, 2013), p. 571.

⁵³ Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi*, juz XXX, (Semarang : PT Karya Toha Putra Semarang), p. 329.

1. قَوْلٌ مَعْرُوفٌ

If translated into Indonesian sentence (قَوْلٌ مَعْرُوفٌ) means a good word. Good words include saying for oneself and saying good for others. Saying good for oneself when a person recites dhikr to Allah, glorifies Him, praises Him, including also reading the Qur'an, teaching knowledge, as well as amar makruf nahi mungkar, then this is all good for him. As for saying good to others, it is a word that makes his sitting partner happy, although not necessarily good for himself.

(قَوْلٌ مَعْرُوفٌ) or this good word if we associate it with ethics towards beggars, the meaning is that when we meet people who are begging, we should use good words, gentle words to them. either we give what they ask for or we do not give what they ask. If we cannot give them what they ask for then reject them in a good way and with kind words. We should never give or issue a bad speech to them.

2. مَغْفِرَةٌ

If translated into Indonesian the word (مَغْفِرَةٌ) means "forgiveness". The real meaning of this word is to cover up the shortcomings and bad conditions of the needy person. However, there are other scholars who interpret: forgiving the beggar who is rude or disrespectful is better than giving alms accompanied by arrogance and hurtful words. This interpretation was conveyed by An-Naqqasy.

Meanwhile, An-Nuhas interprets that actions that lead to Allah's forgiveness are better than alms accompanied by hurting the heart of the beggar. Some other scholars have

interpreted: Allah's forgiveness⁵⁴ is better than your alms accompanied by hurtful words.

From these opinions, if we relate to the ethics of beggars, then the meaning of the word (مَغْفِرَةٌ) is the most suitable for forgiveness. The purpose of this apology is that we forgive all the bad words or deeds done by beggars when begging us, because the beggar is still a human being, there are people who behave well and there are those who behave badly. To these beggars who behave badly, consciously or unconsciously, we must apologize for their bad behavior.

3. فَلَا تَنْهَرْ

If translated into Indonesian the word (فَلَا تَنْهَرْ) this means do not scold. This word is contained in surah Ad-Dhuha verse 10. In his book *Marah Labid*, An-Nawawi interprets this verse simply, namely the prohibition of being rude to beggars. when you want to push, then push with a gentle push and a gentle word.⁵⁵ While Mustafa al-Maraghi said, the meaning of this verse is: So as for the beggars should not be insulted and cursed, should give them something or reject them with a good and subtle rejection. According to him, the meaning of sail here in addition to begging also means that people who ask for guidance also ask for gentleness and explanation on things that are difficult for him.⁵⁶

⁵⁴ Al-Qurthubi, *Tafsir Al-Qurthubi*, terj. Ahmad khatib, (jilid III, Jakarta : Pustaka Azzam, 2009), p. 683.

⁵⁵ Muhammad bin Umar An-Nawawi, *Marah Labid*, jilid. 2, p. 641.

⁵⁶ Mustafa al-Maraghi, *Tafsir Al-Maraghi*, Jilid 30 (Kairo: Syirkah Maktabah Wa Mathba'ah Al-Bab Al-Hali wa Awladidhi, 1946). p. 187.

If it is associated with ethics towards beggars it means that when beggars come to us let us not drive them away, greet them with a happy face and say to them kind words give them what they need. If we can't give what they give then reject them in a gentle way.

Conclusion

God commands us that kind words and forgiveness are better than charity followed by words and deeds that hurt the heart of the person who is given charity. If a Muslim is approached by a beggar, then he will greet him happily and meet him with friendliness and intimacy. It will be grateful if it is able to give, and it will apologize if it also includes people in need. don't drive him away. This verse is a prohibition to say harsh words, but give something light or respond with kind words. remember when you were poor.

when we meet people who beg, we should use kind words, gentle words to them. either we give what they ask for or we do not give what they ask. If we cannot give them what they ask for then reject them in a good way and with kind words. We should never give or issue a bad speech to them.

when the beggars come to us let us not drive them away, greet them with a happy face and say to them kind words give them what they need. If we can't give what they give then reject them in a gentle way.

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