


Beseeching Verbosity Used by Street Beggars: A Socio-pragmatic Study

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ABSTRACT

The present study aims to investigate "Beseeching Verbosity used by Street Beggars" in Sargodha Division in Punjab, Pakistan. It is a Pragmatic Study. Beggary is a universal phenomenon. It has many blasphemous blotches on its name as a social evil, a social taboo, a social problem, a social curse. The objectives of the study were developed from the socio-pragmatic perspective. In this qualitative and theoretical study, data was collected by observation by informants. Geoffrey Leech's Politeness Principle (1983) and Austin's (1955) Felicity Conditions were utilized to scrutinize the beseeching language use by street beggars. The application of these theoretical frameworks will reveal the allusions and references that appeal to religious and socio-economic ideologies exploited by the street beggars by beguiling verbosity on the naïve and devoted people of the Sargodha Division. The people, knowingly or unknowingly, are tricked by the beguiling entrapment. This study revealed the tactics used by the beggar in order to blackmail and grab money from the naïve and devoted people. The research carves out a map for the government to assess the Socio-pragmatic perspective of the beggars.

1. Introduction

Begging is one of the thrilling social problems on a significant scale. It is deeply embedded in the root of society. In an Islamic country like Pakistan, where religious commandments sanction the constitution order of the mendicants, preach charity, alms and call for public sympathy with the wellbeing of the masses, the problem of beggary is aggravated to a greater extent. The indispensable problem or begging cannot be overlooked in the issue, but it has become the most problematic social question in Pakistan. The question needs a quick and belittling solution. Therefore, it is imperative to conduct an empirical study to collect this burning matter. The overview of the recent study outlines the problem of the study, socio-pragmatic phenomenon and kinds of beggars.

1.1 Problem of the Study

This research aims to determine the verbosity used by street beggars and the artful mechanism implemented by uneducated but trained beggars to allure and mesmerize the people in the streets. Begging is a worldwide problem found in every part of the world, especially in public places like shops, on the roads or in the streets. The present study deals with the issue of the street beggar and beseeching and imploring verbosity used by them. The beggars roam about in the streets and blackmail the naïve people with bewitching and enticing references which appeal to religious and socio-economic ideologies. The people, knowingly or unknowingly, are entrapped by the beguiling entrapment.

1.2 Socio-pragmatic Phenomenon

Socio-pragmatics depicts language use in friendly settings and talks about recently showing up language use designs and therapeutic even-minded standards regarding dynamic, practical ideas. Conversations of socio-pragmatics were touched off by Jef Verchueren while Jacob L. Mey. Verchueren (1986) was tending to the subject of coordinating and Mey (1993) illustrated the

extent of socio-pragmatics. In 1997, a Seminar was coordinated in Guangzhou to analyze China's social language use reality (Liu, 2001).

Begging in society is not pretty much as basic as it appears since presently there is an entire mafia and arrangement of violations which is also identified with it. They even hoodwink blameless ladies and loot them. Additionally, the kid's hobos are, for the most part, the individuals who were captured first by this mafia and afterwards changed over into terrible appearance or incapacities, which can be a helpful device for coercing cash whatever they can.

According to West Pakistan Vagrancy Order (WPVO) 1958, begging is reproached by law, but the implementation of law does not seem to be in action anywhere in Pakistan. Asian Human Rights Commission announces the prevalence of 1.2 million youngsters involved in the act of begging on the roads. The kids and adults, and handicapped are seen everywhere begging for money as their profession. Some of them are not professional beggars on their own; the begging mafia forces them to commit such mediocre crime (Khan, 2006)

Iftikhar Mubarak, a youngster rights dissident who is related with the society for the Protection of the Rights of the Child (SPARC) and SAHIL, said: "Kids do not flee because their families are poor. Large numbers of them are truly mishandled. Numerous kids flee in light of the fact that they witness brutality in their homes. NGOs can do just, so a lot, long haul supportability of such mediations relies upon the public authority's assistance." Beggary is no uncertain result of destitution. Haroon Memorial Welfare investigates various hobos. On every normal day, wedges go from Rs.400 to Rs.500, which they gave over to their lords. The greater parts of these bums were youngsters who did not wear legitimate fabrics and shoes in any event.

Social language use is an unavoidable idea that among its the current subjects it concerns with language use in the social economy, promotion. Discourse act acknowledges in callings are. "Adjusting" in homerooms, for instance, can likewise be a subject of that highlighted cultural utilization of language.

1.3 Kinds of beggars in the streets

Every one of us comes in contact with the diversity of beggars in day-to-day life. These beggars are both normal and abnormal. Many types of beggars can be seen in the streets in District Sargodha.

- i. Child Beggars
- ii. Physically handicapped
- iii. Diseased Beggars
- iv. Mentally Handicapped beggars
- v. Religious Beggars
- vi. Professional Beggars
- vii. Qalanders
- viii. Dongis

1.4 Theoretical Formwork

The present study will utilize Geoffrey Leech's Politeness Principle (1983) and Austin's (1955) Felicity Conditions to scrutinize the beseeching language used by street beggars.

a. The Principle Politeness

According to Brown and Levinson (1987) "everyone has a self-public image which has relation to an emotional and social sense of self and expects everyone else to recognize".

Politeness is everywhere in people's life. It is highly related to language using and linguists have done some research on it. This study mainly presents Leech's politeness principles which were mainly designed to complement Grice's Cooperative Principles. Those principles are about the interpersonal function of language, which is mainly about minimizing impoliteness and maximizing politeness. And it covers three pragmatic scales: cost-benefits, indirectness and optionality, which are interrelated. The more cost to self, the more indirect means, and the higher degree of optionality. Those principles comprise six maxims:

i. The Tact Maxim

"The Tact maxim is maximizing the benefits to others and minimizing the cost to others. For example, give me a book is more direct the 'would you please me a book', which is with higher optionality".

ii. The Generosity Maxim

"The Generosity maxim, it is minimizing the benefits to self and maximizing the cost to self". To set an illustration, in 'You can use my bike, if you want.' the speaker is offering his bike for others' using.

iii. *The Approbation Maxim*

The Approbation maxim, it means minimizing dispraise of others and maximizing praise of others. For example, after giving a presentation, I would ask my classmates how it was, they mostly would reply it was nice and I was behaving quite naturally.

iv. *The Modesty Maxim*

According to this maxim, "people need to minimize praise to self and to maximize dispraise to self". Chinese people are very good at this aspect. For example, when a guest praises the host's food, the Chinese host would reply, which means all the food is very plain,

v. *The Agreement Maxim*

According to the Agreement maxim, "it is polite to maximize agreement between self and other and minimise disagreement between oneself and others. To be polite is to reduce conflict as much as possible, and disagreement is seen as one kind of conflict".

vi. *The Sympathy Maxim*

As for the Sympathy maxim, "it requires people to minimize antipathy between self and other and to maximize sympathy between self and other. Condolence and congratulations are following this maxim. Showing your agreement and concern is polite when you are getting along with people". Being polite is the key to communicate with others successfully. To be polite, you need to do things consistent with those maxims: the Tact maxim, the Generosity maxim, the Approbation maxim, the Modesty maxim, the Agreement maxim, and the Sympathy maxim.

b. Felicity Conditions

The success of the act of speech is bound to the following conditions:

i. *Preparatory Conditions*

Preparatory conditions include "the status or authority of the speaker to perform the speech act and the other party's situation".

ii. *Conditions for Execution*

Conditions for execution can assume an exaggerated importance.

iii. *Sincerity Conditions*

These conditions show that the speaker must really intend what he/she says about the situation.

1.5 Objectives of the Study

The present study aims to investigate beseeching Verbosity used by Street Beggars in Sargodha Division in Punjab, Pakistan. In this light, the following objectives were proposed.

- i. To find out the kinds of beggars trafficking in the streets of Sargodha Division,
- ii. To investigate the beseeching verbosity used by the street beggars, and
- iii. To explore the ideologies exploited by the beggars in the guise of beseeching verbosity.

1.6 Research Questions

- i. What kind of beggars traffic is t in the streets of Sargodha Division?
- ii. What beseeching verbosity is used by the street beggars?
- iii. What ideologies are exploited by street beggars using beseeching verbosity?

2. Literature Review

Street Begging is a very uncommon social issue and reviles for the general public and it is excessively related to the financial variables of the general public.

Adugna (2006) thinks that the street begging springs from diverse components include being a shelter, joblessness, family, separation, destitution, and physical and mental difficulties because of hindered development or incidental blessings. Inversely, the road hobos have typically been classified as far as their abilities and insufficiencies depend on how they work hard to demonstrate asking on the roads. A few people did not show any obviously observable weaknesses.

All the more, as of late, Dakin et al. (2016) accentuated that the activity of posterity asking calls is incredibly self-propelled. Natural conditions are additionally answerable for moving the contact between asking calls and posterity states.

Anderson (1916), then again, specified the reasons for asking in joblessness and occasional work; blames and imperfections of character, the wrenches of industry, ethnic or public separation, and emergency in the existence of the individual.

As per Namwata et.al. (2012), can be ordered Street hobos into bunches as poor people of the roads, bums in the roads, bums in the city, and bums of the families grounded on where they appreciate rest around early afternoon and have sound rest around evening time when they become weary of wandering the road and asking for charity and alms as loud as possible.

Azam (2011), in his investigation, inferred that strict implications and references as Madrassas and the charges of Allah add to socially and monetarily legitimize beggary and beggarization. Moreover, Beggar Mafia flourishes under unfriendly political settings alongside government defilement and shortcoming.

Carter (2007) claims that instruction, rebuilding, and wellbeing is charitable dreams for the prosperity of society. Beggary and beggarization request numerous responses from individuals. A few groups consider it an image of neediness and others consider it the shortfall of administrations, including monetary lodging for downsized gatherings. Some others think that it leaves a negative effect on business. It is the consequence of liquor and material maltreatment, the aftereffect of family breakdown, or the developments of those unable or reluctant to endure themselves by different exercises.

Goldstone et al. (2016) passionately featured, along these lines, that the food is shipped because of oppression and pays off regarding nourishing benefits for the hobos.

Hassan Shahid, an advancement financial expert, brought up that, "In Pakistan, and in other South Asian Countries, individuals will, in general, give donations or noble cause to needy individuals. Because of such a pattern, asking has become very uncontrolled because a segment of individuals is glad to offer cash to bums, especially youngsters." However, he additionally specifies that it happens because the state needs more assets to consider poor people and penniless. The present circumstance of them let them ask to satisfy their survival needs.

Khan et al., (2014) eagerly featured that a few variables empower the poor people to enjoy such grievous wrongdoing of asking from one way to another and man to man along the roads. These variables are the absence of instruction, impairments, and mature age. Notwithstanding this, destitution is the fundamental angle that causes in generally a large portion of the poor person populace towards such a calling.

Menka and Nisar (2013) state that female wrongdoing's crucial purposes are keeping up those inadequate offices of work, unacceptable nature of the business, and bearing countless youngsters.

Murtaza (2012) states that begging is so normal and is nearly found on each traffic circle, asphalt, before the mosque, and fundamental streets requesting contributions. It has become a calling with a bigger industry. Asking is winning additionally because of our cultural arrangement. Tow praiseworthy acts 'stun worth' and strict implications of help' are responsible in running this industry. In our society, religious fervour is also responsible for this act of begging as people give alms out of religious sacredness or get the reward from Allah.

Besides, the investigation administers that it is probably the most unfortunate area of the populace who is yet in a contentious state for one of the conventional and rudimentary necessities: food, which might be esteemed about the building up of the other remarkable prerequisites (Shelter and Clothing).

4. Methodology

The qualitative research methodology was used for the present research. Data were collected through personal interaction with the beggars. It was based on observation. The respondents of the research were the beggars of Sargodha Division, Punjab (Pakistan). The data for the present study was collected through a primary source which is observation. A stratified random sampling technique was used to collect data. Data consisted of 10 samples from different street beggars like Child Beggars, Professional Beggars, Diseased Beggars, Mentally Handicapped beggars, Religious Beggars, Physically Handicapped, Qalanders and Dongis.

About Respondents

Gender	Male
	Female
	Children

	Total
Age	Less than 10
	Above 50
Cultural Background	Urban
	Rural
	Migrated
	Total
Religion	Muslims
	Non-Muslims
	Total

5. Data Analysis

In this present study at Sargodha Division, 10 samples of beseeching and beguiling verbosity have been collected by informants through personal observation. The analysis of the verbosity revealed how the beggars use imploring and supplicatory language to beguile the religious-minded people and how religious ideology becomes a puppet in their crafty and manipulate words. The way they manipulate language can be reminiscent of Geoffrey Leech's Politeness Principle (1983) and Austin's (1955) Felicity Conditions.

Sample No.1

Informant/s	Transcribed Text (Punjabi)	Translated Text (English)
1.	Mere char bachy hen. Bodhy ma piyo. Abba pairan to maazor hy. Bodhi ma da mere siwa koi sahara nai. Ghar khawan wasty roti wi nai. Bachy sawer dy bokhy hen.	I have four kids. My parents are very old. My father is crippled. My mom has no one except me. There is no bread to eat at home The kids have eaten nothing since morning. Give me a handful of flour by the name by ALLAH.
IQRA SHAUKAT	Allah dy na ty hik topa aty da dy choro. Allah tuhanu rang lasi.	He (ALLAH) will bless you.

Sample No.1utilizes "The Tact Maxim" in which the supplicant makes good use of the pathetic word to impress the listener. "Bodhy ma piyo" (My parents are very old) and "Abba pairan to maazor hy" (My father is crippled). Both these sentences are replete with sympathy. Our Religion is "Islam", the religion of peace. It preaches to be kind to the needy and the destitute. "Bodhi ma da mere siwa koi sahara nai" (My Mom has no one except me) and "Ghar khawan wasty roti wi nai" (There is no bread at

home) show helplessness and needfulness of the supplicant. "Bachy sawer dy bokhy hen" (The kids have eaten nothing since morning) is appealing heart-rending empathy. No one with a soft heart can bear flower-like kids without food since morning. These words can easily soften even a stone heart. "Allah dy na ty hik topa aty da dy choro" (Give me a handful of flour by the name of Allah) and (Allah will bless you) bring in their wake the religious vibrations to the listeners who cannot help feeling these vibrations. It is no doubt that any Muslim can be taken in by listening to these kinds of pathetic words. The supplicants are masters to use the imploring word to beguile the listeners.

Sample No.2

Informant/s	Transcribed Text (Punjabi)	Translated Text (English)
2. Syeda Pakeeza	<p>Meri behan! Allah teri umar wadhawy</p> <p>Me tuhady wasty Taj Company sy chappy hoy Quraan sy Siparty ly k hazir hoya han.</p> <p>Tussi tan jandy e ho. Taj Company Pakistan di mashhor company hy jehri galtayan tu pak Quran chapdi hy.</p> <p>Mere kol tarjamy waly, baghair tarjam waly ty tafseer waly Quran hen.</p> <p>Ghar wich parhan wasty ly lo.</p> <p>Dhiya behna tuhfa dawan wasty ly lo.</p> <p>Me bohat majbor tan, ghreeb han, koi peshawar gadgar nai.</p> <p>Bohat bimar haan, ty kamzor han, wazni kam wi nai kar sakda</p> <p>Quran ly ke meri madad karo</p> <p>Quran nai leny ty hunj madad kar diyo bohat doron at haan.</p> <p>Allah tuhadad ithy wibhala karaisi tan tuhadi akhtrat wi sanwar wesi.</p>	<p>My sister! May you live long!</p> <p>I am here with Holy Quran and Siparahs (Parts).</p> <p>As you know, Taj Company is the most famous printing press which prints Holy Quran without Mistakes.</p> <p>I have translated, untranslated Qurans and Qurans with explanation.</p> <p>Keep it at home for recitation.</p> <p>It's a good gift to present to daughters or sisters.</p> <p>I am very destitute and needy, not at all a professional beggar.</p> <p>I have got a chronic disease, so very weak enough be a beast of burden.</p> <p>Buy one and help me.</p> <p>If you don't want to buy one, help me with money, I have traveled long.</p> <p>Allah will shower his blessing on you, in this world and hereafter.</p>

Sample No.2 employs "The Maxim of Tact", "The Maxim of Generosity" and "The Maxim of Approbation" tactfully. "Meri Behan! Allah teri umar wadhawy" (My sister! May you live long!) exploits "The Maxim Approbation" and "The Maxim of Generosity. 'Meri Behan' (My sister) has been spoken in accordance with sycophancy to show respect and closeness and "Allah teri umar wadhawy" (May you live long) is making benefits in a sense to pray for others for a long life which everybody desires. "Tussi tan jandy e ho. Taj Company Pakistan di mashhor company hy jehri galtayan tu pak Quran chapdi hy" appeals to the psychological sensations. The supplicant knows it well that he is talking to a Muslim who is devotee enough to show her regard for the Holy Book, The Holy Quran. It is the Book which has been revealed to The Holy Prophet (Peace Be Upon Him) by Allah Almighty through Gabriel, the angel. Allah says "Inna Anzalnal Qurana Wa Inna Laho Lahafizoon" (We have revealed The Holy Quran and We the Protector of it). This verse of The Holy Quran claims that since the revelation of the Holy Book, no compilation and

retrenchment has been made in it and no one can dare commit such a blasphemous act. The supplicant uses this religious allusion tactfully and assures the devotee of not making any mistake in the printing press, Taj Company. This thing pleases and consoles the devotee to accept the prescription with satisfaction. "Ghar wich parhan wasty ly lo. Dhiya behna tuhfa dawan wasty ly lo (Keep it at home for recitation. It is a good gift to present to daughters or sisters) manifests not only the mastery of language use but also the tact to impress others with his oily tongue. Quran ly ke meri madad karo Quran nai leny ty hunj madad kar diyo bohat doron ay haan. (If you don't want to buy one, help me with money, I have travelled long.) Allah tuhada ithy wi bhala karaisi tan tuhadi akhlat wi sanwar wesi. (Allah will shower his blessing on you, in this world and hereafter). The Maxim of Approbation works here in these lines wonderfully to melt the listener's heart to help supplicant by keeping in mind the blessings of Allah in this world and the world to come after death.

Sample No.3

Informant/s	Transcribed Text (Punjabi)	Translated Text (English)
3	Assan dye laky wich sailaab aya ty issi beghar thi wady han	There is flood in our locality and we are one of the IDPs.
Kainat Kalsoom	Allah dy na ty sadhi madad kro	For God sake, help us
	Allha tuhadi dili muradan porya karaisi.	Allah will grant you with heartfelt desires
	To bhala chakar khuda tere bhala krais	Man proposes God Disposes

Sample No.3 makes good and suitable use of "The Maxim of Tact", "The Maxim of Tact" and "The Maxim of Generosity" by maximizing the worth of the listener and minimizing the social status of the supplicant. "Assan dye laky wich sailaab aya ty issi beghar thi wady han" (There is flood in our locality and we are one of the IDPs) and "Allah dy na ty sadhi madad kro" (Allah dy na ty sadhi madad kro) express the feelings of the supplicant that he is in a precarious state due to natural flood which is natural calamity. He thinks that he has been doomed by the wrath of Allah and has driven as one of the IDPs (Internally Displaced Persons). He scares the listeners of that calamity of flood which made him homeless. He threatens the listener to be compassionate enough to help him with money, clothes or other edibles. "Allha tuhadi dili muradan porya karaisi" (Allah will grant you with heartfelt desires) and "To bhala cha kar khuda tere bhala krais" (Man proposes God Disposes) titillate the mind of the listener to provide the supplicant with the charity to be blessed in this world and the hereafter.

Sample No.4

Informant/s	Transcribed Text (Punjabi)	Translated Text (English)
4	Assa zat dy Baloch han, barayan zammena ty jaedadan hen	We are Balooch by cast; we are landlords in our locality
Gul-e-Lala Mimra Maryam Iqbal	Assa dy elaky wich zalazals aya ty beghar hoy widhy han	Earthquake hit our locality; we have become homeless nomads.
	Sadhi madad karo, tuhady bach jeevan	Help us; May your children live long!

Sample No.4 conjures “The Maxim of Tact” considerably. “Assa zat dy Baloch han, barayan zammena ty jaedadan hen” (We are Balooch by cast; we are landlords in our locality) and “Assa dy elaky wich zalazals aya ty beghar hoy widhy han” (Earthquake hit our locality; we have become homeless nomads) evinces that supplicant is not professional beggar. His locality has been hit by the natural catastrophe which drove him homeless. He depicts the whole story concisely mentioning his previous status and telling his present pitiful position, which may affect the listener to give alms immediately. “Sadi madad karo, tuhady bach jeevan” (Sadi madad karo, tuhady bach jeevan) can easily make the listener tenderhearted enough to help the needy as the prayer for one’s children is well cherished for one ever desires.

Sample No.5

Informant/s	Transcribed Text (Punjabi)	Translated Text (English)
5. Aneeqa	Baji! Allah da na hy, Khuda Ralsaool da wasta hy Allah teno, tere bachyan nu shad rakhy, abaad rakhy, terer bachyan di umar wdaway Me bewa aura than ty meryan panjh dhiyan hen Ehna did shadi karni hay, ghreeb tan majbor han. Allah dy na ty madad cha karo Allah denyan nu denda hey	My Sister! For Heaven’s sake; for the sake of Prophet May keep your children happy and living; May your children live long! I am a widow and I have got five daughters to bring up. They are marriageable now, I am forced to beg. For God’s sake help me. Do good, have good.

Sample No.5 is befitting in the plane of “The Tact Maxim”. “Baji! Allah da na hy, Khuda Ralsaool da wasta hy” (My Sister! For Heaven’s sake; for the sake of Prophet) reminds us of the religious ambiances which the supplicant marionettes in his conjuring words. And the word “Baji” is spoken out of regard and reverence for girls and women and it goes leaving softening impacts on the heart and mind of the listeners. One’s children are a great wealth for one and when one’s children are prayed for long life, one’s jubilation needs no bounds. “Me bewa aura than ty meryan panjh dhiyan hen Ehna di shadi karni hay, ghreeb tan majbor han. Allah dy na ty madad cha karo” (I am a widow and I have got five daughters to bring up. They are marriageable now, I am forced to beg. For God’s sake help me) portrays that the supplicant is a female. She is a widow who is too needy and destitute to bring up her children. Her deplorable plight forced her to beg. Her daughters are marriageable appeals the others help her so that she fulfill her religious duty of marrying her daughters. “Allah denyan nu denda hey” (Do good, have good) is ground in the tact maxim which good for the supplicant to make good use of. She reminds the listener of the ethical adage “Do goo have good”.

Sample No.6

Informant/s	Transcribed Text (Punjabi)	Translated Text (English)
6.	Allah dy naik bandyo, Allah dy payary bandyo! Tussi tangan waly ho, tur skdy ho, kamd skty ho	Pious and loving people to God You have been blessed by God with legs. You can earn money.

	<p>Assi tur nai skdy, kama nai skdy</p> <p>Muhtaj han</p> <p>Pyary nabi di al aulad dy sadky, kujh kairat pao</p>	<p>Neither we can walk nor earn money.</p> <p>We are destitute and the needy.</p> <p>For the sake of Prophet's Descendants, give us alms</p>
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Sample No.6 stems from the sound foundations of "The Tact Maxim". "Allah dy naik bandyo, Allah dy payary bandyo! Tussi tangan waly ho, tur skdy ho, kamd skty ho" (Pious and loving people to God. God has blessed you with legs. You can earn money) manifest the master of the supplicant how he uses the bewitching words which spellbound the listeners. The aim of man in this world is to lead his life according to the commandments of Allah. If he follows the teaching of Islam, he is said to be a pious man which everybody wants to be. The supplicant reminds the man of the religious obligations and that they have been blessed with legs to walk on, and the supplicant is a crippled who neither walk nor earn money as he has become a handicap. He is cashing her handicap by begging "Muhtaj han" (We are destitute and the needy) and "Pyary nabi di al aulad dy sadky, kujh kairat pao" (For the sake of Prophet's Descendants, give us alms). Being Muslim, he knows it well that "La Illaha Illaalla, Muhammd ur Rassoll Ullah" is the foundation of Islam. So, any Muslim cannot deny it. The supplicant uses donation stone for his own purpose and begs for the sake of Allah and He Dearest Prophet (Peace Be Upon Him) and the Prophet's Descendants.

Sample No.7

Informant/s	Transcribed Text (Punjabi)	Translated Text (English)
7. Mishkat	<p>Mere du puttar hen, donwy dowy shahar nokari karaindy hen. Paisa dhel nai ghalddy</p> <p>Majore tan lachar han, ghar wala bimar hy. Dawa daro karna hay,</p> <p>Apny bachayan dy sdky kujh madad cha karo</p> <p>Baji! Ay mere kapry vi waikh paty tan purany.</p> <p>Koi puran suit hy tan pawan wasty cha dyo. Allah bhal karaisi</p> <p>Allah tere bachy jeevan.</p>	<p>I have two sons. Both of them are at work in some other city. They don't send us expenditure.</p> <p>I am compelled and helpless. My husband is ill. He is on medication.</p> <p>Give me some charity for your children</p> <p>Sister! My clothes are torn, you yourself can see.</p> <p>In case, you have some old clothes worthy to wear, bless me with them. God will bless you. May your children live long!</p>

Sample No.7 implements "The Tact Maxim" and "The Modesty Maxim" in marvelous manner. "Mere du puttar hen, donwy dowy shahar nokari karaindy hen. Paisa dhel nai ghalddy" (I have two sons. Both of them are at work in some other city. They do not send us expenditure) and "Majore tan lachar han, ghar wala bimar hy. Dawa daro karna hay" (I am compelled and helpless. My

husband is ill. He is on medication). These lines represent a woman who may be deserving or not. Her presentation testifies her low level of living and helplessness because of her husband who is ill and sons who are indifferent to their old parents. Anyhow, her tone is pathetic enough to move even a stone heart. She is too destitute to purchase the medicine of her old husband. "Apny bachayan dy sdkh kujh madad cha karo" (Give me some charity for your children). The preamble of woman's presentation and the choice of words purport to the miserable plight of her that masterfully utilized the economic theory of exploitation of wealth and asks for "Propitiatory Offerings" for the sake of their children. The woman knows it well that the person whom she is asking for help are well-to-do and can easily help her out of sympathy. "Baji! Ay mere kapry vi waikh, paty tan purany" (Sister! My clothes are torn, you yourself can see). The word "Baji" is uttered out of reverence and veneration. The woman wants to show closeness and frankness with the listener. Further, she explains her wretched position by showing her tattered clothes and asks for old useless clothes. "Allah bhal karaisi and Allah tere bachy jeevan" (God will bless you. May your children live long!) are the lines befitting to emotionally blackmail anyone, especially ladies. The willingness of Allah Almighty and the welfare of the children are the most cherished element for everybody.

Sample No.8

Informant/s	Transcribed Text (Punjabi)	Translated Text (English)
8. Maryam Javed	Meri behan Allah teno Haj karay, koi roti. koi salan, Allah tuhady bachayan di umar wadhaway	Allah makes you fortunate enough to perform Haj. Give me a piece of bread (chapati), a little curry. May Allah bless your children with a long-life.

Sample No.8 implements "The Tact Maxim" and "The Approbation Maxim". "Meri behan Allah teno Haj karay" (May Allah make fortunate enough to perform Haj) are manipulative words to soften the listeners' heart. As Haj is the most sacred religious obligation of the Muslims, so every Muslim desires to perform Haj and visit the House of Allah and Holy places. "koi roti. koi salan" (Give me a piece of bread (chapati), a little curry) is the question of daily eatable. From this we can surmise that the supplicant is a daily breadwinner. "Allah tuhady bachayan di umar wadhaway (May Allah bless your children with a long-life). Everybody loves his/her children most of all. Children are the pieces of parents' heart so they can sacrifice their own life for their children. When the children fell ill, their parents feel restless and when a child departs from this world, his/her parents become living corps. When their children are prayed for long life, they become extremely happy. This tendency of the parents is exploited by the supplicant who knows well how to do it in a befitting manner.

Sample No.9

Informant/s	Transcribed Text (Punjabi)	Translated Text (English)
9. Fatima Iqra Rauf	Karam Allah Badsha da Prhya qubol, ditta manzor howy Saryan sakhtay dor Allah rang lawy Allah tuhay aulad naik kary Allah dy na ty, koi sadka , kairat cha karo Allah tuhadyan dilli murada pori kary	With the blessing of Allah May Allah accept your recitation of Holy Quran, Hamd-o-Naat Allah evades you from hardships May you be blessed May your children become pious For Allah's sake! Give me some giving May Allah fulfill your heartfelt desires.

Sample No. 9 uses "The Tact Maxim" in sycophant manner exploiting the devotees' situation and creed. "Karam Allah Badsha da Prhya qubol, ditta manzor howy" (With the blessing of Allah. May Allah accept your recitation of Holy Quran, Hamd-o-Naat). Allah is Almighty and the Creed of the Muslim. He can work wonder just within a twinkling of an eye. He is All-Powerful to forgive the wrongdoings of man and shower His blessings anytime, anywhere. The Quran is The Holy Book of the Muslims and recitation of the Holy Quran is a noble and virtuous deed. Muhammad (Peace Be Upon Him) is the Dearest Prophet of Allah and Muslims follow the traditions of the Holy Prophet (Peace Be Upon Him) with devotion. If the act of reciting Holy Quran and following the tradition His Prophet (Peace Be Upon Him) is accepted by Allah, He can forgive the misdoings of man and grant him success in this world and the world henceforth. The supplicant seems to be a Muslim and well aware of the Muslim creed; therefore, he uses this thing in his supplicatory words to ensnare the devotees in his/her tricks. "Saryan sakhtay dor. Allah rang lawy. Allah tuhay aulad naik kary" (May your children become pious. For Allah's sake! Give me some giving) and "Karam Allah Badsha da Prhya qubol, ditta manzor howy, Saryan sakhtay dor, Allah rang lawy, Allah tuhay aulad naik kary, Allah dy na ty, koi sadka, kairat cha karo" (For Allah's sake! Give me some giving May Allah fulfill your heartfelt desires. The supplicant uses religious ideology to impress upon the listeners and asks for help. He prays for their children to become pious and virtuous. As a successful man aims to be virtuous and follow the commandments of Allah and follow the way taught by His Prophet (Peace Be Upon Him), every Muslim must do the virtuous deed to become successful on both the worlds (here and hereafter).

Sample No.10

Informant/s	Transcribed Text (Punjabi)	Translated Text (English)
10. Nimra Muneer	Rabb lor di thorn daway	May you be blessed with all needs
	Tuhady karaobar wich barkat paway	May your business be successful
	Allah Tuhano naik aulad daway	May you be blessed with pious children
	Bachay bokhy hen. Me tang han, bachya to pait ni pal skad	My children are starving; I am hard up to feed them.
	Falaj zda han, kama nai skda	I am paralyzed, so cannot earn money to feed them
	Meri madad karo, Khuda da wasta hy	For God's! Help me please,
	Kar bhal hovi bhala	Do good, have good

Sample No.10 extraordinarily outfits "The Tact Maxim". "Rabb lor di thorn daway, Tuhady karaobar wich barkat paway" (May you be blessed with all needs!) and "Tuhady karaobar wich barkat paway" (May your business be successful!). These introductory lines of the presentation of the supplicant call for the economic theory. Health, wealth and power are the things that everybody desires. So, the words of eulogy for the betterment of the business leave spell bounding effect on the listeners who cannot help to be taken in by the obsequious and tongue of the supplicant. "Allah Tuhano naik aulad daway" (May you be blessed with pious children). Children are a great blessing Allah. They support the parents in old age. And it is the obligation of parents to bring their children and become the guide to the right path told by Allah and His Prophet (Peace Be Upon Him). If the children are direct to the right path, it is theirs as well as their parents' success in both worlds. "Falaj zda han, kama nai skda" (I am paralyzed, so cannot earn money to feed them) utilizes the "The Modesty Maxim" at the right place to cash the situation. The supplicant is showing his helplessness, telling about an ailment of paralysis which has turned him to be handicap who cannot work to earn his living for their children. He thinks that the listener is affluent enough to help him with money. "Meri madad karo, Khuda da wasta hy. Kar bhal hovi bhala" (Meri madad karo, Khuda da wasta hy. Kar bhal hovi bhala). Religious ideology is prevalent everywhere in this study. It is the core that the supplicant has exploited to beguile the naïve and devotees. Every Muslim want to lead life

according to the decrees of Allah and the teaching and directions of the His Holy Prophet" (Peace Be Upon Him). When supplicants use these names for help, no one can deny helping them.

6. Discussion

The problem of begging is a very complicated one. We have to fight it from all sides. Only those who are crippled, homeless, and helpless should be helped. Though the problem is gigantic, yet it can be solved, if there is will and determination to do so. This profession will make this profession a punishable offence by creating public opinion against it and passing certain Government laws.

The present research study suggests that act of beggary in the very reproachable act should be cursed and rooted out by the government, but unfortunately, no such measure has been done to eradicate such an act which is prevailing and causing and aggravating other crimes. We have in our country different types of beggars: kids, adults, cripple, spiritual blackmailer, Qalanders ageing from 5 years to 70 plus.

It goes without saying that beggary has become a social evil, even a contemptible heinous crime. Whenever there are social and economic problems of beggars, beggary and beggarization should be convicted and fake beggars should be penalized according to law.

Anyhow, this study discovers the socio-economic status of beggars and their deceitful tactics of fleecing pelf from the naïve and devoted people as they are using the power of language. Both power and pelf are the necessities of the life of man to lead a happy and prosperous life. God knows if beggars are happy or not with their life. It is an admitted fact that these beggars, fake or deserving, educated or uneducated, men or women, young or old, know the mastery of language to beguile the devotees. The oil and crafty tongue is an alluring tool to entrap the innocent victims. This study reveals how uneducated beggars become scholarly when they, knowingly or unknowingly, materialize scholarly theories: Felicity Conditions and Principle Politeness.

No one can ignore the fact that beggars legitimize the religious ideology of Islam to actualize the unlawful act of beggary. When beggars use religious ideology for personal ends, this social taboo becomes a blasphemous crime that needs to be damned and penalized.

7. Conclusion

In our country, Pakistan, where religion sanctions alms, gives and prescribes charity and public sympathy for mankind for one's own moral elevation, beggary's problem assumes greater complications.

Fizza Haroon (2010) claims that beggary has become a social evil. Its magnitude has reached an alarming and beggars have become a burden on society. It is no doubt that some of them are beggars out of an acute need but the number of this kind of beggar is very small. It is the government's duty and the people to give them proper care and take immediate and precautionary measures to eradicate the social taboo of beggary from our society. The government should launch programs and training workshops for the beggars to make them responsible citizens. The government should impose strict law to restrict the profession of begging and the implementation of these laws should be materialized. It is the duty of the police to arrest the begging mafia and punish them. Zakat funds should be utilized on deserving persons. Job opportunities should be provided to the eligible persons according to their skills and aptitude.

8. Recommendations

Begging is now one of the organized crimes and it needs to be eliminated by serious policy formulation and planning. It needs to be eliminated from the society because it is producing a dependent person that is something dangerous for the development and progress of a country as it assists in different crimes.

Some measurements could be taken to reduce begging.

- i. Zakat and Sadqa are two important obligations that should be accessible to poor and needy people. The system of zakat should be transparent and it is our responsibility to ensure the eligibility of a receiver.
- ii. Government should take some initiatives like to arrange different workshops, training and skills program so that they can really earn their future living.
- iii. Job opportunities should be provided to eligible people who really have skills and training.
- iv. There should be strict enforcement of the law, and the police should have the power to punish those who are responsible for bringing them on the streets.
- v. Especially children rights should be ensured and an institution for protecting children's problems should be established.
- vi. The public should discourage this illegal begging instead of encouraging it. There should be awareness programs against this begging mafia, so that only deserving people could get aid.

- vii. Above few points could be achieved through an informative campaign of electronic and social media that has a great influence on our lives.
- viii. Government should generate funds to deal with vagrancy, beggary and exploitation that is caused by begging.

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