

Internet Begging: A Comparative Study between Jordanian and UAE Law and International Law

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Abstract

The aim of the study is to show the extent of the criminal liability of perpetrators of Internet begging who solicit others' sympathy on social media with the aim of obtaining financial compensation, which is through electronic transfers through various electronic means of payment. This requires a national and international legal action to curb this crime because it is on the rise. This study followed the descriptive, analytical and comparative approach. The descriptive approach is through the study of national laws in the Hashemite Kingdom of Jordan, laws in the United Arab Emirates and relevant international laws. The analytical approach is through the analysis of those previous laws. The comparative approach is through the comparison between the previous laws and the demonstration of strengths and weaknesses in each law. The study found that the UAE legislator was better than the Jordanian legislator when explicitly providing the crime of Internet begging in the Cybercrime Act because this shows the importance of the crime and illustrates its devastating effects on society, but the Jordanian legislator refers this crime to the Jordanian Penal Code, and the perpetrator is punished with a penalty that is more severe than provided by the UAE Cybercrime Act. With regard to the recommendations, I wish the Jordanian legislator to explicitly provide the crime of Internet begging and the proposed provision as follows: "anyone who commits the crime of Internet begging using the means of Information Technology in any form or means shall be punished with imprisonment for a period of not less than three months or a fine of not less than five thousand dinars and not more than ten thousand dinars or both of these penalties."

Keywords: *Internet Begging, Cybercrime, Criminally Responsible, Social Media Sites.*

Introduction

Beggars resort to electronic means for easy implementation by clicking a button on their electronic device; he/she makes a post to solicit others' sympathy with the aim of paying amounts of money, for example, he/she is claiming to be sick and in need of treatment or wanting to be enrolled in university or other means. These means are not limited, and this entreaty may be real and therefore he/she really needs this financial aid, or it may be an imaginary entreaty that has no truth.

Problem of the Study

The increase in begging crimes at the national and international levels requires legal provisions to fill the legal gaps in these provisions, as well as heavy penalties to be imposed for achieving the public and private deterrence.

Objectives of the Study

This study seeks many matters, the most important of which is the existence of legal provisions that penalize those who commit the crime of Internet begging and that these provisions are genuinely deterrent to the reduction of this crime.

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Importance of the Study

There must be a clear legal act to distinguish between Internet begging, charitable donations and electronic initiatives because Internet begging limits good deeds and works to provide assistance to people who do not deserve it. This affects the social solidarity and cohesion of the State between the members of one community as well as between States by requesting external assistance from other States.

Questions of the Study

The concept of Internet begging ?

The elements of the crime of Internet begging?

The position of Jordanian law on the crime of Internet begging?

The position of UAE law on the crime of Internet begging?

The position of international law on the crime of Internet begging?

Methodology of the study:

This study followed the descriptive, analytical and comparative approach. The descriptive approach is through the study of national laws in the Hashemite Kingdom of Jordan, laws in the United Arab Emirates and relevant international laws. The analytical approach is through the analysis of those previous laws. The comparative approach is through the comparison between the previous laws and the demonstration of strengths and weaknesses in each law.

Subdivision of the Study:

First Part: What is the Crime of Internet Begging?

Second Section: The Position of Jordanian, UAE And International Law on The Crime of Internet Begging.

First Part: What Is the Crime of Internet Begging

Begging is one of the social problems that States and the world seek to address in accordance with national and international legislation, because societal consciousness is not enough to confront this modern crime. The beggar tries to invent all possible means to get his purpose, which is the sums of money from others with ease without fatigue or effort. So at the outset, the concept of Internet begging must be clarified, and then the elements this crime . Based on the foregoing, this part will be divided into two requirements; the first requirement: the concept of the crime of Internet begging, and the second requirement: the elements of the crime of Internet begging.

The first requirement: the concept of the crime of Internet begging

There are many definitions of the crime of Internet begging, including:

Internet begging: It is a begging process similar to the traditional customary begging process, but of an electronic character and behind screens. Through it, the beggar is unknown and anonymous, no details about his\her life or data can be found because they are behind a pseudonym (Netinbag 2023).

It is defined as: Asking for money and soliciting the sympathy of social media users in an electronic way, rather than the traditional method that is directly on the street, and at the mosques or on some occasions. This method is characterized by anonymous beggars, name, place and real status, as well as a lack of effort, and speed in asking (Amer 2018).

It is defined as conduct based on the exploitation of religious and moral emotions and values, where the beggar pretends to be in extreme poverty, albeit not to be true (Al-Mawazara and Al-Adayla 2019,186).

It is defined also as requesting the help of others by sympathizing or pretending to be ill and performing a particular service for pittance money (Mahmoud 2021, 82-83).

As for laws; Jordan's Cybercrime Act No.17 of (2023) did not define Internet begging, but Jordan's Penal Act No.16 of (1960) and its amendments under article (389), shows the traditional definition of begging, namely, "whoever has engaged in or requested alms from people on the pretext of showing wounds or disability in him\her body, or made it in any other means, whether wandering or sitting in a public place, as well as whoever has been found commanding a minor under 16 years of age to beg and collect alms, or encourages him\her to do so, as well as those who offer with the intention of begging for trivial goods, exhibition games or other works that do not in themselves serve as a serious resource for living, as well as those who use any other means of fraud to attract the sympathy of the public for the purpose of begging, as well as those who has been found seeking or moving from one place to another to collect alms or charitable donations of any kind based on a false claim".

Through this definition, which in some of its forms mentioned by the legislator may be done by electronic means ,thus apply to the notion of the crime of Internet begging.

As for the UAE's Cybercrime and Anti-Rumour Law No.34 of 2021, the crime of Internet begging was not defined, but the UAE legislator defined it as a special law on anti-begging in the United Arab Emirates No.9 of 2018 under article 1, by defining it as "begging for the purpose of obtaining financial or in-kind benefit in any form or by any means". Organized begging was also defined as "begging committed by an organized group of two or more persons".

As for the position of international law, it did not clarify the concept of the crime of begging, although some international provisions indirectly referred to the legal protection for individuals, such as the right to a dignified life, the right to education, protection from exploitation and health, social and economic care; the violation of these rights leads to a dangerous phenomenon, namely the phenomenon of begging .

Thus, it can be said that Internet begging is a request for money from users of the virtual world (the Internet) in all its means by resorting to the emotion of others. This method may be followed by an anonymous person or a known person and the electronic money is transferred by one click on the button.

Second requirement: The crime of Internet begging

Any crime consists of three elements: the legal element relates to legal provisions that criminalize Internet begging and will be addressed in other part. The second element is the physical element that is of criminal conduct, criminal result and causal relationship. The third element is the moral element that consists of general criminal intent (knowledge and will) and special criminal intent. In this requirement, we will address the second and third elements.

Section I: Physical element:

The physical element of the crime consists of three elements; Criminal conduct, criminal result and causal relationship, these elements are necessary to prove the physical element of the crime.

First: Criminal conduct:

Criminal conduct consists of two aspects: committing the criminal act or refraining from committing the criminal act. The first aspect is achieved through the perpetrator's voluntary organic movement and the writing of words through electronic means to seek assistance and to solicit others' sympathy by any means to urge them to transfer money to him\her. In article 23 of the Jordanian Cybercrime Act, the Jordanian legislature stated: "Anyone who set up or managed... ". Also the Jordanian Penal Code, under article 389,

provided: "Anyone who asked or requested..." The UAE legislator also expressed it in the Cybercrime Act in article 51, which provided: "Anyone who committed the crime of begging...". It is clear from the foregoing that the Jordanian and UAE legislature require that the crime must be committing to establish criminal responsibility for the Internet begging crime. But refraining from committing the crime, which is rare, may occur, for example, when the perpetrator publishes images or videos indicating his\her financial need without explicitly requesting it.

Second: Criminal result

The crime of Internet begging is a formal crime punishable by law, although it has no material consequence because the mere commission of criminal conduct entails that the total crime occurs. Consequently, there is no attempt to commit the crime of Internet begging, which is either full criminal responsibility or no criminal responsibility whatsoever. This is evident from the provisions of the laws in the Jordanian Cybercrime Law, which deal with the crime of Internet begging, the Jordanian Penal Code and the UAE's Cybercrime and Anti-Rumour Law, including terms that indicate it.

Third: Causal Relationship:

The crime of Internet begging as we have previously mentioned is a formal crime that occurs simply by conduct and there is no need to link criminal conduct to the criminal result.

Section II: Moral Element:

The crime of Internet begging requires general criminal intent based on (knowledge+ will). Knowledge means that the perpetrator knows all the legal elements of the crime, including knowledge of the subject matter of the crime, knowledge of what this act is or refraining from committing it, its gravity, expectation of the criminal result and expectation of a causal relationship. The will means that the criminal conduct is committed by the perpetrator, whether or not it is actually committed. Thus, the crime of Internet begging is a deliberate crime which cannot be committed by negligence or omission and requires general criminal intent without the legislator requiring special criminal intent. This is evident from the provisions of the laws in the Jordanian Cybercrime Law, which deal with the crime of Internet begging, the Jordanian Penal Code and the UAE's Cybercrime and Anti-Rumour Law, including terms that indicate it.

Second section: The Position of Jordanian, UAE and International Law on the crime of Internet begging.

That societies always aim through the enactment of punitive laws to protect society itself from some crimes committed by some of its members and achieve harmony and social cohesion among the members of the same society so that countries are strong in facing the difficulties and challenges they face. One of these crimes that affects communities is the crime of Internet begging, which is a form of cybercrimes.

This part will therefore be divided into three requirements; first requirement: The position of Jordanian law on the crime of Internet begging, second requirement: The position of UAE law on the crime of Internet begging and third requirement: The position of international law on the crime of Internet begging.

First requirement: The position of Jordanian law on the crime of Internet begging:

The Jordanian legislator has implicitly mentioned the crime of Internet begging in the Jordanian Cybercrime Act No.17 of 2023 by stipulating a penalty for anyone who sets up, manages or oversees a website or publishes information on websites or social media platforms in order to collect donations or alms without authorization from the competent authorities.

The funds of these donations and alms are transferred through the electronic portfolios (The Jordanian Cybercrime Law 2023, art 23), and therefore these acts fall within the crimes of Internet begging that take place in the Internet world because these donations and alms are the solicitation of emotions to donate but they are not real. This crime is on the rise and that is why the legislator did well when it criminalized

this crime. Through the crime, millions of dinars are collected from others by exploiting their emotions. The penalty established by the legislator is appropriate and commensurate with the scale and gravity of the crime.

Jordan's Penal Code No.16 of 1960 and all its amendments clearly and explicitly provided the crime of begging by traditional means, which are: requesting or asking for alms from people on the pretext of showing wounds or infirmity in him\her body or making it or any other means, whether he\she is wandering or sitting in a public place, as well as whoever has been found commanding a minor under 16 years of age to beg and collect alms, or encourages him\her to do so, as well as those who offer with the intention of begging for trivial goods, exhibition games or other works that do not in themselves serve as a serious resource for living, as well as those who use any other means of fraud to attract the sympathy of the public for the purpose of begging, as well as those who have been found seeking or moving from one place to another to collect alms or charitable donations of any kind based on a false claim (Jordanian Penal 1960, art 389). It also provided that all funds and items seized with beggars become of the property of the Ministry of Social Development and who repeats this crime or who others to beg, his\her penalty shall be doubled. It is not permissible to use discretionary mitigating reasons through which cases of repetition are proven. This is the task of the judicial police officers in the Ministry of Social Development. In all cases, the law allows the Minister of Social Development to assign Ministry employees to search for these crimes, arrest their perpetrators, and refer them to the competent judicial authorities (Jordanian Penal 1960, art 389), and the Ministry of Social Affairs has the right to establish regulations, including combating begging (The Ministry of Labour and Social Affairs Act 1956, art 4), and that there is a special legal regulation for collecting donations for charitable purposes (The collecting donations system for charitable purposes 1957), but it is an old legal regulation that needs amendments due to the expansion of the phenomenon of charitable donation on social media sites to a very large extent.

Therefore, it is clear from the above that the traditional acts and behaviors through which the crime of begging is committed may be committed electronically, and here we are in front of the crime of Internet begging, because if the legislator in the Jordanian Cybercrime Act does not provide for a crime committed by electronic means, then reference is made to the Jordanian Penal Code and the criminals will be punished with its penalty (The Jordanian Cybercrime Law 2023, art 26).

Thereupon, the criminals of Internet begging who are not covered by the Cybercrime Act are punished by the Jordanian Penal Code, which is a positive provision because it prevents criminals from escaping penalty, also it achieves public and private deterrence.

Second requirement: The position of UAE law on the crime of Internet begging:

The UAE legislator has explicitly mentioned the crime of Internet begging in Cybercrime and Anti-Rumour Law No. (34) For the year 2021, by providing for the criminalization of any person who commits a crime of begging using information technology means through begging, any form or means, as well as any person who by electronic means requests assistance from government or local agencies or one of their officials in an offensive manner or contrary to the truth (the UAE's Cybercrime and Anti-Rumour Law 2021, art 51).

Thus, the UAE legislator was better off than the Jordanian legislator when explicitly providing the offence of Internet begging in the Cybercrime Act because this shows the importance of the crime and illustrates its devastating effects on society, but the Jordanian legislator refers this crime to the Jordanian Penal Code, and the perpetrator is punished with a penalty that is more severe than provided by the UAE Cybercrime Act.

On the basis of the foregoing, I wish the Jordanian legislator to explicitly provide the crime of Internet begging and the proposed provision as follows: "anyone who commits the crime of Internet begging using the means of Information Technology in any form or means shall be punished with imprisonment for a period of not less than three months or a fine of not less than five thousand dinars and not more than ten thousand dinars or both of these penalties.

The UAE legislator also mentioned the crime of calling and promoting for collecting donations without an authorization in the UAE's Cybercrime and Anti-Rumour Law No. (34) of 2021 by providing a penalty for anyone who sets up or manages the website or oversees it or publishes information on the websites or social media platforms in order to collect donations or alms without authorization from the competent authorities. The funds of these donations and alms are transferred through the electronic portfolios (the UAE's Cybercrime and Anti-Rumour Law 2021, art 46).

Thus, the previous provision is similar to the position of the Jordanian Cybercrime Act by criminalizing the same acts, but the Jordanian legislature was more severe starting with the minimum imprisonment of 6 months and the fine from three thousand dinars to five thousand dinars, and secondly, where the legislature put a mandatory provision on the judge to combine the fine with the custodial sentence. On the contrary, the UAE legislator provided that the minimum imprisonment is one month and that the judge was given the power to combine the imprisonment with the fine (The UAE Penal 2019, art 69).

Based on the above, I wish the Jordanian legislator to amend the article (23) of the Cybercrime Act by raising the maximum limit of one year's imprisonment by up to three years, as well as to have the discretion for the judge to combine imprisonment and a fine or impose one of these two penalties, because the criminal judge is the most able to determine the appropriate penalty according to each crime separately and in application of the compassionate conviction and discretion of the criminal judge.

Based on the above, I wish the UAE legislator to amend article (46) of the Cybercrime and Anti-Rumour Law by imposing a stricter penalty of imprisonment to a minimum of 6 months, as this crime requires this penalty.

Also, the UAE legislator has established a special and independent law for the crime of begging (Federal Law on combating begging 2018). The United Arab Emirates has been keen on the specificity of this crime and its perpetrators when the accused is referred by the Public Prosecutor's Office to the competent local authority for his\her social welfare and qualification to work so as to support himself\herself instead of becoming a burden on himself and society (Federal Law on combating begging 2018, art 3).

In this Act, the penalty for the crime of begging is the same as that provided for by the legislator in the UAE Cybercrime Act.. However, the legislator in this special Act establishes an aggravating circumstance (Federal law 1987, promulgating the Penal Code and amended by law 2019, Art 103) for the perpetrator if he\she committed the crime and the beggar is well-built or has an apparent resource to live, or who fakes injury of any kind or pretends to perform a service to others or uses means of deception to attract the emotions of others, or if the perpetrator of the organized begging crime is a guardian, custodian, assigned to observe or care for the beggar or has direct authority over him\her (Federal law on combating begging 2018, art 5).

Likewise, the legislator stresses the penalty for any perpetrator who administers the organized begging crime, whether citizens of the United Arab Emirates or foreigners who bring them to work in this crime (Federal law on combating begging 2018, art 6). When convicted, seized objects and funds used in the crime of begging or related to the crime are confiscated. If not seized, the court will order a fine equal to its value. A decision may be issued to expel the foreigner (Federal law on combating begging 2018, art 9) and that there is a special legal regulation to collect donations for charitable purposes in the United Arab Emirates (Federal Law on organizing of donations 2021), but it is a modern legal regulation that addresses the fight against Internet begging through collecting donations on means and websites in an unreal manner. This law achieves legal regulation, public and special deterrence to prevent the spread of this crime in society. For example, there is an electronic record with the Ministry of Social Development in which all data and information on donors, the proceeds of donations and disbursements, beneficiaries and many other legal provisions that are in the public interest are recorded in the United Arab Emirates. I therefore wish the Jordanian legislator to amend the system of collecting donations for Jordanian charitable purposes in comparison with the UAE's law governing donations in a manner commensurate with the concepts, values and material matters in the Hashemite Kingdom of Jordan.

Third requirement: The position of international law on the crime of Internet begging:

At the outset, the 1948 Universal Declaration of Human Rights did not explicitly provide for the crime of Internet begging, but clearly indicated that all people are born with all rights, dignity (The Universal Declaration of Human Rights 1948, art 1), not to prejudice the dignity of any human being (The Universal Declaration of Human Rights 1948, art 5), everyone has the right to work which guarantees him\her and his\her family a decent living with human dignity and the right to be protected from unemployment (The Universal Declaration of Human Rights 1948, art 23). This Declaration also guaranteed everyone the right to a standard of living adequate to maintain the health and well-being of himself\herself and his\her family (The Universal Declaration of Human Rights 1948, art 25). It is noted from the previous provisions that they clearly contradict the phenomenon of Internet begging as a crime that basically leads to degrading human dignity and wasting it in a clear way without justification or legal justification.

Similarly, the International Covenant on Economic, Social and Cultural Rights of 1966 did not directly and explicitly provide for the crime of Internet begging. However, it clearly indicated respect for and guarantee of the right to work so that he\she could earn his\her living (The International Covenant on Economic, Social and Cultural Rights of 1966, art 6). It also indicated that States should take measures to protect children and adolescents from economic and social exploitation (The International Covenant on Economic, Social and Cultural Rights of 1966, art 10), guarantee everyone the right to a standard of living adequate to meet their basic needs (The International Covenant on Economic, Social and Cultural Rights of 1966, art 11), the right of everyone to the enjoyment of the highest standard of health care (The International Covenant on Economic, Social and Cultural Rights of 1966, art 12), and ensure education for all individuals equally (The International Covenant on Economic, Social and Cultural Rights of 1966, art 13).

It is noted from the previous provisions that if the State applies the true meaning of the rights contained therein, this eliminates a serious phenomenon in society and is criminalized by law, namely begging, since the availability of work for individuals in a manner commensurate with their health and physical conditions and the protection of them from economic and social exploitation eliminates the phenomenon of unemployment, which is the main sponsor of the begging phenomenon .

Similarly, the European Convention on Human Rights of 1950 did not explicitly provide for the crime of Internet begging, but clearly referred to rights and freedoms such as the right to life, non-torture or the preservation of dignity, the prohibition of slavery, forced labour and the inviolability of private and family life. It is noted that the application of the true meaning of the rights contained therein results in the elimination of the phenomenon of begging.

The African Charter on Human and Peoples' Rights of 1981 also did not explicitly refer to the crime of Internet begging, but referred to the rights that individuals must enjoy, such as the right to respect for their dignity and non-exploitation (The African Charter on Human and Peoples' Rights 1981, art 5), and the elimination of all forms of foreign economic exploitation (The African Charter on Human and Peoples' Rights 1981, art 21). It is noted that the application of the true meaning of the rights contained therein results in the elimination of the phenomenon of begging.

The Convention on the Rights of the Child of 2006, in addition to its recognizing of the fundamental rights of the child, such as the right to life, the right to a name and acquisition of nationality, the right of education, the right of the child to receive health care, the right to a standard of living adequate for his physical, mental, spiritual, moral and social development and protection from economic exploitation, the convention stressed that all States should take appropriate legislative, administrative and educational measures to protect the child from all forms of violence, abuse or exploitation (The Convention on the Rights of the Child 2006, art 19), also the States should take all measures to prevent the abduction, sale or trafficking of children for any purpose or in any way (The Convention on the Rights of the Child 2006, art 35), and to protect the child from all forms of exploitation that are harmful to any aspect of the child's well-being (The Convention on the Rights of the Child 2006, art 36). The Convention obliged States to take all measures to rehabilitate and reintegrate a child who is a victim of any form of physical and psychological exploitation (The Convention on the Rights of the Child 2006, art 39).

The Arab Protocol to Prevent and Combat Trafficking in Human Beings, Especially Women and Children, supplemented and annexed to the Arab Convention against Transnational Organized Crime (The Arab Protocol to Prevent and Combat Trafficking in Human Beings, Especially Women and Children, supplemented and annexed to the Arab Convention against Transnational Organized Crime, art 3), had prohibited the crime of human trafficking and ensured that individuals are protected from exploitation as one of the methods of the crime of trafficking in human beings. Given the content of this provision, we believe that if a State applies the true meaning of the text, it eliminates the phenomenon of begging, which the Protocol considers to be one of the forms of exploitation of victims of human trafficking.

Therefore, the criminals of the Internet begging cannot be limited to one place, an electronic beggar can beg from people living in different regions of the world, and international law has not provided for a special law on the crime of begging in general, including the crime of Internet begging, but the crime of begging has been referred to timidly.

On the basis of the foregoing, I wish the international legislator to have international cooperation to combat the crime of Internet begging because the beggar sits behind his\her phone or computer screen from anywhere in the world and begs in the Internet through the citizens of any other State in the world. On the basis of the foregoing, there must be an international legal convention between all States of the world to combat the Internet begging.

I also wish that the international community should explicitly introduce international legislation prohibiting the crime of Internet begging because of the absence of international legislation prohibiting such a crime, since this phenomenon is dangerous to society and particularly if it is practised by an organized group.

Conclusion

Internet begging is one of the cybercrimes that has emerged with technological development and this development has a number of pros and cons. Hence the national and international legislators prevent these negatives aspects through the general deterrence of all persons and the special deterrence of the criminal himself\herself.

Research Findings

The UAE legislator was better off than the Jordanian legislator when explicitly providing the offence of Internet begging in the Cybercrime Act because this shows the importance of the crime and illustrates its devastating effects on society, but the Jordanian legislator refers this crime to the Jordanian Penal Code, and the perpetrator is punished with a penalty that is more severe than provided by the UAE Cybercrime Act.

Calling and promoting for collecting donations without an authorization, This crime is similar between the Jordanian law and the UAE law by criminalizing the same acts, but the Jordanian legislature was more severe starting with the minimum imprisonment of 6 months and the fine from three thousand dinars to five thousand dinars, and secondly, where the legislature put a mandatory provision on the judge to combine the fine with the custodial sentence. On the contrary, the UAE legislator provided that the minimum imprisonment is one month and that the judge was given the power to combine the imprisonment with the fine.

Therefore, the criminals of the Internet begging cannot be limited to one place, an electronic beggar can beg from people living in different regions of the world, and international law has not provided for a special law on the crime of begging in general, including the crime of Internet begging, but the crime of begging has been referred to timidly.

Recommendations

I wish the Jordanian legislator to explicitly provide the crime of Internet begging and the proposed provision as follows: "anyone who commits the crime of Internet begging using the means of Information Technology in any form or means shall be punished with imprisonment for a period of not less than three months or a fine of not less than five thousand dinars and not more than ten thousand dinars or both of these penalties.

I wish the Jordanian legislator to amend the article (23) of the Cybercrime Act by raising the maximum limit of one year's imprisonment by up to three years, as well as to have the discretion for the judge to combine imprisonment and a fine or impose one of these two penalties, because the criminal judge is the most able to determine the appropriate penalty according to each crime separately and in application of the compassionate conviction and discretion of the criminal judge.

I wish the UAE legislator to amend article (46) of the Cybercrime and Anti-Rumour Law by imposing a stricter penalty of imprisonment to a minimum of 6 months, as this crime requires this penalty.

I wish the Jordanian legislature to have a holistic view of the beggar and not only to punish him\her because the current financial conditions are difficult in society and there are humanitarian situations for some who must have perspective by presenting them, for example, to a social worker before the sentence is handed down, because this affects the amount and the method of penalty of the judge, which is either imprisonment, fine or alternative penalties. The proposed provision is as follows: "Before a judge is sentenced, the case file must be presented to a social worker to examine the situation of the beggar and then submit his\her report to the judge".

I wish the Jordanian legislature to amend the system of collecting donations for Jordanian charitable purposes in comparison with the UAE Donations Regulation Act because the legal regulation is modern and addresses the fight against Internet begging which is through collecting donations on means and websites in an unreal manner. This law achieves legal regulation, public and special deterrence to prevent the spread of this crime in society. For example, there is an electronic record with the Ministry of Social Development in which all data and information on donors, the proceeds of donations and disbursements, beneficiaries and many other legal provisions.

I wish the international legislator to have international cooperation to combat the crime of Internet begging because the beggar sits behind his\her phone or computer screen from anywhere in the world and begs in the Internet through the citizens of any other State in the world. On the basis of the foregoing, there must be an international legal convention between all States of the world to combat the Internet begging.

I wish that the international community should explicitly introduce international legislation prohibiting the crime of Internet begging because of the absence of international legislation prohibiting such a crime, since this phenomenon is dangerous to society and particularly if it is practised by an organized group.

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