



VOYAGES
Journal
OF RELIGIOUS STUDIES

ENQUIRIES:

Tel: 08036111733, 08036171744, 08060522883

Email: gsu.journalreligiousstudies@gmail.com

D+P @ Shabgan Bizness Solutions Gombe 88837694307, 08126519997

ISSN 2504-9046:

VOYAGES JOURNAL OF RELIGIOUS STUDIES



VOYAGES
Journal
OF RELIGIOUS STUDIES

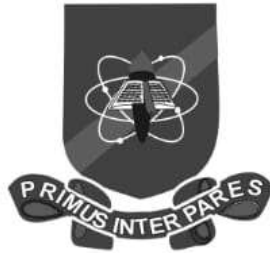
Volume 7
December, 2021

ISSN:2504-9046



JOURNAL OF RELIGIOUS STUDIES

A PUBLICATION OF THE DEPARTMENT OF RELIGIOUS STUDIES,
GOMBE STATE UNIVERSITY, GOMBE, GOMBE STATE NIGERIA.



VOYAGES
Journal
OF RELIGIOUS STUDIES

Volume 7
December, 2021
ISSN:2504-9046



JOURNAL OF RELIGIOUS STUDIES

A PUBLICATION OF THE DEPARTMENT OF RELIGIOUS STUDIES,
GOMBE STATE UNIVERSITY, GOMBE, GOMBE STATE NIGERIA.

Copyright, 2021 (December)

© Department of Religious Studies, Gombe State University,

Gombe, P.M.B. 127, Tudun Wada, Gombe, Nigeria.

ISSN: 2504-9046

All Rights Reserved.

No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, magnetic tape, mechanical, photocopying, recording or otherwise without prior permission from the publisher.

Design & Print @

Shabgan Bizness Solutions Gombe, Gombe State, Nigeria.

BN 2620339

Tel. 08037694307

EDITORIAL

It is with great pleasure and gratitude to Allah (SAW) that on behalf of the Editorial Board, I am presenting the 7th volume, December 2021 edition of Voyages Journal of Religious Studies, a publication of the Department of Religious Studies, Gombe State University. This edition of the publication has in it a number of articles from reputable scholars within the world of academia across disciplines.

Some of the issues covered in this volume center on Qur'an, ethics and morals, Islamic education, Da'wah activities, cultural values, pandemic in the teachings of Islam, Ulumul Hadith, peaceful coexistence and an examination of some biblical verses on stewardship as it applies to the Nigerian context.

My sincere gratitude goes to the authors who contributed their wealth of knowledge. I wish to acknowledge the efforts of the editorial consultants and the editorial board who work tirelessly to see the success of this edition. Thank you.

Lastly, we give a tribute to our former Editor-in-Chief, Prof. Umaru Dahiru, may Allah have mercy on him and grant him Jannah. Amin.

Dr. Fatima Abubakar,

Head, Department of Religious Studies,
Gombe State University, Gombe, Nigeria.

EDITORIAL BOARD

- | | |
|----------------------------------|--|
| 1. Editor-in-Chief | - Prof. Rasheed Abdulganiy |
| 2. Editors | - (i) Dr. Fatima Abubakar - (ii) Dr. Nelson E. Atoi - (i) Dr. Oholiabs Tuduks - (ii) Nasiruddeen Abdulrahim |
| 3. Editorial Secretary | - Aliyu Alhaji Rabi |
| 4. Assistant Editorial Secretary | - Jaafar Saad |
| 5. Managing Editor | - Dr. Aisha Abubakar Kumo |
| 6. Treasurer | - Haj. Aishatu Usman Sa'ad |

EDITORIAL CONSULTANTS

- | | |
|--|--|
| 1. Professor Yahya Oyewole Imam. Department of Religions, Faculty of Arts, University of Ilorin, Nigeria. | 1. Prof. U.H.D Danfulani Dept. of Religion & Philosophy, Faculty of Arts, University of Jos, Nigeria. |
| 2. Professor Jibrin Hamman Yola Dean Faculty of Arts and Islamic Studies, Bayero University Kano, Nigeria. | 2. Professor Malachy I. Okwueze Dept. of Religious & Cultural Studies, Faculty of Social Sciences, University of Nigeria, Nsukka, Nigeria. |
| 3. Professor Zakariyya Bashir Imam Dept. of Philosophy, University of Khartoum, Sudan. | 3. Professor Jacob K. Anyantayo Dept. of Religious Studies, Faculty of Arts, University of Ibadan, Nigeria. |
| 4. Professor Salisu Shehu Dean, School of Continuing Education, Bayero University, Kano. | 4. Professor Aloy S. Ihua Dept. of Religion & Philosophy, Faculty of Arts, Benue State University, Makurdi, Nigeria. |

GUIDELINES FOR AUTHORS/CONTRIBUTORS

- The Editorial Board of Voyages: Journal of Religious Studies, Department of Religious Studies, Faculty of Arts and Social Sciences, Gombe State University, Gombe, will consider articles of relevance on Religion.
- A soft copy of the Article (s) should be sent via the Journal's email address: voyagesjournal@gsu.edu.ng and copy to gsu.journalreligiousstudies@gmail.com
- Ideas expressed in the articles are personal to the contributors and do not necessarily reflect the views of the Editorial Board; as such, authors are responsible for the views they express. Contributors should obtain **written permission** to use materials for which they do not have **copyright**.
- Article should have a cover page containing title of the article, author(s) name, affiliation, cell number, valid email address and abstract of not more than **200** words and with keywords.
- Articles should not be under consideration for any other publication at the same time.
- Articles written in languages other than English; the title, author's name and abstract should be translated into English.
- Articles should not exceed 20 pages in length, must be type-written, **double-line spaced and 12 font size of Times New Roman**.
- All in-text citations and works cited must conform to the **7th edition of the Modern Language Association (MLA) style**.
- A non-refundable assessment fee of **₦ 10,000** should be paid for peer review to the following account; if found publishable, a sum of **₦ 15,000 publication fees**, together with evidence of payment should accompany the corrected article to the above mail.
- Account number: 0011325172, Account name: Voyages Journal of Religious Studies, Bank: Jaiz Bank.

Table of Contents

| | |
|---|-----|
| EDITORIAL | ii |
| EDITORIAL BOARD | iii |
| EDITORIAL CONSULTANTS | iii |
| GUIDELINES FOR AUTHORS/CONTRIBUTORS | iv |
| Climate Change, Resource War and Insecurity in Nigeria: The Role of Muslims in Attaining Sustainable Peace | 1 |
| Abdulrazaq O. Kilani | |
| An Ecotheological Examination of Genesis 1: 26-30 on Earth Stewardship in the Nigerian Context | 23 |
| Olowoyeye E. Olurokan, Kolade S. Oluwasegun and Ajiji M. Danjuma | |
| End Time Narrative: Islamic Teachings in a Period of Pandemic | 33 |
| Fatima Abubakar, Auwal Abdullahi and Ali Samaila | |
| Appropriating Economic-Justice in Genesis 2:15-17 for Societal Sustainability: The Nigerian Case | 42 |
| Ucheawaji Godfrey Josiah and Joshua J. Zoaka | |
| Strengthening <i>Da'wah</i> and Coordination of Activities among Muslim Organizations for a Better Nigeria: A strategic Approach | 53 |
| Luqman L. Adedeji and Ahmed A. Adedeji | |
| The Significance of African Belief System and Cultural Values in Environmental Conservation and Management in Nigeria | 61 |
| Lembi Jamima Jacob | |
| The Fundamental Principles of Islamic Ethics and Morals in Teaching and <i>Da'wah</i> | 71 |
| Auwal Abdullahi, Fatima Abubakar and Aliyu Alhaji Rabi | |
| Islamization of Education through Cooperate Social Responsibility: A Case of Ulul Albab Science Secondary School, Katsina | 88 |
| Nuradeen Gidado Yanhoho | |

| | |
|---|-----|
| Effects of Rumors in Escalating Crises: Solution from Qur'an and Sunnah | 101 |
| Ali Samaila, Saleh Hassan and Muhammad Babangida Gidado | |
| The Role of Da'wah in Enhancing National Security: A Case Study of Katsina Banditry | 108 |
| Maryam Idris Bakori | |
| Ibn Hajr Al-Asqalani's Observations on Ibn Battal in his Fathul-Bari Sharh Sahihul Bukhari | 119 |
| Anas Abbas Ibrahim and Muhammad Alfatih ash-Sharif Muhammad | |
| دراسة تحليلية وتعليق على حاشية الصاوي من أول سورة النور إلى الآية 26..... | 134 |
| Dahiru Inuwa Ibrahim | |
| Highlights on the Exegesis of Sahihul-Bukhari by Ali Ibn Battal Almaliki Almagrabi | 154 |
| Anas Abbas Ibrahim and Muhammad Alfatih ash-Sharif Muhammad | |
| بنية الزمان والمكان في قصة المعذبون في الأرض..... | 165 |
| Rabiu Ibrahim Yusuf and Yahya Bello | |

Effects of Rumors in Escalating Crises: Solution from Qur'an and Sunnah

Ali Samaila,¹ Saleh Hassan² and Muhammad Babangida Gidado³

Abstract

Rumors are widely spread nowadays especially with the coming of internet age via using of social media. Islam as a religion prohibits circulation or extending of any story without knowing reliability of its source, this is in order to protect the Islamic society from becoming a victim of rumors and telling lies. This study attempts to look at Qur'anic and prophetic guidance on spreading rumor or unfounded stories as well as how to act upon it. Therefore, the paper highlights some evil consequences of spreading rumor and accepting it especially during crises. In the cause of gathering and analyzing information the research suitably adopted descriptive and textual interpretative methods of research. The paper concluded by recommending that Muslims should always obey their leaders and refer to them in any unfounded news before circulating it to the society.

Introduction

Islamic law promoted a strong ethic of speaking, as such the Sharia insisted that whatever a person has to say, he must say the truth and in the same manner the listeners were bound with the responsibility of ascertaining or verifying the truth of the speaker. Qur'an says: *"O ye who believe! Fear Allah, and [always] say a word directed to the Right"* (Q33:70). On the authority of Abu Hurayrah (may Allah be pleased with him), the Messenger of Allah (peace and blessings of Allah be upon him) said:

Whoever believes in Allah and the Last Day should speak good things or keep silent; and let him who believes in Allah and the Last Day be courteous and generous to his neighbor; and whoever believes in Allah and the Last Day be courteous and generous to his guest (Related by Bukhari, chapter on guarding tongue. Vol. 8, hadith no. 6475 p. 100).

The above injunctions emphasized that a Muslim must say good, this implies that every speaker must say the truth because nothing is as good as truth. Therefore, spreading of rumors is one of the greatest sins that can occur within a society and sometimes can even place the lives of others in danger.

¹ **Ali Samaila** is with the Department of Religious Studies, Gombe State University. He can be reached via ismailaliyyu@gmail.com, 08142635077.

² **Saleh Hassan** is with the Department of Religious Studies, Gombe State University. He can be reached via hassansaleh067@gmail.com, 08165603299.

³ **Muhammad Babangida Gidado** is with the Department of Religious Studies, Gombe State University. He can be reached via 07061832260 babangidamuhammadgidado@gmail.com.

How many times has information that is baseless ignited the flames of crises between two people or more resulting in a great loss and injury. However, in order to prevent Ummah from evil consequences of rumors, Islam commanded Muslims to be careful and not to pay attention to just any piece of news or information that has been narrated to them and not to accept it without a prior verification of its genuineness or otherwise.

On the other hand, Muslims were given room to accept the reports from those people who have the fear of Allah in their heart. Their consciousness of God would prevent them from making up false reports and lying and relating news or information that are unfounded and fabricated.

Conceptual Definition of Rumor

Rumor is a story or piece of information that may or may not be true, but that people are talking about (<https://www.collinsdictionary.com/dictionary/english/rumor>). In another word rumor is currently circulating story or report of uncertain or doubtful truth (<https://en.oxforddictionaries.com>). In Islam, generally Rumors refers to stories, words or news conveyed and repeated in the society without accuracy (Naufal as cited in Owis *et al* 118). Sometimes rumor may be synonymous to gossip but the difference is that while rumor is concerned with the public issue, gossip relates to individual (<https://en.m.wikipedia.org/wiki/Rumors>). Gossip is conversation or reports about other people's private lives that might be unkind, disapproving, or not true (<https://dictionary.cambridge.org/dictionary/english/gossip>). There are three types of rumor (<https://en.m.wikipedia.org/wiki/Rumors>):

- i) Pipe dream rumors: reflect public desires and wished-for outcomes.
- ii) Bogie or fear rumors reflect fearful outcomes.
- iii) Wedge-driving rumors intend to undermine group loyalty or interpersonal relations.

It is a known fact that negative rumors are more likely to be disseminated than positive rumors.

Gordon Allport, an American psychologist and his student Leo Postman remarked that, as rumor travels it grows shorter, more concise, more easily grasped and told. They used three terms to describe the movement of rumor. They are: Leveling, sharpening, and assimilation. Leveling refers to the loss of detail during the transmission process; sharpening to the selection of certain details of which to transmit; and assimilation to a distortion in the transmission of information as a result of subconscious motivations (<https://en.m.wikipedia.org/wiki/Rumors>).

Qur'anic Verses against Rumor and Hearsay

Both the Qur'an and the Sunnah speak against the act of spreading a rumor. This is evident in the following: "*When there comes to them some matter touching (public) safety or fear, they make it known (among the people)*" (Q4:83).

According to al-Sa'adiy, in this verse Allah the Exalted commanded His servants to calm themselves and not to haste in conveying any news that concern with fear, threat or peace of the community but they should resort to their leaders and people of knowledge and understanding, who they in turn extend it or otherwise according to the advantage of the society (al-Sa'adiy 181-182). Another Qur'anic statement says: "*O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly and afterwards become full of repentance for what ye have done*" (Q 49:6).

It was reported that, the reason behind the revelation of this verse was when the Prophet (peace and blessings of Allah be upon him) sent al-Waleed ibn 'Uqbah ibn Abi Mu'eet to Banu al-Mustaliq, to collect the zakah from them. When news of that reached them, they rejoiced, and they came out to meet the Messenger of Allah (peace and blessings of Allah be upon him). When al-Waleed heard that they had come out to meet him, he went back to the Messenger of Allah (peace and blessings of Allah be upon him) and said, "*O Messenger of Allah, Banu al-Mustaliq have withheld the zakah.*" The Messenger of Allah (peace and blessings of Allah be upon him) became very angry at that, and while he was thinking of launching a campaign against them, the delegation came to him and said:

O Messenger of Allah, we were told that your envoy returned after coming only halfway, and we were afraid that he would come back because he received a message from you saying that you were angry with us. We seek refuge with Allah from the anger of Allah and the anger of His Messenger. Then Allah excused them in His Book and revealed the verse (Ahmad 546).

Allah the Exalted ordered investigating the news that sinners and wicked bring, to make sure of its authenticity. Otherwise, if the sinner's word is taken for granted and a decision is based on it regardless of whether the information is true or not, the authorities will be taking the lead of the sinners. Allah the Exalted and the Most Honored forbade taking the path of the corrupted and sinners. In another word this verse refers to proper investigation or extraction of matters from their proper sources (Musnad al- Bazzar vol. 15 hadith no. 8201 p. 20). Imam Muslim recorded that Abu Hurairah said that the prophet (PBUH) said: "*Narrating everything one hears is sufficient to make a person a liar*" (Safiurrahman 190). This tradition forbids Muslims from extending everything one hears because it may lead one to lie which is the basis of rumor. Also, Mughirah Ibn Shu'ubah reported that Prophet Muhammad (PBUH) said:

Allah has forbidden you to disobey your mothers, to bury your daughters alive, to not pay the rights of others and to beg from others. And He dislikes gossip for you, asking too many questions and wasting money" (Sahihul Bukhari vol 3 hadith no. 2408 p. 120).

This Hadith refers to those who often convey the speech that people utter without investigating the reliability and truth of what he is disclosing. Al-Haafiz ibn

Hajar said: With regard to the words and he dislikes gossip (*qeela wa qaala* – literally means 'it was said, and he said') al-Muhibb al-Tabari said, there are three points of view as to the meaning of this hadith:

- i. That it indicates that it is *makrooh* (disliked) to speak too much, because it leads to mistakes.
- ii. That it refers to wanting to pass on what people say and looking for that in order to tell others of it, so that one can say, “*So and so said such and such, and Such and such was said...*” (<https://islamqa.info/en/14212>). The prohibition on this is either a rebuke for doing too much of it or it refers to a particular type of talk, which the person spoken about dislikes to have mentioned.
- iii. That it refers to narrating differences of opinion concerning religious matters, such as saying, “This one said such and such and that one said such and such” (<https://islamqa.info/en/14212>).

In another tradition narrated by Umar ibn al-Khattab (RA) collected in two Sahih. When Umar was informed that the prophet (peace be upon him) divorced his wives, he came from his house entered the *Masjid* and found the people talking about the news. He could not wait and went to the prophet (peace be upon him) to ask him what had happened, asking him:

Have you divorced your wives? The prophet said: "No" Umar said I said Allahu Akbar and mentioned the rest of the Hadith. In the narration that Muslim collected Umar said, "I asked" Have you divorced your wives? He said: "No." So, I stood up by the door of the Masjid and shouted with loudest voice: The messenger of Allah (PBUH) did not divorce his wives (Safiurrahman 527-8).

Evil Consequences of Rumors

We can see the dangers of spreading rumors from the lenses of Islamic history as follows:

- i. When the Sahabah migrated from Makkah to Ethiopia, they were safe, but then a rumor spread that the *kuffaar* of Quraysh in Makkah had become Muslims, so some of the Sahabah left Ethiopia and travelled until when they were only at an hour's distance from Makkah, they discovered that the report was not true. Some of them returned to Ethiopia, others entered secretly into the city (Safiurrahman 147-8). They unfortunately returned to the persecution of the Quraysh. All of that happened because of rumors.
- ii. During the Battle of Uhud, it was rumored that the Messenger of Allah (peace and blessings of Allah be upon him) had been killed, so the morale of Muslim army drastically reduced and found themselves in confusion and some of them even fled to Madinah and some stopped fighting (Safiurrahman 371).
- iii. There was the rumor of the slander incident (*al-ifk*), when the pure and innocent 'Aa'ishah was accused of immoral conduct, which led to the distress felt by the

Messenger of Allah (peace and blessings of Allah be upon him) and the Muslims with him. All of that was because of rumors (Ibn Kathir 175).

In addition, we can vividly see the effect of rumors in escalating crises nowadays when we consider the ethno-religious clashes happening in Nigeria. For instance, in 2007 in a school called Gandu secondary school in Gombe State in Northeastern Nigeria, when a female Christian teacher was beaten, stoned, and clubbed to death by the students and thugs who came from outside the school, because the students rumored that she desecrated the Qur'an. The incident occurred thus: The teacher was a supervisor of a class writing a final examination on Islamic Religious knowledge on that day, in the process of discharging her responsibility, she collected papers, books and bags before the exam in the class, and dropped the materials in front of the class. Soon after those materials collected by the teacher were dropped in front of the class, one of the girls in the class began to cry. She told her colleagues that she had a copy of the Qur'an in her bag, that the teacher touched the bag and that by doing so she had desecrated the Qur'an, since she was a Christian. Soon after the student raised this alarm, other students in the class began to shout *Allahu Akbar* (God is great).

Instantly, the Patron of the Muslim Students' Society along with some staff of the school, went to the classroom to calm the situation. In the raucous confusion, they managed to rush the teacher out of the class to the principal's office. After a little while the entire school was engulfed in uproar. Then, thugs from outside rushed in to join in the unrest, they killed the woman and brought a lot of damages to the school properties (<https://www.worthynews.com/1310>). This, in a nutshell, can be counted among the bad effects of rumor since if not because of the outsiders that acted upon the rumor without verification, the teachers could have calmed and managed the situation without any bloodshed or damages.

Moreover, another incident of great uproar and disorder happened in Jos, the capital city of Plateau state as a result of rumors. Prior to the 2001 crisis, for more than two weeks, rumors had been going round in the Christian dominated areas that Muslims were planning to attack Christian. Although Christians were optimistic that no such thing would happen; the rumors were however confirmed when on 7th September 2001 conflict broke out in the city of Jos, these rumors continue to filter throughout the five-day clashes as Christians were informed their people were being attacked in predominantly Muslim settlements in Jos. Thus, Christians started attacking Muslims living in predominantly Christian parts of the city. This resulted in reprisal attacks among Muslims and Christians across the state (Dan Fulani 204-6).

In 2011, the Izala society decided to celebrate its Eid a day earlier than other Muslim groups, reason being that they had cited the moon. Instead of celebrating in the central mosque, they opted for the long-abandoned mosque in a Christian dominated area, because Islamic law prefers observing the Eid prayer outside the main city. This was an unusual sight for the Christians in that area, thus, in no time, it was rumored among Christians in the neighborhood that Muslims had come with weapons and plans to attack Christians after their prayers. So, Christians residing on Rukuba road

organized themselves against the supposed enemies (referring to Muslims) and attacked them while they were praying. This incident led to the killing and maiming of several Muslims. The military, however, intervened in good time thereby avoiding a counterattack in other parts of the city (Dan Fulani 210).

Conclusion

From the foregone, it is to be observed that Islam discourages and condemns spreading rumor as well as any unfounded information because of their bad consequences in the society. It is a great means of destabilizing peaceful coexistence among people. Such that it brings intra/inter faith, communal and tribal conflicts.

Recommendations

Based on the findings of this study, it is recommended that:

1. Muslims should always verify the authenticity of the information, news and stories before passing away to the society.
2. Muslims should refer any uncertain information to the relevant authority and should not be eager to take laws into their hands
3. Muslim organizations should enlighten their members to emulate the Qur'anic teachings on peaceful, mutual and cordial relationships.
4. There is a need for synergy between Government, religious and non-Governmental organizations towards ensuring the peaceful co-existence among people.

Works Cited

- Ahmad M. *Al-Jamiu liahkamil Qur'an wal Mubayyinu lima tadammanahu Minassunnati Wa Ayil Furqan* vol.8 npp: Daru bidayah, 2012/1432AH. 546
- Al-Sa'adiy, Nasir. *Taysiru, Karimir Rahman Fi Tafsiri Kalamil Mannan*. Al-Qahira: Darul Hadith, Nd pp 180-1.
- Dan Fulani, Chikas. "Jita Jita: Rumors and Religious violence in Jos, Nigeria " Umar, Dahiru et al (eds) *Voyages Journal of Religious Studies*. Gombe: Vol.1 (1) Shaban Global Ventures, 2015: 204-6, 210.
- Ibn Katheer I. *Tafsirul Qur'anil Aziim Vol.5* Al-Qahira: Darul Athar, 2009, 175.
- Zarabozo, M. *Commentary on the Forty Hadith* Vol.1 U.S.A: Dar Dawat Al-Basheer for Publications, 2012 pp 523.
- Muhammad bin Isma'il. *Sahihul Bukhari*. Daarul Dauqil Najat. Chapter on guarding tongues. Vol. 8 hadith no. 6475. 1442, 100.
- Musnad al-Bazzar Musnad Abi Hamzah Anas bin Malik. Madinatul Munawwara: library of knowledge and Wisdom. 2009 vol. 15 hadith no. 8201, 20.
- Muhammad bin Isma'il. *Sahihul Bukhari*. Daarul Dauqil Najat. Babun Uquql Waalidaini minal Kaba'ir. Vol. 8 hadith no. 2408. 1442, 120.
- Owis, et al. "Muslim Character in dealing with Rumors in light of Surat al-Nur." *International Journal of Academic Research in Business and Social Sciences*. NP: Human Resource Management Academic Research Society. Vol. 8 (11) pp. 1118
- Mubarakpuri Safiur-Rahman et al. *Misbahul Munir Fi Tahzibi Tafsiri Ibn Katheer* Vol.9 Riyadh: Maktabatu darussalam, 2003, 190, 527-9.
- Safiurrahman Mubarakpuri. *The Sealed Nectar* KSA:Darussalam, 2011, 147-148.
- The Siyasat Daily. *The Verdict of Islam on Spreading Rumors or False gossip*. <http://www.Qur'antutor.com/blog/the-verdict-of-islam-on-spreading-rumors-or-false-gossip/> accessed on 6/4/2018.
- Munajjid, M.S. *Beware of Rumors at times of Crises*. <https://islamqa.info/en/14212> accessed on April 4, 2018.
- Collins dictionary. *Rumor Definition and Meaning*. <https://www.collinsdictionary.com/dictionary/english/rumor> accessed on March 17, 2018.
- Oxford Dictionary. <https://en.oxforddictionaries.com/definition/rumor> accessed on March 17, 2018.
- Minchakpu, O. *Muslims in Nigeria Club Christian to Death*. <https://www.worthynews.com/1310-nigeria-muslims-club-christian-teacher-to-death> Accessed on April 15, 2018.