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The Role of Arab and International Legal Legislations in Curbing Rumours

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Abstract

The study aimed to analyse the role of Arab and international legislation in curbing rumours. It also studies the provisions and punishments for the crime of spreading rumours in the UAE Federal Law in which the researcher used the descriptive analytical method. Among the most important findings of the study: a direct relationship between the degree of implementation of provisions and federal laws criminalizing spreading rumours and the rate of crime spreading in the United Arab Emirates and the existence of an impact of the application of criminal provisions for spreading rumours on the decrease in the rate of spreading crime in the United Arab Emirates. It also confirmed that the provisions of UAE law criminalizing the dissemination of rumours are closely linked with the provisions of Islamic jurisprudence. The most important thing recommended by the study is the need to work on updating and creating legislation that keeps pace with the development in the field of technology and social networking sites, and working on disseminating them through specific trainings in schools and universities, and placing restrictions on the newcomers regulating their use of social networking sites.

Keywords: Arab Legislation, International Law, Rumours, The Emirates, Egypt

Introduction

There are many types and methods of conflict among human beings and they have taken various forms. Man has excelled in using whatever means he can to plot conspiracies and to show hostility to his fellow human being. A "rumour" is defined by sociology researchers as a fake news or group of news that spreads in the community in a fast way. It is circulated among the public assuming its validity, and the rumour lacks a reliable source that carries evidence of its validity. This rumour aims to influence morale, confusion and sow seeds of doubt, and it may be of a military, political, economic, social or health nature. Rumours have become one of the successful war methods from the perspective of countries and some competitive institutions. Ahmed (2002) believes that resorting to rumours is a cunning method that requires confrontations based on intelligence and experience, and that it is based on the scientific method and the studied legal basis.

It is clear that the field of rumours has extended and expanded to include all aspects of life from the economic, political, military, security, health, psychological and even social situations, where individuals are exposed to rumours that directly and destructively affect their reputation and their personal and social lives. A rumour is an important weapon and is considered one of the most important psychological and propaganda weapons, and we would not be exaggerating if we say that it is the most important and most effective method in times of peace and war as well.

It is a weapon that evolves with the development of societies and the advancement of technology, and the speed of the spread of rumours has increased in the era of information, where the continuous, cumulative and massive growth of information in various aspects of human activity. Rumours are still the daily food of many contemporary societies in the light of the so-called information revolution made available by networks and websites. Social media has become the most powerful way to spread rumours.

A report issued by the “Wire Social and Hot Sweet” websites revealed that more than half of the world’s population is now connected to the World Wide Web, and that nearly a quarter of a billion new users accessed the Internet for the first time in 2017, and more than 3 billion People around the world use communication sites every month, while the report indicated that the number of Internet users this year amounted to about 4.021 billion, and that the number of social media users reached 3.196 billion, and that the average user’s Internet use amounted to about 6 hours per day, which is approximately A third of their waking period occurs through the use of phones, tablets and online services, where more than two thirds of the world's population has a mobile phone in the meantime.

The Qur’an and the Prophet’s Sunnah have established a scientific approach with clear rules and foundations to confront rumours and prevent their danger to individuals and societies in a way that all intellectual theses and theoretical rationale could not do so, and even positive laws, moral and legal charters to try to besiege the rumour or demolish it before it spreads among society, and these rules are divided into two sections:

The first section is the legislation and procedures that aim to not create an environment conducive to the emergence of rumours. As for the second, it is represented in taking a set of procedures that can stop rumours at the beginning of their appearance if they could appear and transcend the first two measures, and in the end, all these legislations complement and support each other.

Based on this, the crime of spreading rumours in the modern era constitutes a violation of what was stated in the provisions of the special Islamic Sharia, as well as what was stipulated by the various man-made legislations, whether Arab or foreign and one of the important legal aspects that can be emphasized in this context is that every legalization anywhere in this world in the end of the twentieth century have dealt with many aspects about confronting the spread of this crime through many punitive legislations, and the procedures through which it is possible to suppress the spreading of rumours and then facing the dissemination of rumours is considered one of the most important modern challenges that the criminal law has thwarted through the necessary legal texts. This is at the level of investigation, proof, and trial processes, as well as determining the necessary penalties (Al-Dulaimi, 2015)

Methodology

The researcher used the descriptive analytical approach because it is the most effective method in studying human social issues, and because it is most appropriate to the nature of

the study and the subject of the research. It is the method that researchers rely on to obtain adequate and accurate information that depicts social reality, and contributes to the analysis of its phenomena (Darwish, 2018).

Literature Review

The first one is the study of Amer (2015), which aimed to identify the criminal responsibility resulting from rumours promoted through social networking sites, through the comparative approach between Islamic jurisprudence and Egyptian and Saudi law, and the study relied on the descriptive approach and the deductive and inductive approaches as well. One of the most important results of the study is that rumours are a group of incorrect news circulating whose authenticity has not been verified and whose promoters did not think about the consequences thereof. Islamic jurisprudence, Egyptian law, and the Saudi system have also been concerned in developing a wide range of provisions through by which it is possible to criminalize rumours promoted through social networking sites. The crimes of spreading rumours are considered crimes that include the legal pillars such as the materialistic and moral pillars, and a person is considered criminally responsible for the crime of spreading rumours through social networking sites, when the ability of choice is available.

Hamama's (2014) study is considered one of the most important studies that dealt with the legal provisions for rumour mongers at the level of law and Islamic jurisprudence. One of the most important results of the study is that Islamic Sharia criminalizes spreading rumours because of its negative effects on the religious sentiment in the souls of members of its society. There are many negative effects resulting from the crime of spreading rumours, such as lack of credibility, and concealment of correct information; Which leads to spreading lies that threaten the stability of the homeland, and the Islamic nation as a whole. The study emphasized the need to control the dissemination of rumours, and to impose punishment penalties on them, through which the crime of spreading rumours can be confronted and curbed.

The third study is the study of Akhil (2015), which aimed to identify the impact of rumours on the dissemination of news through Jordanian news sites, from the point of view of Jordanian journalists, as well as to identify the extent to which journalists are aware of the concept of rumours, the goals they seek, and the dangers resulting from them. The study relied on the descriptive method and one of the most important results of the study is that there are sets of rumours that are circulated through newscasts and news websites. The study also mentioned that many negative effects on the security and political levels; This calls for the intervention of legal preventive and punitive procedures to curb the crime of spreading rumours.

The fourth study is Issani (2015) study, which aimed to identify the role played by the Internet and its applications in promoting and spreading rumours, as well as identifying the scientific ways through which it is possible to reduce this negative phenomenon. One of the most important findings of the study is that rumour is considered one of the psychological and social processes that aim to negatively affect the minds of people in different societies in the modern era. It can use neuroscientific techniques to study the individual's reactions (Alsharif et al., 2022a; 2022b; 2022c) toward the external environment and better understand the individual's responses (Alsharif et al., 2021a; 2021b). Rumours also work on direct beliefs, perceptions, and behaviours in the study community in a negative way. The study confirmed the widespread spread of rumours through the Internet as well, provided by the rapid exchange of information and its wide spread throughout the world.

Methodology

The approach adopted during this study is the descriptive approach and the comparative curriculum, by describing the role of Arab and international legal legislations in curbing rumours, by referring to the previous literature, analyzing it objectively, expressing an opinion and commenting on it. As for the comparative approach, by comparing the relationship between the pandemic and its developments and the fatwas.

Descriptive research aims to accurately and systematically describe a population, situation or phenomenon. It can answer what, where, when and how questions, but not why questions. A descriptive research design can use a wide variety of research methods to investigate one or more variables. Also, the descriptive research is usually defined as a type of quantitative research, though qualitative research can also be used for descriptive purposes.

Data Collection and Analysis

The spread of rumours, especially after the spread of social networking sites, which are considered a large platform in which almost all members of society, old or young, participate. Made the legislators quite concerned all over the countries in which legislation and sanctions in order to control its mongers has been introduced.

The Arab and international legislature was keen to confront rumours by issuing many legislations as well as issuing many penal laws that varied between a financial fine and imprisonment due to the dangers of notifications to the security of Arab and international communities. In this chapter, we discuss the role of Emirati and Egyptian legislation and international in rumours' reduction.

Discussion

The role of UAE legislation in curbing rumours

The penal legislator in the United Arab Emirates realized the danger of rumour as a lethal weapon that threatens the stability of society, its tranquillity and security, and its public system. The penal legislator included deterrent texts that prevent spreading rumours in several laws including Federal Penal Code No. (3) of 1987 and its amendments, and Article 197 (2) that << Whoever uses any means of communication, information technology, or any other means to disseminate information or news or incitements acts that would endanger the security of the emirates or harms public order shall be punished with temporary imprisonment. >> Article 198 also stipulates that: Anyone who intentionally broadcasts or spreads false news, data, malicious and false rumours or seditious propaganda that disturb public security, spread terror among the people, or harm the public interest shall be punished by imprisonment for a period of not less than one year (Al Nuaimi).

The Emirati legislator considers that the spread of rumours through social media, which constitutes a wide space in which many throw their poison through the circulation and dissemination of news thinking that they are very the first to do so, and deliberately publish or distort the news despite their full awareness that it is incorrect by some people, which may be a reason of spreading a state of panic, fear and terror among people, made the legislator augment the penalty in Federal Law No. 5 of 2012 on information technology crimes. Article 29 of the same law stipulates that whoever publishes information, news, data or rumours on a website or any information network or information technology means with the intent of ridicule or harm the reputation, prestige or value of the state or any of its institutions shall be

punished by temporary imprisonment and a fine not exceeding one million dirhams (Al-Bayoumi, 2020).

The punitive laws stipulate the criminalization of rumour broadcasting in light of a solid package of accomplished laws that have a strong impact on curbing the course and speed of rumour transmission and deterring its mongers, including Federal Penal Code No. (3) of 1987 and its amendments and Law (5) of 2016 on combating information technology crimes, which ensured penalties varying between imprisonment and a fine for anyone who broadcasts or broadcasts false or tendentious rumours or intentionally to provocative propaganda that would harm national unity and social peace and harm the public interest in the security and stability of society in a way that alarms the panic among people or inserts fears at a time of turmoil or strife with the intent of causing terror among people and spreading chaos or lack of confidence in the capabilities of the state and others taking into account not to violate of the rights of others that are well-intentioned in this. (Naimi)

The UAE legislator also tightened the penalty for spreading rumours, as Article (198) of Federal Penal Code No. (3) of 1987 AD and its amendments by Decree No. (7) of 2016 states that a penalty of imprisonment for a period of no less than one year shall be imposed on anyone who intentionally broadcasts or spreads false news, data, malicious and false rumours or seditious propaganda that disturb public security, spread terror among the people, or harm the public interest. (Naimi)

The UAE legislator also tightened the penalty for spreading rumours, as Article 198 of Federal Penal Code No. 3 of 1987, and its amendments by Decree No. 7 of 2016, stipulates that whoever deliberately spreads false news, statements or rumors shall be punished by imprisonment for a period of no less than one year. Whoever, personally or mediated, possesses or obtains edits, publications or recordings of any kind that contain false news, statements or rumors shall be punished by the previous punishment as well if it is intended to be distributed or for the sight of others. The UAE legislator has surrounded all aspects of the crime, in order to maintain public security and public tranquillity in the country, and has tightened the punishment with imprisonment of no less than three years, and no more than 15 years, if the offender is an employee whose one of his/her particular duties is community protection, or the crime's association with places where there is a large number of people, as he considered it a felony (Al-Bayoumi, 2020).

The Role of Egyptian Legislation in Curbing Rumours

Modern criminal techniques have settled on the principle of legality of crimes and punishments, or AKA "there is no crime and no punishment without a text" principle. This principle means that the organizer must determine in advance the actions that he considers a crime as soon as they are committed by the human being. He also should determine the crime's own legal model, and its punishment. The means legally and systematically determined by the law is the criminal rule which includes the obligatory side which is either imperative or prohibitive. The penal section also comes in it as a determinant of the penalty or the precautionary measure (Amer, 2015).

The criminal policy deals with a common crime with all the measures and procedures used in the face of other criminal phenomena, including prevention, banning, criminalization and punishment. In response to the requirements of criminalization and punishment, criminal texts in various countries have adapted rumours as crimes to be punished with appropriate penalties that take into account the achievement of the two goals of the criminal policy of deterrence and reform (Al-Fattah, 2013).

Therefore, describing rumour as a crime means that the texts of Sharia and law have set a specific provision for it, which is the prohibition (Al-Sharafi, 2001). Egyptian legislation has criminalized the crime of spreading rumours in many provisions of the Egyptian Penal Code. Accordingly, the Egyptian Penal Code stated the following regarding rumours:

- The crime of spreading false or provocative news according to Article (80C)
Article 80c of the Egyptian Penal Code stipulates that “Whoever deliberately disseminates news, statements, or tendentious rumours in time of war, or deliberately incites propaganda, which would harm the military preparations for the defence of the country, or the military operations of the armed forces, or provoke the armed forces’ military operations, or spreads fear among the people or weaken the cohesion of the nation, shall be punished with temporary hard labour if the crime is committed as a result of communication with a foreign country. The penalty shall be permanent hard labour if the crime is committed as a result of communication with a hostile country. (Article 80 of the criminal Act)
By extrapolating the text of this article, we find that it revolves around three pillars until the punishment is implemented upon the perpetrator, who is an Egyptian or a foreigner. This is clear from the phrase (whoever spreads...) and these verses are assuming the existence of a welcome or material pillar of crime and a moral pillar.
- The crime when a Egyptian spreads false rumours abroad that are harmful to the country according to Article (80d)
Article 80d of the Egyptian Penal Code, introduced by Law No. 112 of 1957 and amended by Law No. 34 of 1970, states that “Punishment by imprisonment for a period of not less than six months and not exceeding five years and a fine of not less than 100 pounds and not more than 500 pounds, or one of these two penalties shall be inflicted on every Egyptian who intentionally spreads false news, statements or rumours abroad about the internal status of the country that weakens the financial confidence in the state, or engages in any way whatsoever in an activity that harms the national interests of the country. The penalty shall be imprisonment if the crime occurred during wartime. (Article 80d of the Egyptian Penal Code.)

The crime of written documents promoting sedition in accordance with Article (98b bis) of the Egyptian Penal Code

Article 98b bis states that "Detention for a period not exceeding five years and paying a fine of not less than fifty pounds and not exceeding five hundred pounds shall be the penalty inflicted on whoever obtains , personally or by an intermediary , or possesses written documents or printed matter comprising advocating or propagation of anything of what is prescribed in articles 98 (b) and 174 , if they are prepared for distribution or for access by third parties , and whoever possesses any means of printing , recording or publicity which is appropriated , even temporarily , for printing , recording , or diffusing calls , songs , or publicity concerning a doctrine , association , corporation , or organization having in view any of the purposes prescribed in the said two Articles ."

By extrapolating the text of Article 98b bis of the Egyptian Penal Code, we find that it specified a penalty of imprisonment for a period not exceeding five years and a fine of not less than fifty pounds and not exceeding five hundred pounds for the offender who committed the crime stipulated in the issue of that article and the offenses against him were available.

The crime of spreading rumours to disturb public security, according to Article 102 bis A of the Egyptian Penal Code

Article 102 bis A states that "Detention and paying a fine of not less than fifty pounds and not exceeding two hundred pounds shall be inflicted on whoever deliberately diffuses news, information / data, or false or tendentious rumours, or propagates exciting publicity, if this is liable to disturb public security, cast horror among the people, or cause harm and damage to public interest. Imprisonment and paying a fine of not less than one hundred pounds and not exceeding five hundred pounds shall be the inflicted penalty if the crime occurs in time of war. The penalties prescribed in the first clause shall be inflicted on any one who obtains, personally or through an intermediary, or possesses written documents or printed matter comprising some of the provisions prescribed in the first clause, if they are prepared and provided for distribution or access by third parties. Also, whoever obtains or possesses any means and methods for printing, recording, or for public announcement, which are appropriated, even temporarily, for printing, recording, or diffusing part of the foregoing, shall be liable to the said penalties.

The penalty prescribed for the crime of spreading false rumours to disturb public security in accordance with Article 102 bis A of the Egyptian Penal Code. The legislator shall have the penalty to be imprisonment and a fine of not less than one hundred pounds and not more than five hundred pounds if the crime occurred in the time of war."

The spreading of fake news and rumours is considered by law a punishable crime, as Article 188 of the Penal Code sets the penalty, which is imprisonment and a fine of up to 20,000 pounds, and the article stipulates, "He shall be punished by imprisonment for a period not exceeding one year and a fine of not less than five thousand pounds and not exceeding Twenty thousand pounds or either of these two penalties shall be imposed on whoever publishes with malicious intent in one of the aforementioned methods false news, statements, rumours, fabricated or forged papers or falsely attributed to others, if this would disturb public peace, stir panic among people or cause harm.

In the public interest," as stipulated in Article No. 80 (d) that: A penalty of imprisonment for a period of no less than six months and not exceeding five years and a fine of no less than 100 pounds and not more than 500 pounds, or one of these two penalties, shall be imposed on any Egyptian who intentionally broadcasts news or statements abroad. or false rumours about the internal conditions of the country and this would weaken the financial confidence in the state or its prestige and prestige, or he initiated in any way an activity that would harm the national interests of the country, and the penalty shall be imprisonment if the crime occurred in time of war."

There is also Article 102 bis which states 'Whoever deliberately disseminates false news, statements or rumours shall be punished by imprisonment and a fine of no less than fifty pounds and not more than two hundred pounds, if this is likely to disturb public security, spread terror among the people, or cause harm to the public interest, and the penalty shall be imprisonment and a fine of no less than one hundred pounds. pounds and not exceeding five hundred pounds if the crime occurred in time of war.'" (Abu Bakr)

The penalties stipulated in the first paragraph shall be inflicted on whoever possesses personally or through an intermediary or possesses written documents or publications that contain something of what is stipulated in the mentioned paragraph if they are intended for distribution or the knowledge of others, and whoever possesses any means of printing, recording or publicity that is intended for Even on a temporary basis, to print, record, or broadcast something of the aforementioned."

As for the material element of the crime of rumours in Egyptian law, “the act in the crime of rumours takes place in every activity seen by the eye or heard by the ear or felt or touched, and the material act is achieved according to the text of Article 102 bis in any of the three forms contained therein.” (Al-Fotouh, 1995), as follows:

- First form: broadcasting fake or malicious news, statements, rumours, or broadcasting sensationalist propaganda, if that would disturb public opinion, spread terror among people, or cause harm to the public interest. This is intended to make it known to an unspecified number of people by any means. It is also not required that the act take place by one of the ways of publicity stipulated in Article 171 of Penalties because the law did not require that. Rather, it is sufficient for it to occur, even for one person, because this will convey the same content to other people, thus achieving its popularity and spread among the masses, and this happens either through verbal or written news, which means verbal news by verbalizing the understandable audible and having images, it may be directly orally, or through media such as telephone, radio, television, and social networking sites. In other words, announcing something by communicating with others or informing people without discrimination and therefore accommodating all means of publicity including publishing, while written news means direct reading through letters, newspapers, and books edited by media such as the Internet, television, and computers.

However, this is not sufficient for the existence of the material act in this crime to spread fake rumours and the like. Additionally, all of that must disturb public security, spread terror among people, or cause harm to the public interest. The subject of criminal protection in this crime is preservation. On the stability of peace and tranquillity throughout the country so that efforts can be directed to fruitful work without despair or backwardness, as well as ensuring the proper functioning of public interests under the law.

It was marked or described in itself as a danger to one of these interests without the law requiring that it may disparage the public mother or cause harm to the public interest, nor that there was a danger because of that as evidence of its occurrence is established, as it is sufficient according to the legal model of the crime that the rumours are or the like that in several cases, even if a few, and according to what things usually happen, that result occurs even if it did not happen and the danger of its occurrence is not imagined, and estimating that is an objective issue in which the case judge decides without final, without oversight or comment. This means that this does not have to be achieved on the ground, for the crime in this form is a formal crime that is achieved by mere abstract behaviour, even if there is no material result of this behaviour.

- Second form: Possession or production of written documents or publications containing news, statements, rumours, tendencies, or sensational propaganda. Possession here means possession of the thing, regardless of whether it is in the hands of the person or not, as in the case of drug and gun crimes. It is authorized to prove possession of a person and to convict him even though the object is not seized when the court proves who owns it. Article 102 bis, paragraph 3, refers to written documents or publications containing news, statements, rumours, tendencies, or sensational propaganda that infringe on one of the interests of this article; It was worse in Arabic or a foreign language, and it is meant to have this object physically in one's hands and it was not his own. So, it's enough to achieve the second picture just the occasional possession and be several to distribute to others or to see, even if it doesn't happen. It is worth noting that if it is intended to damage or burn, there is no crime available.

- Third form: Possession or acquisition of any means of printing, recording, or publicity allotted temporarily for the printing, recording, or broadcasting of statements, speeches, articles, notifications, songs, lectures, etc. containing rumours, tendencies, or other provisions that would undermine public security, intimidate people or harm public interest, hence it should be noted that the legislator has equated these three forms so that it is sufficient for the perpetrator to commit one of them to be punished.

The moral element of the crime of rumours in Egyptian law

The moral element in the crime of rumours takes the form of criminal intent, which is based on two elements: knowledge and will. These two elements are directed to the elements of the crime because it is one of the intentional crimes that does not occur unless the act is committed knowingly by its nature and the will to do it, and the will of the offender perceptively turns to aggression against one of the rights, freedoms, and interests. Those who are protected by constitutional law, and the wilful officer in the rumour crime must be offenders who intended to commit the act or acts constituting it, that is, to have intent to disseminate news, statements, or rumours that are false or partial, or are aware of the exaggeration, or provocation they contain or are aware that they are malicious. Anticipating its harmful effects and wanting to bring about those effects, or at least desiring them. (Al-Sharafi, 2001)

Hence, for the crime of rumours to be available, the offender must know with certainty the elements of the crime he committed. The real rumours, or transmitting them without noticing, because of the distortion of their true meaning, which negated his criminal intent. The offender knows with certainty that the thing he brought into his possession or consented to come into his possession is considered memorandums or publications that contain fake or malicious rumours and the like that may harm one of the interests indicated in the Article and that they are intended for distribution to others or public information: (Al-Fotouh, 1995).

Punishment of the Crime of Spreading Rumours

Article 102 of the Penal Code stipulates that "A penalty of imprisonment and a fine of no less than fifty pounds and not more than two hundred pounds shall be inflicted on whoever deliberately disseminates false or tendentious news, statements or rumours, or spreads provocative propaganda if this disturbs public security or spreads terror among the public." The penalties stipulated in the first paragraph shall be inflicted on anyone who personally, through an intermediary or obtains documents or publications that contain anything of what is stipulated in the aforementioned mentioned paragraph if they are intended for distribution or informing others. Punishment shall also be inflicted on anyone who possesses any means of printing, recording, or advertising that are allotted, even temporarily, to printing, recording, or spreading rumours. This text states that if the aforementioned conditions are provided for the perpetrator under normal circumstances, he shall be entitled to imprisonment from 24 hours to three years and a fine of not less than fifty pounds and not more than two hundred pounds. If the crime occurs in wartime, the punishment is severer, and the penalty is imprisonment and a fine of no less than one hundred pounds and not exceeding five hundred pounds. This is because in wartime the country is in dire need of the cohesion of its internal front in a way that influences the nation to resist the enemy and endure the horrors and disasters of wars (Babah, 2013).

The Role of International Legislations in Curbing Rumours

If public opinion at the internal or national level concerns the people of one community, then there is a global or international public opinion that concerns the entire international community, and the latter is affected by rumours like the internal level. The global public opinion can have an even significant impact at the internal level, rumours at the international level can play a greater role at the internal levels, which requires intensive efforts by the international community to confront and limit them (Thaher, 2019).

The fifth article in the first paragraph of the Statute of the International Criminal Court states that (Boneh, 2) the jurisdiction of the Court is limited to the most serious crimes of concern to the international community as a whole, and the Court hereby has jurisdiction to consider in the following crimes: the crime of genocide, crimes against humanity, war crimes, the crime of aggression.

It is obvious that the rumour is not included in these crimes, but its threat to internal security can turn into a threat to international security, and that happens when the crime of spreading rumour is linked to one of the four international crimes when it would disturb international public security, terrorize the people, or harm the public interest. Anyone who intentionally spreads false or tendentious news, statements, rumours, or provocative propaganda that may cause genocide, crimes against humanity, war crimes, or a crime of aggression has already committed an international crime due to its gravity and its wide sphere of influence.

However, the limited jurisdiction of the International Criminal Court prevents the perpetrator from appearing before it, which leaves it to the jurisdiction of the national courts, which shall consider the rumour's association with one of the four international crimes as an aggravating condition due to the high gravity of what it would incur by disturbing security, spreading terror among the people or harming the interests of the public. (Thaher, 2019)

In normal circumstances, national courts have the priority to decide international crimes that occur on their territory, a right that they exercise in most cases, given the many obstacles they face in applying international criminal law arising from the inappropriateness of their organization and provisions and the reservations of many countries on the International Criminal Court (Abdel Fattah, 2013).

Conclusion and Recommendations

The study concludes with a set of recommendations; it recommends the following:

- Working on updating and creating legislations to keep pace with the development in the field of technology and social networking sites that facilitate the spread of rumours.
- Consolidating the religious faith and the rules and ethics stipulated in Islamic Sharia among generations of all ages.
- Announcing the penalties imposed on those convicted of crimes of spreading rumours through media channels, in order to achieve public deterrence.
- Making agreements between the communications regulatory authority in the country with the security authorities through which methods are developed to limit the spread of rumours, since the main source of rumours at the present time is social networking sites.
- Working to link UAE law with Islamic law, so that in every law criminalizing spreading rumours, a reference is made to a text in Sharia.
- applying penalties on convicted people.

- Working on the dissemination of legislations and penalties through scientific materials in universities and schools, which contributes to ensuring the dissemination of the required awareness among the residents of the state and those coming to it.
- Spreading security awareness in the various entry points of the country to ensure that people entering the country are aware of the consequences of spreading rumours.
- Working to put restrictions on all residents of the country while using social networking sites to prevent the spread of rumours, and in return, it is easy to identify the perpetrator.

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