

RELIGIOUS TEACHING ON SOCIAL JUSTICE, EQUALITY AND HUMAN RIGHTS: ISLAMIC PERSPECTIVE

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Abstract

Religious generally, but Islam and Christianity in particular are supposed to model and showcases their teachings to the entire human race, veering harmonious existence among humans paradoxically, the problems or challenges these religious have, are some of their leaders who adulterate and feed their adherents with the wrong teachings that are never taught by the first leaders of the aforementioned religion as they exemplified the best religious teachings by Prophet Muhammad (PBLIH) and Isah (PBUH). The two Glorious and Holy Books (Al-Qur'an and Bible) divinely enshrined beautiful teachings on social justice, equality and human rights; unfortunately the research revealed that some of the current leaders Of the religions create vacuum in religious uprightness such as: corruption; engaging in misconceptions and derail off line the impetus righteous teachings of their Divinely revealed doctrines, due to money mongering, power thirst, politically motivated imbrogio, negligence of social justice, engaging in ethnocentrism instead of equality among the populace and violation Of human rights. This paper, therefore, used empirical method of research as the use of both library and oral interviews were imported in substantiating facts, with the use of primary and secondary sources of Islam and other relevant literature works. At the end, solution was proffered and conclusion drawn.

Keywords: Religious Teachings, Social Justice Equality, Human Rights, Custody.

I. Introduction

Religions are established in order to pass God's unrivalled messages to human race so as to quash anti-social justice in equality and the act of discredit to human rights. Social justice in its reality is a social realm that, if religiously, exhibited, the anti-social misadjusted attitude embraced by the members of the global communities, especially youths, would have been at a barest minimum. Brian (nd) maintained that social justice is an act of giving fear treatment and equitable status of all individuals and social groups within a state or society. Brain (nd) furthered his connotation of social justice to include, political and economic institutions, laws, or policies. Philip in Brain referred to social justice according to Law as equal distribution of wealth and resources in a society so that everybody has a fair chance to grow and thrive in whatever field they choose.

According to Islam, equality refers to nondiscriminatory phenomenon, that is, where no specialty is attached to race, colour, gender language, tribe, even religion. Islam is of the view that all humans are equal, it does not allow discrimination based on sex, race, origin, religion and so on (ILO nd). On the Other hand, human rights exist in all facets of life, which include: right of life, right to dignity, liberty fear hearing freedom of expression etc. 1999 constitution, of the Federal Republic of Nigeria Pp 42 - 57.

Islam as a universal Religion, has in its encyclopedia the tripartite under discussion. social justice, equality and human rights; likewise, as they are enshrined in the Bible of Christianity.

Concept of Social Justice

Civil unrest in the 19th Century became more popular due to industrial revolution in Europe as a result of dangerous labour conditions exploitation and other unfair systems. It is

therefore necessary to say that social justice is about the 'fair distribution of opportunities and privileges as they apply to individuals within a society www.humanrightscareer.com Education: social justice on education is prevalence in most part of the world, especially in Africa. Obviously, particularly in Nigeria, the level of one parents' riches determines the kind of course of study the child will pursue. A child, whose father earns two hundred and fifty (250,000) naira monthly equivalent to 175.501_USD can never become a pilot or a mechanical engineering. Aside the fact that the child's parents are not be able to incur such, there is no provision for such a child; where there is scholarship for the purpose, accessibility to such scholarship remains barrier.

As perceived, in addressing the issue of lack of social justice in educational sector, every State or nation needs to build a school system that will promote equality in educational pursuance (www.humanrightscareer.com nd); or its equivalent as this measure, will, in no doubt, address the menace of social maladjusted behaviors in every nation, by extension, security peace, harmony and balancing the role of equality will make such a nation strive beyond limits.

According to Sayyid Qutb in Badmas 158-160 Who indirectly accentuated that, social justice from Islamic perspective means to:

Constitute effective remedy that could help humanity to move out of its various socio-economic political and spiritual logjam.... Thus, both Muslims and non-Muslims will benefit from the virtuous and righteous society where peace and stability are guaranteed and man's multi-dimensional need catered for; injustice to and oppression of the weak and the poor will be checked. AS lives and properties will be protected, so also will crime in the society be wiped out or, at least, reduced.

From the above assertion, it can be deduced that Sayyid Qutb in Lanre (153-160) regarded that both Muslims and non-Muslims should be treated equally on socio-economic political, spiritual pedigree without exhibiting injustice and oppression to either the weak or the strong; neither the rich nor the poor. By so doing, the society will be free from crime.

Biblical concept stated that justice is part of God's character, God therefore:

Defends the cause of the fatherless and the widow, and loves the foreigner residing among you, giving them food and clothing (Deuteronomy 10:18)

The Bible speaks more of the less privileged among members of the society: fatherless (orphans); widows and foreigners living within the society, outside theirs.

Omar, the second Caliph one day, saw some non-Muslims lepers, on his way, from a journey Umar ordered that all such kinds of people should be provided sustenance from the state's funds. Stipends were also given from treasury to the poor without any destruction of religion (Andarobi 23 — 24).

Concept of Equality

What is equality? statement While giving a speech was devoted saying.

I will say then that I am not, nor ever have been in favour of bringing about in any way, the social and political equality of the white and black races; that I am not, nor ever have been in favour of making voters or jurors of negroes, nor to intermarry with White people; and I will say in addition to this, that there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality ...Lincoln (45 - 146)

The above statement of Lincoln, if critically examined, will make one to conclude that such a statement is psychosant to improving equality among human beings. Today, in America the narrative has drastically changed from what Lincoln said, When Joseph R Biden the American president addressed the American Muslims, as well as global Muslims To Muslims across our country, please know that you are deeply valued members of our American family. To those who are grieving this time of war, I hear you, I see you and I pray you find solace in your faith, family and community. And to all who are marking the beginning of Ramathan tonight, I wish you a safe healthy and blessed month of the Ramathan Kareem. UH. Gov: np).

Concept of Human Rights

Every constitution makes a list of certain rights of which human right is not excluded.

These are rights inherent to all human beings regardless of race, sex, nationality, ethnicity, Language religion or any Other Status (United Nations nd). A right Which is believed to belong to every person.

Malami (385) commented that the Nigeria's constitution contains a total of sixteen fundamental rights. Indonesia' human rights, amongst other constitutional rights is contained in chapter XA-

Every person in Ghana whatever his race, place of origin, political opinion, colour, religion, creed or gender shall be entitled to the fundamental human rights and freedoms of the individual contained in chapter five of fundamental human rights and freedoms (Art 12) constitution.unowman.org.

Ills of Social Justice

Racism

Racism is an intolerance or chauvinism acted towards another human being, typified by prejudice or aritagornism based on racial, religious, political, ethnic or social strata. Horn by (1264) defines: racism as the unfair treatment of people Who belong to a different race, violent behaviour towards them. God, who creates humans in different colours, make them to speak different languages, and have divergent cultures, has a cogent purpose. The purpose includes: To improve humans development, learn from one another, get to know each other; and or, one another for progressive purposes. Allah say:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝ [الحجرات: 13]

O mankind indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Aware (Q 49:13)

Verse 13 of Quran 33 quoted above depicts positive outcomes of humans' interpersonal relationship and the major lesson of getting to know better, others' culture, language, social life, economic progress, geographical division of the global world: North, South East and West; and most importantly to exhibit religious tolerance, endurance and perseverance.

It should be noted here that for Allah to have create divergences in our races, colours, Languages, cultures etc., it is His deliberate decision. The Glorious Qur'an states:

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَضِلُّ مَنْ يَشَاءُ مِنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۗ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَفْعَلُونَ ۝ [النحل: 93]

And if Allah had Willed, He could have made you [of] one religion, but He sends astray Whom He Wills and guides whom He Wills. And you will surely be questioned about what you used to do. (QI 6:93).

The verse is therefore, a correctional strategy on Abraham Lincoln whose statement under the discussion on 1.2 in this paper, established segregation, partiality and ethnocentrism. Humans, irrespective of our divergences, are from the same source.

Antonio Guternes (nd), the U.N Secretary enumerated that: Vacism must be condemned "without reservation, without hesitation, without qualification and that is the duty of the world's people to eradicate www.ugnew gecorn.com.

Contrary to the above U-N secretary's stance, Nationals from twenty-four (24) countries' study were asked Who they would 'not' want to have as a neighbour, below was the respondents' responses in percentages. Iran 42%, Russia 32%, Japan 30%, China 26%, Greece 26%, Morocco 23%, south Korea 22%, Egypt 20%, Poland 19%, Italy 17%, Philippines 17%, Indonesia Mexico 14% Spain 13% Nigeria 13% France 10% Australia Canada 9%, United State 8%, Norway 59%, United Kingdom 5%, Germany 4%, Brazil 3% and Sweden (The Standard nd).

The ill or effects of racism, ethnocentrism, partiality, tribalism and secretarism in countries around the world where such are predominantly prevalent. It has, one time or the other, resulted to under development, genocide, killing, destruction, and even war: Norman

(n d) gave the summary of ills of racism, in his paper titled "Racial conflict A cause of Eva r" thus:

That, recently racial conflict has become a major threat to international and nation peace. The conflict in South Africa caused by Apatheid policy, the discrimination on the political rights of Africans in Southern Rhodesia, the civil strife in British Guinea between Indian and Negros and the better conflict in the Southern States of the C.I.S.A between the White and negro population - all these are fresh grave.

According to Mansura resident of South Africa in an oral interview, who lamented that very serious case of racism still exists in South Africa as it cuts across civil servants and business tycoons who are non-South Africans.

In an interview with Idrees Ismail who works in America revealed that in some of their official document, inscription like "this institution has equal opportunity provider. - and prohibits discrimination on the basis of disability, race, colour, sex national origin, age and religion Like an adage says: "It is easier said than done". Idrees affirmed: "that what was obtainable in their document, is irreconcilable or antithetical to the real practice in the off Corroborating Idree's stance, Shakirah in Canada, (a student), affirmed that were are residential schools that the indigenous children attend whereas, the immigrant children cannot attend such schools with them.

In Nigeria, Is'haq and Ibraheem Who were teachers in Secondary Schools, Sokoto State Nigeria reiterated that they were not given permanent employment, because they are non-indigenes except renewable teaching appointment; and after the third time, they were laid off.

Azeezah Abdullahi (a resident in Ghana) in a chat oral interview admitted, in Ghana.

Prophet Muhammad (S.A.W) in totality refuted vehemently the fruit on tribalism or partiality which of course is channel to racism, as racism can lead to war. Prophet Muhammad (S.A.W) said:

عن جبير مطعم أن رسول الله صلى الله عليه وسلم قال: ليس منا من دعا إلى عصبية ولا عصبية ولا يقاتل عصبية وليس منا من مات على عصبية (مسند أبي داود).

Meaning: That Allah's Prophet said: Jubayr Ibn Mut'im reported: The Messenger of Allah, peace be upon him, sold, "He is not one of us who calls to tribalism. He is not one of us who fights for the sake of tribalism, He is not one of us one who dies following the way of tribalism (Sunan Abi Dawud: 5121).

When people allow racism and or discrimination to enslave their thoughts, the act of destruction looms. The discriminative and racism in eastern Bloc is clean evidence of destruction of aftermath war UCONN (nd) succiorthy said:

At the onset of the conflict between Ukraine and Russia when Ukrainian began to seek refuge in neighbouring Cities and nations. Black and POC Ukrainian began to report act of discrimination of bus stations, train depots and border checkpoints including women and young children....

Racism and discrimination are not exempted in some parts of Arab world with non-Arabs. The long-time existing racism in Sudan is a typified scenario. Quscondy Abdulshafi in Ocha (2017) that discrimination against non-Arabs in Sudan is a major problem, and that the conflict won't end until the persecution Stops, as it is obscured by the war and politic al instability, this institutional exclusion and racial tension persists in Sudan.

Most astonishingly, racism, discrimination tribalism and ethnocentrism mixed with religious bigotry, historical colonial legacies corporatized with political, social economic and social injustice are a major reason for peace not to reign in most part of the world.

Religious Discrimination

Despite the fact that all humans are from one source, that is a single soul, the soul that was created by Allah. Allah says:

يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة وخلق منها زوجها و
 بنت منها رجالاً كثيراً ونساءً واتقوا الله الذي تساءلون به والأرحام
 إن الله كان عليكم رقيباً. [النساء: 1]

O Mankind fear your Lord, who created you from one soul and created from it its

mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another and the womb, Indeed Allah is ever, over you, an Observer, (Q4.1).

In Ethiopia's a constitution religion is separated from the affairs of state, rather freedom of religious choice and practice is maintained (UNHCR nd). The Ethiopia's constitution goes further to criminalize religious "defamation" and incitement UNHCR (nd). Even at that, reports of discrimination in registration and land allocation were levied against the status government as some members of some religious groups stated exemption of the Ethiopia Orthodox Churches (EOC) while Muslims continue to report difficulty in gaining permission from local authorities to build Mosques (UNHCR (nd).

However, in Nigeria, religious discrimination is always alleged by both Christians and Muslims against each other.

Mathew (nd) a Nigerian Punch's News Paper reported that the south-south and south-east zones (in Nigeria), here raised an alarm over the alleged discrimination against their member, in various offices and scholars and in seeking admission into the universities and appointment into public offices in the two zones.

In Nigeria some public and private offices, during official functions Will not allow either of the religious prayers, either at the beginning, or, at the closure of the program Olayiwola (222) submitted that virulent hatred was demonstrated against the Muslims as the y were suppressed in the schools, at work etc. Olayiwola (222) narrated that during the First Republic, an attempt to form a political party on the platform Of Islam, against that, t he preaching of secularism in politics by the Christian brothers arose!

Just of recent, when 3012 Ahmed Tinubu, the Nigerian Presidential candidate in 2023, under the umbrella of All Progressive Congress (APC) announced Kashim Shettima as the flag bearer (Vice President) most Nigerian Christians vehemently rose against the move. ufasan, in the Republic argued in a national daily "Vanguard" that APC: same religion ticket was an affront against Christian faithful's....

Another instance is the issue of Islamic system when Nigerians actually yarned and felt a great need for it. Unfortunately, Chief Obafemi Awolowo, as the Federal Commissioner for Finance at the time wielded governmental authority at his disposal and suppresses t he legitimate and democratic wish and aspiration of the people (Oayiwola 223).

Jaiz Bank, being a non-interest financial institution offers almost all the services of conventional banks. It has over seventy (70) branches across the world including United Kingdom, Canada, United States of America, United Arab Emirate, Malaysia, China, Singapore, South Africa, Kenya etc. (Jaiz Bank nep)

In Nigeria, Jaiz Banks have more of non-Muslim customers who are investors and financial partners Ma•aroof in an interview. The C.I.K is said to be the hub of Islamic Banking 01 10 age the world, yet only 5% of its population are Muslims.

Also, Ibraheem Bolaji Bello said that "racism in Ghana is not as prevalent as it is in other countries around the world".

Islam being a very accommodating religion, it is, to one utmost surprise, to there are Jaiz Bank's staff know that even among Christians, males and females, very astonishingly, the Christian female staff are neither in anyway forced to use Hijaab, nor asked to denounce their religion. Shehu Jimoh quoted Ayofa Abdullah that female Christian staff of Jaiz Bank (name withheld) admitted that she was not forced to wear Hijaab not asked to change her name or faith.

On the other hand, in Nigeria, to be precise, some Christians feel and agree that some individuals and groups of Muslims discriminate, victimize and segregate them off social justice and equity. Former governor of Kaduna state, Nasir El-Rufai's statement was used to il lustrate the discriminative skirmishes: He was quoted saying that:

Those that are not Muslims don't vote for our party. Most of them. S o, why should I give them the deputy governor position? I did my calculation, and I knew we could Win the election Without giving them (CAN, united state nd).

Contrary to all the assertions on racism, discrimination and nepotism. It just be

pointed out here, point blank, that some of the experiences, heard, heard or told cannot be 100% true! As some were hyperbolically blown unto the air.

Above all, the appropriate use of religious" doctrine (quean and Bible) can help, in a long way mend and yield the persisting wounds. Prophet Muhammad (P8UH) eloquently addressed a congregation of more than one hundred thousand Muslim pilgrims thus: "All humans are descended from Adam and Eve, there is no superiority of an Arab over a non-Arab, or of a non-Arab over an Arab and no superiority of white person over a black person, or a black person over a white person, except on the basis of personal piety and righteousness," (The resonates np)

Piety is an abstract noun. This is very rare to determine, using any pedigree or percentage to measure it; therefore, is clear evidence that all human are from Adam, irrespective of colour, language or ace; it is only God (Allah) that knows the one, whose piety outweigh others. The Glorious Quean emphatically states:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ. [الحجرات: 13]

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Aware. (49:13).

In the same vein, the Bible says; so, God created man in his own image, in the image of God created he him, male and female created he them. And God bless them, and God said unto them fruitful, and multiple, and replenish the earth, and sub done it (Genesis: 27-28).

Human Rights according to Islamic Teachings

The term human rights have no specific definition but many attempts have been made. Islam came into existence since the sixth century AD. Lasma (nd) and has endeared to abolish slavery and foster human rights.

Islam teaches respect as a branch of human right, to parent's neighbours and humans, wife it also emphasizes the rights of a husbands, in general. and children; likewise, right or taking the lives of others Without jurisprudential authority. In addition to that every person must be guaranteed the right to life and freedom while the rights of the public take precedence over individuals' rights. (Fang dkk in Lasma et al nd.)

Prophet Muhammad's (PBUH) leadership charisma throughout his existence life, with a cardinal note to When he got to Madinah remains an expository exemplification to the global world. As the statesman, he guaranteed social protection for every individual neither by destruction of gender, nor distinction between Muslims and non-Muslim. Islam does not only make it an obligation of the state. (Gufron 2 — 4 in Lasmi et al np).

... من عمل صالحاً من ذكراً أو أنثى وهو مؤمن فلنجزيه حياة طيبة ولنجزينهم أجرهم بأحسن ما كانوا يعملون. [النحل: 97]

Whoever does righteousness, whether male or female, while he is a believer. We Will surely cause him to live a good life, and We Will surely give them their reward (in the Hereafter) according to the best of what he used to do. (Q1 6:97).

In the verse 97 of 16, Allah does not discriminate between man and woman in carrying out good deeds, giving desirable rewards proportionately, with no gender discrepancy; but Allah, however, appreciates with appreciable worthy reward to the doer of goodness as well. Despite universal recognition of the right to education for everyone, girls are given more preference than boys (stark like from a United Nation's report on girls' education in their world.org np). Springer link (np).

The aftermath Of Colonialism, especially in west Africa, for a long period is a wound that may not ill for long period. Springerlink (np) reiterated that:

Women and men noted to have played complimentary roles in political, economic and socio-cultural spheres before the colonial incursion. The advent of colonialism altered this reality as women were relegated to the background and seriously marginalized as colonial policies gave to men at the expense of women historical position.

A lot of advocacies have been on for gender equality, yet why hasn't a country like America vote a woman president up-till now, and few countries as well? Brown a political science professor at George Town University in Grenada submitted that the population just doesn't think about women as being in capable to lead in the way that the United States does, due to structural and cultural norms that actually remove women from top leadership positions.

Abdul-Hamid (93 — 98) argued that some areas of gender quality in Nigeria, despite the constitutional provision Of chapter (IV) section (34) Of the 1999 Nigeria's constitution of the Federal Republic of Nigeria which gives:

Respect for the dignity Of his (or her) person and accordingly, no person should be subjected to torture or to inhuman or degrading treatment.

Furtherance to the above is the provision for social order. Every citizen shall have equality of rights, obligations and opportunity before the Law (section 17 2(a) of Nigerian's constitution).

It is obvious that, Nigeria, as a part of West African countries still relegates women in the areas of education, formal employment, violence and discrimination against women (in marriage), traditional practices (female genital mutilation), rape, early marriage, forceful marriage etc.

There are several Prophetic traditions (Ahādīth) that elevate, honour, promote and even rate girl-child beyond their male counterpart; for example, Uqbah bn Aamir narrated, I heard the Messenger of Allah P.8.1_J.H Who said:

Whoever has three daughters and is patient towards them, and feeds them gives them drink, and clothes them from his wealth; they Will be a shield for him from the Fire on the Day of Resurrection (authenticated by Al-bani).

Another Hadith reported by Anas (may Allah be pleased with him) said that the Prophet (PBUH) said;

Whoever supports two girls till they attain maturity he and I will come on the Day of Resurrection (close to each other) like this - the Prophet (PBUH) joined his fingers to illustrate closeness. (Muslim).

Rights to Own (Legal) Property

Islam has liberated humans, generally from the shackle of subserviency and slavery to men. The right to own moveable and immovable properties is restricted to men in some parts of the world. Formerly, before 1994, Indian women were not allowed to own properties after which two states (in India) reformed the Hindu succession. Act now allow women and were the same rights (Naydi np).

Pathetically, Lami (np) reported that Elizabeth Oadi, a rice farmer from Plateau State, North central, Nigeria lost her husband, left six children for her lamented that her husband's relatives took over his farmland leaving her and her children with nothing she (Elizabeth) concluded by saying that the 'Ate traditional custom in JOS, Plateau state dispossessedness of their late husband's land property, after their husbands' death. In the same area, Mary Abok from Afizere ethnic group in plateau state said that she had two sons and three daughters," though her husband was still alive, but if death strikes her husband, she was sure that her three daughters would have nothing from their father's property. She concluded by saying that childless woman is not entitled to any inheritance. Under Islamic Law (Sharīah), women are recognised as independent individuals and not as the property of their husbands. This gives them (women) the right to own property (Le mu 187).

Equal right is given to both men and women by Islam; when it comes to owing, buying, selling and mortgaging properties 04:32 is a point of reference, for men is a share of what they have earned, and for women is a share of what they have earned....".

Right to Inheritance (Mīrāth)

Islam gives rights to all human endeavours, women's inheritance inclusive. Unlike some culture that deprive and discriminate women in terms of inheritance. For extensive understanding of this gender balance consideration is given to both male and female. The Glorious Qur'ān, chapter 4, verses 11 and 12 expatiate.

and Ahmad (6707), Abu Dawood (2276), and Al-Hakeem (2/207).

Islam places mother first under the human right of custody of children. After the serial or der is as follows: mother's mother, mother's grandmother, (maternal, then paternal), mother's sister (full, then material, the paternal, grandmother's sister mother's aunt, father's mother, or father's grandmother (maternal, then paternal). Father, child's sister and father's sister (Hashiyat al-Dasuqi, vol 2, 527 in Lemu 203).

The wisdom behind this custody right, is to allow such an infant of child to receive proper training and upbringing including the teachings of Islam and get used to family ties, receive expected welfare; education, healthcare, social amenities, and other required maintenance to avoid waywardness, recalcitrance, or becoming nuisance to the family, and the society at large.

Right to Freedom of Expression

Freedom of expression and correction of leaders and followers' flaws or mistakes are all owed in Islam, as well as commendation of good efforts.

Hadith:

"من رأى منكم منكراً فليغيره بيده، فإن لم يستطع فبلسا
نه، فإن لم يستطع فبقلبه، وذلك أضعف الإيمان رواه م
سلم في الصحيح."

Whoever amongst you sees an evil, he must change it with his hand, if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of faith [Muslim].

On the authority of Abu Sa'eed al-Khudree (may Allah be pleased with him) said: I heard the Messenger of Allah (PBUH) who said: Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then (let him change it) With his tongue; and if he is unable and that is the weakest of faith. (Muslim, Hadith 34, 40 Hadith an-Na wawi)

The ideology changing wrong things to good ones, based on the first two stages is a systematic way of Islam that gives room to freedom of speech. Asking question in classes at symposia, during academic fora as, public lecture etc. Allah says:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ
لَا تَعْلَمُونَ. [النحل: 43]

And we sent not before you except men to whom We revealed [our message]. So, ask the people of the message [i.e., former scriptures] if you do not know. QI 6:43

A notion that some people have is that Muslim women should not speak in the public this assertion is short and questionable in the parlance of Islamic Law. Today, there are many female Muslim lecturers who impart knowledge and Wisdom to their students, such women deliver seminar papers and inaugural lectures that are beneficial to their students and audience respectively. An event occurred one day. When caliph Umar bin Khattab (R A) was delivering a sermon to the people he said:

If anyone marries and fixes a dowry (mahr) for more than 400 dirhams for his wife, I will inflict the prescribed punishment on him and will deposit the excess amount in the Public Treasury (Baitul Mal). A woman from the audience called out Umar! is what you said more acceptable or Allah Almighty says: And if you wish to have (one) wife in place of another and you have given one of them heap of gold then take not from anything, she quoted Qur'an chapter four verse twenty to support her argument.

Caliph Umar ibn Khattab, having listened to the woman, he said, you have better knowledge of Fiqh than Umar, all of you, including even women observing purdah sitting in their homes.

Umar then, mounted again, the pulpit and said: Although I have forbidden you to give more than 400 dirhams as do wry to your wives, I now permit you to give as much as you like beyond the appointed limit.

II. Summary

It is pertinent to know that Islam discusses at length, the weightiness of social justice, equality in all dealings and among human, irrespective of culture, language and religion human rights, particularly according to Islam, is a divine right ordered by the Almighty as a medium to practice Allah's grandeur (Islamic Law, embedded in both, the Glorious and Hadith) in order to make peace reign create avenue for love and tranquility and as a source to achieving salvation both here; and in the Hereafter.

III. Recommendations

Based on the discussion made here above, the following recommendations and suggestion are made.

All those in power should take precedence from the part leader of Islam and replicate their practice, particular, prophet Muhammad (PBLIH) and his four rightly guided caliphs. It should be bore in mind that for every creature of Allah, there is an accrued right; where one's right stops us where other's right starts.

Social justice equity, equality and exhibition of human rights are rewardable by Allah, the Law Giver.

The Muslim and Christian leaders at their various levels should imbibe the teachings of Islam while discharging their official public duties.

Table of Interviewees

S/N	NAME	COUNTRY	DATE OF INTERVIEW
	Mansur Alabi	South Africa	23-4-2024
2.	Shakirah Ade	America	28-4-2024
3.	Ma'arook Shehu	Nigeria/Jaiz	29-4-2024
4	Ayofe Abdullahi	Nigeria	29-4-2024
5	Shehu Jimoh	Nigeria	29-4-2024
6.	Idrees Ismail	America	30-4-2024
T	Azeeza Abdullah	Ghana	30-4-2024
8	Ibraheem Bolaji Bello	Ghana	1 5-5-2024

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