

THE ELEMENTS OF INTERGENERATIONAL JUSTICE ACCORDING TO AL-GHAZALI

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by

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1. The material included in this thesis has not been submitted wholly or in part for any academic award or qualification other than that for which it is now submitted.

2. The program of advanced study of which this thesis is part has consisted of:

- i) Research Methods course during the undergraduate study
- ii) Examination of several thesis guides of particular universities both in Turkey and abroad as well as a professional book on this subject.

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ABSTRACT

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September 2013

THE ELEMENTS OF INTERGENERATIONAL JUSTICE

ACCORDING TO AL-GHAZALI

Justice has been one of the main topics of philosophy throughout history, because of its significance within both political and moral philosophy. The questions of 'what fair is, what justice is, how these are to be achieved or most importantly how they could be sustained' are located in the center of discussions. The Quran suggests the necessity of being just to people in all kinds of special and general matters. The concept of justice refers to the most central and basic responsibilities that should be fulfilled in all societies.

In this study, the concept of justice will be dealt with starting from the general to the specific. Intergenerational justice will be interpreted according to different approaches both within Western and Islamic Civilizations. In order to provide a better understanding as to the responsibilities of contemporary society, views of al-Ghazali about intergenerational justice will be analyzed after explaining definitions of the concept of justice. Al-Ghazali dealt with the issues like lying, cruelty and unfairness and their vile nature and he believed in the necessity of justice. The main purpose of this study is to look into the elements of the trust (*amanah*) and the saving (*iktisaad*) as

argued by al-Ghazali from the perspective of the intergenerational justice. Our aim is not to conclude the past or ongoing arguments on the concept of justice, which is essential for human life, but to contribute to the discussion within the frame of the concept of intergenerational justice from a Muslim thinker's perspective.

Key Words: Justice, Intergenerational Justice, Al-Ghazali, Trust, Saving.

KISA ÖZET

Selvi ERTUĞRUL

Eylül 2013

GAZALİ'YE GÖRE NESİLLER ARASI ADALETİN

UNSURLARI

Adalet kavramı, tarih boyunca felsefenin en önemli konularından birisi olmuştur. Sebebi ise adalet kavramının ahlak felsefesi ve siyaset felsefesi içinde önemli bir rol üstlenmesidir. Adalet nedir, nasıl adil olunur, her durumda adalet nasıl sağlanır, adalet sağlanırsa nasıl korunabilir gibi sorular tartışmaların temelinde yer almıştır. Kur'an-ı Kerim, insanlara özel ve genel bütün durumlarda adil olma gerekliliği getirmiştir. Bu nedenle, adalet kavramı insanlar tarafından yerine getirilmesi gereken önemli ve en temel sorumluluklardan biridir.

Bu çalışmada özellikle adalet kavramı genelden özele doğru anlatılacak ve Batı ve İslam medeniyetlerinden farklı yaklaşımları irdeleyerek nesiller arası adalete değinilecektir. Adaletin tanımları ve kullanımlarını açıkladıktan sonra, günümüz toplumunun sorumluluklarının daha iyi anlaşılabilmesi için İmam Gazali'ye göre İslam'ın nesiller arası adalet kavramı üzerine yaklaşımları yorumlanacaktır. Gazali bu konularla ilgilenmiş, yalan, zulüm ve adaletsizliğin habisi olduğunu dile getirmiş ve her durumda adaletin gerekliliğine inanmıştır. Dolayısıyla, bu çalışmada Gazali'nin eserleri nesiller arası adaletin

unsurlarından olan emanet ve tasarruf kavramları ele alınarak yeniden değerlendirilecektir. Amacımız, insan hayatı için zorunlu, adalet kavramı üzerine geçmiş ve günümüzde olan tartışmalara bir son vermek değil, Müslüman bir düşünürün bakış açısından nesiller arası adalet kavramına katkıda bulunmaktır.

Anahtar Kelimeler: Adalet, Nesiller Arası Adalet, İmam Gazali, Emanet, Tasarruf.

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CHAPTER I

INTRODUCTION

1.1. Background

Justice has played an important role within both political and moral philosophy throughout history. This topic has become even more important as the world population has increased greatly. Many philosophers in both Western and Islamic philosophy have elaborated theories of justice, including Plato, Aristotle, al-Farabi, Ibn Miskeveyh, Ibn Khaldun and Abdulhamid al-al-Ghazali. The questions of what is fair or just, how to achieve justice or how justice could be maintained once reached are at the center of discussions. Since the concept of justice is the most significant key concept of this study, a brief introduction to what justice means will be presented in this chapter.

Within the history of thought, various definitions of the concept of justice have been attempted. Since the social status of people and the requirements and characteristics of their time affect the definition of justice, the understanding of justice changes for each period and every community. Thus a common definition of justice has not been reached. Here, we can also mention the way that the understanding of justice has changed over generations, addressing the different approaches of both Western and Islamic Civilizations, and attempt an approach toward the notion of justice from a general perspective. Justice is a very comprehensive concept and there are many words that express different aspects of it. The etymological meaning of justice is as follows:

The mid-12th century word justice refers to the use of authority in justification of right by giving reward or punishment. It is derived from the Old French *justise*, Latin *justitia* meaning righteousness or equity and *Justus*, i.e. upright or just. The Old French word means uprightness, vindication of right, court of justice, and judge. By the

14th century, it means righteous in God's eyes, upright, and impartial. Justice is a moral ideal that the law seeks to uphold in the protection of rights and punishment of wrongs. (Martin, 1997: 254)

The word for justice as an ethical term in the Greek civilization is "'*dikaiosyn*', righteousness' or 'justice' and came into use to describe the moral quality of the man who observed the limits of the law and was thus 'just' (*dikaios*).'" (Peters, 1967:39)The concept of justice is one of the most important and the most basic responsibilities that should be fulfilled in a society. Hence, according to Pierre-Joseph Proudhon:

Justice, under various names, controls the world, nature and humanity, science and conscience, logic and morals, political economy, history, literature and art. Justice is what is most primitive in the human heart, most fundamental in society, most sacred among the nations, and what the masses demand today with the greatest ardour. It is the essence of the religions at the same time as it is the form of reason, the secret object of faith, and the beginning, the middle, and the end of knowledge. What could possibly be more universal, stronger, and more complete than justice, justice with respect to that any superiority would imply contradiction?¹

This definition shows that the definition of justice is not only a question for philosophy but also it has a common concern with politics, law and economics that are intersecting areas. Ulpianus, who was a Roman jurist of Tyrian ancestry², had defined "justice as the constant and lasting will to give each one his due. The requirements of the law (*juris*) or justice were to live honestly, to harm no other and to honor each according to his essential dignity." (Alonso-Lasheras, 2001:188)

The basis of justice is rights and duty and the respect of others' rights is our individual responsibility. The meaning of 'other' does not only include present generations, but also future and past generations. One of the

¹ See, <http://workingtranslations.blogspot.com/p/pierre-joseph-proudhon-justice-in.html>

² See, <http://en.wikipedia.org/wiki/Ulpian>

reasons why justice is perceived as a universal concept is that is not merely a problem of sharing rights between people living in the same era, but also the sharing of rights with future generations. In other words, sharing rights in a just way includes both the past and future. These rights of future are shaped by the decisions and attitudes of the present generation. Thereby, justice is required for the sustaining of human life.

Like the two thinkers (Ulpianus and Proudhon) mentioned above, most philosophers focus on justice either as universal definition, or only with reference to problems of their own time. Despite justice being the most essential notion in the history of thought, they do not directly point towards justice for those who come after them. Justice is not defined only for people of the present time. We share responsibilities and duties with the people of the future. From this point of view, it is essential to develop a concept of intergenerational justice that is based on the rights of future people, as a requirement of the law and the implementation of justice for them.

Justice is one of the basic concepts of ethics, law and religion in Islamic Civilization. For every aspect of justice there are several words, the most common of which is the word '*adl*'. Moreover, there are several synonyms of *adl*, perhaps the most important of them are the following: '*qisr, qasd, istiqama, wasat, nasib, hissa, mizan*'. (Khadduri, 1984: 6) The word '*adl*' is the most common Arabic word for justice:

Literally, the word '*adl*' is an abstract noun, derived from the verb '*adala*', which means: First, to straighten or to sit straight, to amend or modify; second, to run away, depart or deflect from one (wrong) path to the other (right) one; third, to be equal or equivalent, to be equal or match, or to equalize; fourth, to balance or counter-balance, to weigh, or to be in state of equilibrium. Finally, '*adl*' (or '*idl*') may also mean example or alike, a literal expression which is indirectly related to justice. (Manzur, 1300/1882- 1308/1890: 430-36)

For a Muslim, it is important to keep in mind that God commands His servants to be scrupulously compliant with the principles of justice for the

establishment of a durable and content community, because a just person is not only perfect in terms of worship in the sight of God, but also has no problems in his relations with other people. The more you are fair to yourself, the more you can be fair to others. Therefore human justice begins from oneself. The Quran brings the necessity of being just to members, judges, administrators' in all kinds of special and general cases. The following verse also shows the importance of justice to God. "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed Allah is ever Hearing and Seeing." (Quran, 4: 58)

In this study, the concept of justice will be discussed from general view to specific from different perspectives. In order to provide a better understanding for the purpose of the contemporary societies, after handling definitions and usages of justice, the elements of intergenerational justice according to al-Ghazali -the great Muslim philosopher- will be analyzed.

1.2. Purpose of Study

We remarked on the issue of justice as one of the most important topics discussed from the past to the present. Catastrophes such as geographical disasters, the loss of lives, injustice, cruelty, wars, increasing poverty, the birth of babies with disabilities and inadequacy of natural sources are increased in the new century. Given the existence of these problems, this has led people to question whether justice even exists. Then the term justice is expanded as intergenerational justice which has become one of important topics and to seek for the answers of all these questions.

The concept of justice and intergenerational justice (that is the substructure and essential to justice) are a matter for the interest of all people. Thus justice has a place in all religions. It has a special place in Islam. All Muslim thinkers interpret the concept of justice, believing firstly

that therein is a reflection of the name of God, *al-'Adl*. Al-Ghazali, one of the most important thinkers in Islamic World, discussed these issues and states that lying, cruelty, unfairness are vile and believes in the necessity of justice. One of the main purposes of this study will be evaluate the works of al-Ghazali, one of the respected scholars of the Islamic civilization. However, he will be considered here from the perspective of intergenerational justice. The concept of intergenerational justice is put forward by al-Ghazali and forms the base of his idea. Intergenerational justice is not directly mentioned as a concept in his works and he does not come up with a particular definition. But this concept comes from the sources of his opinions. We see that he refers it in terms of meaning with some elements that are the trust (*amanah*) and the savings (*iktisaad*).

This study consists of an introduction and four chapters. In the introduction, the word structure, the etymological and dictionary meanings of the concept of justice are elucidated. Also, the meanings of justice prevailed in the Ancient world, in the Western and Islamic traditions will be addressed.

In the second chapter, the meaning of justice is expanded, and the approaches of the important Ancient Greek as well as Western thinkers toward the concept of justice are discussed. Additionally, to understand the comprehensive nature of justice better, the concept of justice is evaluated according to the Quranic perspective in the moral and judicial fields. Finally, this book will review the approach to the concept of justice for Muslim thinkers.

In the third chapter, the concept of intergenerational justice, that is the main theme of this study, is addressed. In this frame, the topic is reviewed with regard to the importance and the possibility of the concept of intergenerational justice as well as objections to the concept.

In the fourth chapter, first of all, al-Ghazali's life and influences, and the virtues are mentioned. As well, the al-Ghazali's the elements of intergenerational justice that is the main aim of this study, is reviewed,

taking his works as reference. Al-Ghazali does not mention the concept of intergenerational justice in his works directly. Therefore, the concept is interpreted within his works. In the fifth chapter, there will be a conclusion about the study.

My aim is not to end the arguments of past and present on the concept of justice, that is mandatory for human life, but to contribute to the discussions within the frame of the concept of intergenerational justice from a Muslim thinker's perspective.

CHAPTER II

THE CONCEPT OF JUSTICE IN GENERAL

No man is devoid of a heart sensitive to the sufferings of others. Whoever is devoid of the heart of compassion is not human, whoever is devoid of the heart of shame is not human, whoever is devoid of the heart of courtesy and modesty is not human, and whoever is devoid of the heart of right and wrong is not human. (Mencius, 1970)

The purpose of this chapter is to evaluate the concept of justice from different perspective. To begin this we will examine the meaning justice according to Ancient Greek philosophers such as Aristotle and Plato, the Holy Quran, and Muslim Philosophers such as Al-Farabi, Ibn Khaldun and Ibn Miskeveyh. These all will provide us with a common reference point about the concept of justice.

Justice is a central virtue of human life and social order. Justice is centrally concerned with how and why persons should be treated properly. This requires, first, not to act in a wrong way to others and, second, that human beings should not benefit from others without their consent. Life with justice has been the strongest demand of human beings throughout history. Justice is the concept that secures equality in society, precludes the oppression of rich people over poor, strong over weak, young over old, preventing cruelty and unfairness. The aim is to establish a peaceful environment for social life by the application of justice. We can say it is a universal concept that is desired and expected by all.

The meaning of justice differs in the classical, medieval, modern and postmodern periods. Justice is not a concept that can be defined from individualistic perspectives, it is shaped within the relationships between people and so it is defined in social life. The main factor for the role of justice is the situation of people in the society. The concept of justice is historically

and socially determined. Therefore, it cannot be comprehensively defined at the individual level but it can be best understood at the the social level. To understand the concept of justice that provides peace and confidence in the society, one must analyze the concept in detail. Actually, administration and laws are interrelated and cannot be considered separately. In a sense, justice and injustice are based on the roles of people play in society, for example relation between government and law, salary and work, rewards and abilities, crime and punishment, abilities and social recognition, and rights to duties.

In the ancient Asian perspective, we come across the philosophers whose thoughts have influences all over the world, especially Confucius and Buddha. According to Buddha, 'great rulers must judge justly and pronounce their verdict with kindness and sympathy'. (Kyokai, 1966: 468) Confucius is famous for his love of humanity, proper conduct, justice and sincerity; he stated an essential point that, 'what you do not want done to yourself, do not do to others.' (Confucius, 2006:103)

In the Ancient Greek world, the concept of justice is first derived from poems, dramas and the thoughts of philosophers of that era. The gods are portrayed like justice punishers of the unjust. The first complete findings of moral values are in poems by Homer and Hesiod. In their poems, people believe that the kings hold the power of justice. Hesiod considers 'labor and justice as supra-individual moral standards outlining the boundaries of decent behavior.' (Bakschanovsky, *et al.* 1986: 8)

Plato tries to answer what justice is in social relations, politics and ethics in his writings. He states that human beings aim to be happy and he says, "I think that justice belongs in the best class [of goods], that which should be loved both for its own sake and for the sake of its consequences, by anyone who is going to be blessed" (Plato, 1991:358a 1–3). Plato ranks the happiness that is the goal of human-being with justice. 'The virtue of justice

is both necessary and sufficient for happiness.' (Plato, 1991: Book I, 352d8-354a5) Therefore, the fair person gets happiness, while unfair person does.

In the Arabic world there are some words for using mean of justice such as 'adl', 'adala-t', 'udul', 'adul', 'adal', 'idal', 'udula-t', 'tadil', 'ma'dila-t' and 'ma'dala-t'. In Steingass' dictionary the word of 'Adl', is an abstract noun derived from the verb of `adala: "It is weigh equally, ride on the same beast with another; counterbalance, be equal in weight, be equal; make equal; mediate; hesitate or waver between two things; requite, make up for; straighten; make a bend; leave covering; drive away the stallion." (Steingass, 2005: 677) In the Quran the word of justice is used as one of names and attributes of Allah, Al-'Adl is the One who acts in equitable manner with complete knowledge of past, present and future. He commands His servants to act fairly and to guard rights and laws. Justice of Allah is shown as following verses:

We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least, and if there be (no more than) the weight of a mustard seed, We will bring it (to account): and enough are We to take account."(Quran, 21:47) "Allah is never unjust in the least degree: If there is any good (done), He doubleth it, and giveth from His own self a great reward." (Quran, 4:40) "And Allah will judge with (justice and) Truth: but those whom (men) invoke besides Him, will not (be in a position) to judge at all. Verily it is Allah (alone) Who hears and sees (all things). (Quran, 40:20)³

According to the theologian Kerim Buladı, "justice is to put everything into its place, to return the rights to the true owner so that it takes stand against depravement, in other words it is opposition of injustice and cruelty."(Buladı, 2002:24) Justice is an equalization that comprehends the meanings of conscience, truthfulness, legitimacy so that it is a consolidating point, like a pivot of balance between extremism and negligence. The circumstance of moderation is not to be exaggerating so that it covers the

³ See also, *The Holy Quran*, 10:54, 10:44, 11:101, 16:33, 46:9, 41:46, 45:22, etc.

virtues of temperance, wisdom and courage. Justice is the concept regarding the relationship between people; it is our basic responsibility to respect each other's rights. In this respect justice is a comprehensive concept and its basis is rights and responsibilities.

For human rights, justice is an application in the principle of equality. According to this principle, there are some aspects for human perfection and human happiness. "First, the equalization of the human condition as far as capital assets, human and inanimate, that is, the prerequisites of a good life are concerned." (Honore, 1962:103) In other words, it refers to the reception of an equal share from what is served or distributed to establish the conditions of life. "The second aspect of the principle of social justice consists in the principles of non- discrimination and conformity to rule." (Honore, 1962:103) In the application of justice, it ought not to discriminate in the value of humanity such as language, religion, gender, and race etc. Justice also requires the equality of opportunities for everyone in all cases such as education, politics, healthcare, and jobs, etc. In shortly, the justice is the same reward for the same labor, and the same punishment for the same crime to all people.

For David Schmidtz, the other principles of justice are deserts and needs. When people receive what they deserve and when their needs are fulfilled in humane ways, justice is implemented instinctively. When we expand on deserts, who does deserve which rights and in which situation which rights should be looked after? The questions can be detailed as follows:

1. What are children due? They are due what they need.
2. What are citizens due? They are due equal treatment, that is, equality before law.
3. What are contestants due? They are due fair acknowledgement of demonstrated merit.
4. What are employees due? They are due what they have earned. (Schmidtz, 2006: 18-19)

Therefore, when people are deprived of their rights, usually their needs are not fulfilled and in the presence of inequality, they seek justice for solutions. Justice guarantees people the return of the rights to real owners and the sustainment of the good life.

Justice is based on rights and duties. It is to determine the rights and duties of people as the pieces of whole. Justice is to balance the relations between individual and society. The obligation to take responsibility for the results of our actions requires us to respect the rights of people. For Henry Shue, "if whoever makes a mess receives the benefits and does not pay the costs, not only does he have no incentive to avoid making as many messes as he likes, but he is also unfair to whoever does pay the costs." (Shue, 2002:395) Therefore, we understand that justice is regarding what people deserve. People should get what their deserts are. Our fair actions can be understood, when we return his rights to him. Since justice is related to the relations with others, it is our responsibility to respect each other's rights and to perform our duties consciously. In short, it is essential for everybody to know their expectations from each other. To be fair is to avoid making other people pay the price for results of our careless decisions. Thus a well settled understanding of justice is to know well what is meant by a good person, cooperation, self-devotion, expectations of people, and equality.

2.1. The Conception of Justice in Ancient Greek Thought

Ancient Greek time is conceded as the starting point of philosophy. Ancient Greek philosophers such as Plato and Aristotle influence not only Western philosophers but also Muslim philosophers. Even contemporary philosophers accept their thoughts as an inception of every historical and conceptual inquiry in philosophy. Therefore, in this section, we treat the concept of justice according to Plato and Aristotle.

Within the history of thought, ideas of the ultimate end that mankind desires to reach, and to obtain a happy and good life have always been

examined. This issue is constantly discussed in ancient Greek thought; philosophers such as Aristotle and Plato concentrate on the relationship between ethics and politics. According to them, there is a close relationship between the individual-community and the state in terms of virtue. Thus it is understood that the ultimate end that mankind desires to achieve can be provided by the virtue of justice.

Ogunmodede identifies 'the virtue of justice as the oldest human virtues in the world.' (Ogunmodede, 2005: 401-415) In ancient Greek, the Greek word for justice is '*dike*' as mentioned before. "*Dike* was the Greek goddess of justice and moral fairness in Greek myths. She was the daughter of Zeus and the Titan Themis. Themis, *Dike*'s mother, was goddess of divine justice, morality amongst the gods."⁴ When the term *dike* is used for the meaning of the divine justice, it refers to the fact that *dike* has responsibilities in order to maintain the earth's moral order. "*Dike*, on the other hand, was to rule over human justice."⁵ Here, the term *dike* is used to mean human justice. "*Dike* means something like behaving in accordance with nature, or how your group normally behaves. The word does not have moral implication; it does not speak of how things should be or act, but rather how they normally are and how they usually act." (Guthrie, 1975: 5-7) As well, *dike* in ancient Greek indicates that human beings do not behave by a moral intention; rather they behave in accordance with what their nature requires. As the time passed, the word *dike* is defined identically with justice.

2.1.1 Concept of Justice for Plato

Plato starts his work *The Republic* the question of 'what is justice?.' He tries to find what justice is, and to elaborate different descriptions of justice. The root of conception of justice that is accepted as a universal power, God, goes

⁴ See, <http://www.ancient-mythology.com/greek/dike.php>

⁵ See, <http://www.ancient-mythology.com/greek/dike.php>

back to Plato. He thinks that God who commands the world is the unique and supreme source of justice and God is the represented of absolute justice. People, who seek something for ideal and perfect, should take God as a model for himself. For Alfred Weber,

The God of gods is represented to us as the eternal cause of the good in the world; as the supreme wisdom, by the side of which all human philosophy is imperfect; as the supreme justice, law-giver, and highest law, who rules the beginning, the end and the middle of the things: as the pure reason which has nothing to do with matter or with evil. (Weber, 1897:89)

We must explain what Plato understands about the virtues before examining his ideas on justice. Plato is the first thinker who tries to create a perception of justice in human's mind. He defines justice in different meanings as 'doing your own thing', 'giving rights to owner', 'living right' and 'living well' etc. (Plato,1991: 432d-433b)

Plato says that, 'speaking the truth and giving back what one takes.'(Plato, 1991:331d) is not the definition of justice. The definition is 'just is to give to each what is owed.' (Plato, 1991:331e) In other words, he defines that it is just to give to everyone 'what is fitting', and to this he gave the name 'what is owed'. (Plato, 1991:332c) With this definition, Plato demonstrates that justice, which takes stand against unfairness, is directly related to accuracy. When Plato defines justice provisionally over again, he says 'it is just to do good to the friend, if he is good, harm to the enemy, if he is bad.' (Plato, 1991:335a) Plato remarks that it is impossible to derive injustice from justice, and concludes that whatever the purpose is, harming others is not fair behavior. Plato states that this definition cannot be defended by good people, and only can find support among bad people. The duty of justice obliges people to act good towards friends and to give people their rights, not to behave unfairly and badly.

After Plato describes justice, he focuses to show who is happier the fair or unfair person. He points out that acting with justice, seeking to be good and right such a person has a better life at the same time. Thus, Plato attributes happiness to truth and justice. To him, only the person who is just can be truly happy and powerful. A fair person defends justice since he has knowledge of justice. Plato in his dialogue *Apology* shows that human beings should defend truth, as Socrates did, even if they are sentenced to death:

I should never have yielded to injustice from any fear of death and that if I had not yielded I should have died at once. I made up my mind that I would run the risk, having law and justice with me, rather than take part in your injustice because I feared imprisonment and death. I do know that injustice and disobedience to a better, whether God or man is evil and dishonorable, and I will never fear or avoid a possible good rather than a certain evil. I cared not a straw for death, and that my only fear was the fear of doing an unrighteous or unholy thing. (Plato, 1998:17)

For Macid Gökberk, "Plato thinks that nobody wants to be bad on purpose. Badness is caused by lack of knowledge' and he examines knowledge with moral values. He defends that virtues can be learnt and actualized by knowledge. "(Gökberk, 2000:46) According to Plato, "if a man knew all good and evil, and how they are, and have been, and will be produced, he would possess them (virtues) all." (Plato, 1998:41) He asserts that all types of virtues and moral superiorities can be obtained with the knowledge of the definition of good and evil. For Plato, 'justice makes people self-controlled and proves to be a treatment against corruption.' (Plato, 1987:478d) Thus, only the virtuous person, namely the just person, is the one who has the ability to develop self-control. With this ability, he/she can separate good from evil, useful from useless and fair from unfair.

Plato says in his work *Meno*, 'virtue is the power of attaining good justly, or with justice; and justice you acknowledge being a part of virtue.' (Plato,

2009:53) According to him, the happiness of people is attributed to their virtue and being virtuous in what people do is attributed to being right and temperate. For him, 'in general all the soul attempts or endures, when under the guidance of wisdom, ends in happiness.' (Plato, 2009:53) In other words, he thinks that when virtue is put into practice, it is equivalent to happiness, and virtue provides happiness, when it is associated with virtuous acts, such as righteous, courageous, wise acts. Namely, to him, it can be reached to happiness with acting in virtuous way.

According to Plato the necessity of agreement provide emergence of justice. He says,

Doing injustice is naturally is good, and suffering injustice bad, but that the bad in suffering injustice far exceeds the good in doing it; so that, when they do injustice to one another and suffer it and taste of both, it seems profitable-to those who are not able to escape the one and choose the other- to set down a compact among themselves neither to do injustice nor to suffer it. And from there they began to set down their own laws and compacts and to name what the law commands lawful and just. (Plato, 1991:358e-359a)

Plato adds "this is the genesis and being of justice; it is a mean between what is best-doing injustice without paying the penalty-and what is worst-suffering injustice without being able to avenge oneself." (Plato, 1991:359a) For him, unfairness can be prevented with justice balancing between the best and worst extremes because justice provides the protection of the rights of weak people who are powerless against people who are strong enough to do injustice by laws. Plato also emphasizes how the ideal state should be in the *Republic*. And he suggests that the most important feature of the ideal state is being virtuous.

In addition, there are four cardinal virtues, namely to be, 'wise, courageous, moderate and just'. (Plato, 1991:427e) For Plato, the human being is created as a social being and seeks intrinsically to live in a social environment. According to him, "when one man takes on another for one

need and another for another need, and, since many things are needed, many men gather in one settlement as partners and helpers, to this common settlement we give the name city.” (Plato, 1991:369c) For Sarica, ‘the main purpose of human life according to Plato is virtue; the reflection of this is justice in society.’ (Sarica, 1993:18) Justice is the most excellent virtue among the other virtues and collects the other virtues in itself. Anıl Çeçen, who is an important jurist, thinks that the person who achieves the virtue of justice for himself is a perfect human being, befits most to the ideal of human being. (Çeçen, 1993:93) So it can be said that the state of justice is closest to the ideal, and the just person is closest to the ideal person.

According to Solomon, ‘Plato believes justice is nothing less than ‘the good life’ for all of us, the way we ought to live.’ (Solomon, 1995: 69) On the other hand, for Plato, the general meaning of justice is ‘the minding of one’s own business and not being a busybody’. (Plato, 1991:433a 8–9) And he asserts that a city can be just, when each person minds their own business. He also asserts that ‘the having and doing of one’s own and what belongs to oneself would be agreed to be justice’. (Plato, 1991:434a)

The question of how one can be fair is responded by Xenophilius, who inspired Plato, and “‘he was asked by an anxious father, how I can ensure that my son is a just man?’ Xenophilius replied, ‘make him the citizen of a well governed state.’” (Jackson, 1986:8) Here, it is understood that there is an interaction between social justice and individual justice. Plato says, ‘the just man will not be any different from the just city with respect to the form itself of justice.’ (Plato, 1991:435b) Solomon thinks that, “the essence of justice according to Plato is belonging to a well-ordered and harmonious society and being the kind of person who makes possible such a society.” (Solomon, 1995:75) A community is doomed to be depraved when the statesman cannot access the knowledge of justice virtue.

Plato defends ‘the just man who sets his own house in good order and rules himself; he arranges himself, and becomes his own friend.’ (Plato,

1991:443d) The just man does not with another's interfere other's business and only concerns his own business. As well, a man can be perceived completely to be a good man when he is right and just, and it is the same for being a just person who depends on being a citizen of a well governed state.

According to Çeçen, 'to lead a happy life of community, people need to live in safety.' (Çeçen, 1993:94) And for Solomon, "Plato is not defender of justice who has wanted to have their cake and eat it too, to defend the goodness of justice for its own sake, apart from any benefits for the just person, and then promise us those benefits after all." (Solomon, 1995:77) Therefore, when Plato defines the concept of justice, he bases his opinion on the common good in favor of all because according to him, people need each other in order to make up their deficiency. Here, the conception of justice that puts in order this helping, each other and guarantees the rights of people in the community is a thing that instills a common spirit of comradeship to people. As for Plato, "it is injustice that produces factions, hatreds and quarrels amongst them, and justice that produces unanimity and friendship." (Plato, 1991:351d) Accordingly, for him justice is that most basic thing that keeps people together and provides peaceful and happy living in a community because, as we mentioned before, only a community that guarantees justice is in cooperation regularly, and those who are law-abiding can be happy and live peacefully and quietly. For Solomon, "Plato thinks that justice was also worth dying for, and he gave his life not so much for his ideas but for the sake of justice, for the sake of the laws and for the good of his soul." (Solomon, 1995:69)

2.1.2 Aristotle on Justice

In the development of the idea of justice, Aristotle, who is one of great thinkers in Greek philosophical thought, plays a crucial role. His idea of the

justice is regarded as fundamental point of philosophy at least in a systematic way. He believes that justice is at the centre of the virtues and is the most perfect virtue. He is a student of Plato's Academy in Athens. Aristotle is teacher of Alexander the Great, who was king of Macedon, and this point leads him to be familiar with the politics of the period. Aristotle's political philosophy is not as theoretical as Plato's, but has the features to be put into practice in life.

His general thoughts about ethics are expressed most clearly in his book *Nicomachean Ethics*. Within the moral doctrines of Aristotle, 'human happiness', and 'highest good' are very important. For Aristotle, '*eudaimonia* (happiness) is the nature of the human good or human happiness'. (Aristotle, 2000: intro, x) Aristotle relates virtue with happiness and goodness. So, he defends that happiness depends on virtue that is the effectiveness of the soul.

For Joerg Chet Tremmel, "Aristotle points out that neither happiness nor virtue are means to an end, but an end in them. But they are not competing ends because one cannot be achieved without the other." (Tremmel, 2009:104) Aristotle thinks that the achievement of human beings depends on their good relations with each other. For Aristotle, 'happiness, then, is the best, the noblest and the pleasantest thing, and these qualities are not separate.' (Aristotle, 2000:14) As we mentioned before, Plato bases happiness on being virtuous and wise, but Aristotle bases happiness on complete good and virtuous activity. In addition, Aristotle does not identify virtue with happiness like Plato. Rather he only emphasizes that virtue is a crucial principle in order to get happiness.

According to Aristotle, there are two kinds of virtues. 'Virtues like justice, courage, etc. are virtues of character, wisdom and intelligence, intellectual virtues.' (Aristotle, 2005:96) Aristotle devotes the fifth chapter of *Nicomachean Ethics* to the justice that is one of the virtues of character. To him, "the virtue of character is a result of habituation, for that reason it has

acquired its name through a small variation on 'ethos'. From this it is clear that none of the virtues of character arise in us by nature." (Aristotle, 2000:23,1103b) Therefore, the virtue of character is formed by habituation and this virtue does not exist as such in humans when they are born. He says that "everyone means by justice the same kind of state, namely, that which disposes people to do just actions, act justly, and wish for what is just. In the same way, by injustice they mean the state that makes people act unjustly and wish for what is unjust." (Aristotle, 2000:81,1129a) So, justice can be defined as everyone getting what they own deserve.

For Aristotle, there are two forms of justice. "Universal justice (general justice) amounts to the whole of virtue. Particular (specific) justice, in contrast, is an individual virtue of character coordinates with courage, temperance, liberality, and so on, and is like each of them, a part of universal justice." (Young, 2006:181) Namely, particular justice has relations with other individual virtues. Again in general, "justice means 'what is lawful' and 'observant of custom or rule'. In particular, just means 'what is fair and equal'." (Ross, 1995:132) Aristotle asserts that general justice such as laws should control and protect human life and rights. Namely, these forms of justice are to provide common good.

In *Nicomachean Ethics* Aristotle uses 'the notion of general justice to take an angle, or rather several angles, on virtue as a whole.' (Aristotle, 2000: intro, xxi) For him, the virtue of justice is different from other cardinal virtues and is the most important one. The concept of justice contains an aim within itself and involves other cardinal virtues; these features of justice procure its excellence. According to Aristotle, justice in this sense, then, is complete virtue, not without qualification, but in relation to another person. For this reason, "it is often held that justice is the greatest of the virtues and that neither evening star nor morning star is such a wonder." (Aristotle, 2000:83, 1129b)

He says justice in relation to the state with defining its place in the laws. For him, "the lawless person is unjust and the lawful just, it is clear that whatever is lawful is in some way just; for the things laid down by legislative science are lawful, and each of these we describe as just." (Aristotle, 2000: 82,1129b) For Aristotle, "the laws have something to say about everything, their aim being the common interest either of all the citizens, or of the best, or of those in powers, or of some other such group." (Aristotle, 2000: 82,1129b) The reason is that for him, the laws are made not for self interest but for giving all rights to them, in other words common good. Thereby, everyone's happiness is depending on laws that are formed in good order or badly.

Aristotle states that human beings should keep on the right side of the laws in order not to violate equality between each other. For him, "the particular justice is that found in distributions of honour or money or the other things that have to be shared among members of the political community (since here one person can have a share equal or unequal to another's)." (Aristotle, 2000: 85,1130b) He thinks one of the most important features of justice is that it appears when being in communication with other people. According to him, "justice is the only virtue considered to be the good of another, because it is exercised in relation to others: it does what is beneficial for another, whether he is in office over one or is a fellow-citizen." (Aristotle, 2000: 83,1130a) The person, who has the virtue of justice, uses this value for benefit of others rather than his own interest. It seems that there is a mutual happiness, the just person would get his aim of life through acting fairly and others would be happy because of taking their own rights through the just person.

Particular justice, that is Aristotle's main interest, is divided into two types which are distributive and remedial. Ross says that for Aristotle, "justice is in the distribution of honour and wealth among the citizens, and remedial justice in the relations between man and man." (Ross, 1995:132) Aristotle's

theses of two types of justice are for preventing injustice rather than providing justice. The reason is that distributive justice ensures that injustice will not occur while people's rights are distributed by the state and remedial justice ensures that if damage is done to a given party, that party is correctly compensated. So, his idea of justice is found for protecting people's interest.

According to Aristotle "since what is equal is a mean, the just will be some sort of mean. Because equality requires at least two terms, what is just must be a mean, and equal, and relative, namely, just for certain people." (Aristotle, 2000: 85, 1130b) For him, right is a moderate and balanced one and therefore is equal one for all people. He defends that "a just distribution implies the same ratio between the persons and between the things." (Aristotle, 1999:63) According to him, both justice and inequality are not for everyone. He says the things should be distributed equally between persons, who are equal in worth and at the same time, if their worth is not equal, sharing between persons should be unequal. Aristotle says,

So what is just requires at least four terms: the persons for whom it is just are two and the shares in which its justice consists are two. There will be the same level of equality between persons as between shares, because the shares will be in the same ratio to one another as the persons. For if the persons are not equal, they will not receive equal shares; in fact quarrels and complaints arise either when equals receive unequal shares in an allocation, or unequal's receive equal shares. (Aristotle, 2000:85, 1130b)

In his view, justice is not a mere virtue, but the fullest extent of other virtues. The reason is that, people exercise the virtue of justice in relation to another person. Therefore, for Aristotle everyone wants to get the virtue of justice, because of achieving highest good, happiness. For him ultimate end of human beings is depending on this crucial virtue, justice.

2.2 The Concept of Justice from Quranic Perspective

As was mentioned, the main aim of this study is to evaluate the elements of intergenerational justice according to al-Ghazali. He is a Muslim thinker and he has to deal with the Holy Quran. So, I choose to include the section on Quran, because the Quran plays as a key element in this work. It provides us a source in order to interpret al-Ghazali's thought about the elements of intergenerational justice. Thereby, the concept of justice from Quranic perspective should be understood in order to evaluate his thoughts.

Allah sends Quran people for achieving justice on the earth. They can only infer justice from the Quran which helps them to organize lives and needs justly. So, distribution of justice is a vital necessity to maintain blissful lives for humans who are created as social and caring beings. Justice is formed mostly in humans' behaviours to themselves and others. For Muslims, Allah, who knows better the human self than the human knows, has provided them with the Holy Qur'an so as to organize their lives and needs. Allah says,

We sent a foretime our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is great might, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His messengers: For Allah is Full of Strength, Exalted in Might. (Quran, 57:25)

The Holy Qur'an is understood by Muslims to be a universal book and its validity to cover all human beings. For them, '*Al-Adl*' is one of the ninety-nine most beautiful names of Allah and Allah Most High is a just one.' (Gazali, 1970:64) The textual sources of justice are the Holy Qur'an and the Sunnah. Allah has drawn attention to the concept of justice in the Qur'an in several verses. The Qur'an embraces all humans equally since their birth on God's sight. Man-made laws must be appropriately regulated according to the essence and spirit of the Qur'an in order to prevent injustices.

For Islam, throughout history, Allah sent prophets to specific groups until the Prophet Muhammad is responsible for all creatures and justice has been understood to be a vital principle for human beings. Allah says, "to every people (was sent) a messenger: when their apostle comes (before them), the matter will be judged between them with justice, and they will not be wronged." (Quran, 10:47) In this quotation, we see that with sending of Prophets throughout history, the Quran describes how we needed revelation correct conduct between people. For Muslims, the morality of the Qur'an brings forward real justice, peace and security and only a person who is afraid of supremacy of Allah and acknowledges that he will be responsible of all he has done may provide the real justice. Allah says, "of those We have created are people who direct (others) with truth. And dispense justice therewith." (Quran, 7:181)

According to Islam, Allah entrusted the Prophet Muhammad, with explaining His divine truth and providing justice from His community to the outer world. He has been the best example of justice throughout His life. It is understood that he ruled the community with justice and without discriminating. In the Hadith, that is Prophet Muhammad sayings, 'the most favourable of you all is the one who is superior in morality'. He also approves his position of morality uttering 'I have been brought only to crown morality'.⁶ He endeavoured that the humans admit justice and perform it within their selves. Allah commands Prophet Muhammad to actualize justice between people that is shown in following verses as:

Now then, for that (reason), call (them to the Faith), and stand steadfast as thou art commanded, nor follow thou their vain desires; but say: "I believe in whatever Book Allah has sent down; and I am commanded to judge justly between you. Allah is our Lord and your Lord: for us (is the responsibility for) our deeds, and for you for your deeds. There is no contention between us and you. Allah will bring us together, and to Him is (our) final goal. (Quran, 42:15)

⁶See <http://www.diyagnet.gov.tr/turkish/basiliyayin/weboku.asp?sayfa=38&yid=1> 466-467.

Moreover, faithful people trust that Allah is always in their company and He loves the ones who deals justly as equity and who does not persecute. Allah says in following verses as:

(They are fond of) Listening to falsehood, of devouring anything forbidden. If they do come to thee, either judge between them, or decline to interfere. If thou decline, they cannot hurt thee in the least. If thou judge, judge in equity between them. For Allah loveth those who judge in equity.(Quran,5:42)

For Islam, the justice of Allah is obvious when we observe the perfect balanced human body. Allah commands that, "o man! What has seduced thee from thy Lord Most Beneficent? - Him Who created thee. Fashioned thee in due proportion, and gave thee a just bias; in whatever Form He wills, does He put thee together." (Quran, 82: 6,7,8) Allah has created the humans as the most noble of what He has bestowed. Hence, He has assigned them specific responsibilities in accordance with their perfect creation. Allah commands people to be fair in all time, even if this fair acting is for their disadvantage as following verse:

O ye who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it is (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well- acquainted with all that ye do.(Quran, 4:135)

The human self is consigned to humans, just like the flesh. Allah does not persecute the human beings, they persecute themselves. Thus, humans have responsibilities for themselves. They should be acting with their minds in their wicked desires and following the orders and prohibitions of Allah. He commands, "what they spend in the life of this (material) world may be likened to a wind which brings a nipping frost: It strikes and destroys the harvest of men who have wronged their own souls: it is not Allah that hath wronged them, but they wrong themselves." (Quran, 3:117)

As we see that, justice should be practised beginning from the family for a fair society. A fair individual constitutes a fair family just as a fair family constitutes a fair society. Family becomes a constitution where fair people are brought up. The Prophet Muhammad says 'the most fortunate of you is the one who conducts his household well'.⁷ So, the household is the figure that needs to be acted with justice after the human self.

Allah orders humans to take no side and look for justice in every situation. Allah says, "Allah doth command you to render back your trusts to those to whom they are due; And when ye judge between people, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things." (Quran, 4:58) Here, Allah emphasizes justice is an entrustment which requires giving to people what they deserve. Justice is provided that avoiding any kind of personal benefit and unfairness. Allah commands, "do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property." (Quran, 2:188)

For Islam, a sincere believer does not hand down justice in judging and giving testimony despite his loss. He says, 'cover not Truth with falsehood, nor conceal the Truth when ye know (what it is)'. (Quran, 2:42) For Muslim belief, a sincere believer of Allah does not cheat his companion, and he behaves truthfully. For a judge to arrive at a fair decision, the testifiers must be truthful and objective. Fair people approach every situation from true and honest standpoint rather than personal benefits and falsity. He says "o ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety (*taqwa*): and fear Allah. For Allah is well-acquainted with all that ye do." (Quran, 5:8) justice is closely related to the

⁷ Et-Tirmizî, *er-Rizâ*: 11.

truthfulness of the testifiers and there is a great relationship between justice and surrender to Allah. The people, who are surrendered to Allah, are not able to do anything contrary to justice.

In the Quran, Allah advised His subjects to be fair with measurements and scales, and give the others credit for their works precisely. He commands, "O my People! Give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief." (Quran, 11:85) If justice is to be provided in a society, the rightful share that is one of the basic doctrines in Islam is vital to be performed. Allah says,

And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice;- no burden do We place on any soul, but that which it can bear;- whenever ye speak, speak justly, even if a near relative is concerned; and fulfil the Covenant of Allah. Thus doth He command you that ye may remember? (Quran, 6:152)

The Prophet Muhammad commends this for usurpers of somebody else's goods and their share in a hadith: If one has violated the rights on his chastity or goods, he should ask for his blessing before Judgment Day. Otherwise, his good deeds equivalent to his mischief/harm handed in the rightful. If he has no good deeds, the sins of the rightful are imposed on the violator.⁸ The rightful shares of humans are dealt within the humans, and Allah does not interfere with their sins. He commands people to be careful acting justly as follows:

They ask thy instruction concerning the women: Say: Allah doth instruct you about them: And (remember) what hath been rehearsed unto you in the Book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans. There is not a good deed which ye do, but Allah is well-acquainted therewith. (Quran, 4:127)

⁸ El-Buhârî, *fi'l-Mezâlim ve'l-Ğasb*: 10.

Allah has warned His subjects that they not violate the rights of orphan and poor, and provide the required justice among themselves. He commands "let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear Allah, and speak words of appropriate (comfort)." (Quran, 4:9) He says, "give what is due to kindred, the needy, and the wayfarer. That is best for those who seek the Countenance, of Allah, and it is they who will prosper." (Quran, 30:38)

Allah mentions the importance of justice in most of the verses of the Quran and states justice is the basic principal in order to provide welfare, peace, safety and happiness in society. Allah mentions that humans must rule by justice no matter what the situation is, and superiority comes with piety (*taqwa*), piety (*taqwa*) comes with justice. Believers are supposed to behave justly, maintain justice in relation to other societies. Allah says in verses that He is aware of everything what people do and harbingers the reward for those who behave and live according to the rules of justice. A person who pursues the rules of justice will reach happiness both in life and afterlife.

2.3. The Conception of Justice in Islamic Civilization

Intending a great harmony between religion and the world, Islam puts forward purposes and principles in order that a person can achieve not only worldly happiness, but also happiness in afterlife. Justice is a fundamental principle of Islam in order to get this harmony. The idea of justice in Islam is based on human rights that stem from human interactions and relationships. 'Justice means, acting in a balanced way, giving the rights to the right person and mentioning them in proper circumstances.'⁹ Bad people who seek only

⁹ Türkiye Diyanet Vakfı İslam Ansiklopedisi, 1/341; Şamil İslam Ansiklopedisi, "Adalet", Mad.

for their personal benefit, ignore the others' rights and oppress them always are in conflict with society. The societies with these kinds of people are likely to be a part due to injustices, lack of peace and safety.

Allah says in the Quran that justice is the very base of being Muslim and indispensable part of the society. He commands, "justice, the doing of good, and given to kith and kin, and He forbids all indecent deeds, and evil and rebellion: He instructs you, that ye may receive admonition." (Quran, 16:90) For Muslims, the Prophet Muhammad, who goes straight with the morality of Quran, is a very important example in terms of honesty and justice for human being. Traditionally, his good virtues, trustworthiness in trade and judgement, being fair towards people and making sure of peace and safety make him is calling as Muhammad-al Amin. This means that 'faithful, trustworthy and truthful'. (Khan, 1998:332) Namely, it is certain that he is trustworthy even before receiving prophecy. As well, the Prophet Muhammad says, the just and fair will be seated on chairs of light before Allah. Such people are those who decide with justice and deal justly in matters relating to their families and other affairs entrusted to them.¹⁰

For the ancient Greeks, ideas about human's happiness are the main subject. "Subjects such as happiness, virtue and justice become more popular. This issue is somehow included in Islamic idea and affects it." (Aydın, 2000:37) Numerous Muslim thinkers have dealt with these issues and they especially mention justice by taking reference verses of the Quran and the Hadith. As well, the concept of justice that captivates their attention has a long history in the Islamic civilization. Among such thinkers are Al-Farabi, Ibn Khaldun and Ibn Miskeveyh.

Al-Farabi, following Aristotle and Plato, claims that the human being is a social entity and needs other entities. According to al-Farabi, "each individual has his own responsibilities. Each individual can only obtain the need to

¹⁰Sahihi Muslim, see also, Riyadh-us-Saleheen, Hadith: 650.

reach maturity through coming together with different people.” (Farabi, 1956: 77) Regardless of their aims, a person needs other persons in order to use and improve facilities that he has and to reach utmost perfection. For Majid Fakhry, ‘al-Farabi identifies man’s perfection with the knowledge of God, His unity, wisdom and justice.’ (Fakhry, 2002:17)

Majid Khadduri thinks that ‘like Plato, al-Farabi maintained that such a form of justice can exist only in an ideal republic (Farabi’s Virtuous City)’. (Khadduri, 1984:88) In his perspective, people can achieve the utmost perfection, which is a human’s aim in life, and happiness only in cities but not somewhere else. According to Fakhry, “al-Farabi defends that a city other than existing cities and a nation other than existing nations are needed and this led him to investigate the nature of that city whose essential characteristic is justice.” (Fakhry, 2002:20)

According to al-Farabi, love is very essential principle for achieving justice. For him, “love and justice constitute the base of cities. He also thinks that factors of government and process of these factors are dependent to each other with love. These factors are protected and controlled by justice.” (Farabi, 1987:52) He says “the governor must be a fair person to everyone and have outstanding characteristics. As well, the governor is supposed to appreciate justice and hate cruelty.” (Farabi, 1956:72-73)

Al-Farabi distinguishes the meanings of justice. Majid Fakhry says that, “according to al-Farabi the first meaning of justice is equitable distribution of such goods or honours which he states, should be proportionate to the recipient’s merits; if it is in excess or defected, it ceases to be justice and turns into its opposite, or injustice.” (Fakhry, 2002: 100) Another meaning is, ‘justice which consists in ‘man’s use of his virtuous actions in relation to others, no matter what virtues are involved’. (Fakhry, 2002:100) Al- Farabi defines justice as follows:

Justice is as giving deposits to the owners, avoiding cruelty and injustice, and establishing equality among people. An equal society is

the result of living in a community as a requirement of survival. Otherwise, when justice is not established, equality is ignored, a rooted power balance and its continual absence occurs, and a new generation that is unaware of emergence of justice is going to suppose justice as the same one in their minds. Not surprisingly they will perceive justice scarce and weakness. Even more they will grow up as ignorant and deceived individuals. (Farabi, 1956: 117-118)

Hence, what is emphasized in this point by Aa-Farabi is the fact that justice is crucial principle for community in order to live peace.

Ibn Khaldun, who is one of the important thinkers in Islam, classifies the human in a distinguished position contrary to other creatures that is signified in Islam. He also associates this with human's reason and conscience. Under the light of the same knowledge, it has no doubt that humans gain moral principles via these two features because only those who have reason and conscience can acquire morals and so justice. He is then a virtuous and fair person. For Majid Khadduri, Ibn Khaldun is a social reformer and tries to achieve justice in the society. Khadduri says, "Ibn Khaldun discusses justice as a social concept in the context of a theory of society whose processes were determined by social forces beyond the control of man." (Khadduri, 1984: 185) At this point, Ibn Haldun points out that justice can be determined by social environment as well as morals and conscience. In other words, "the concept of justice may be regarded as an apologia for his inability to control the social forces and repair the injustices resulting from them." (Khadduri, 1984:185)

According to Ibn Khaldun, "justice leads people into matureness and injustice prevents people to be mature man. If good virtues that assure maturity control the whole body, then worldly happiness emerges." (Ibn Haldun, 1998: 104) In order to be able to reach perfection, one need to have social ethics, and in order to have social ethics, one needs to have a pure and faithful heart. In his view, 'chastity, justice, courage, generosity, shame

and patience are the indispensable characteristics in the way to maturity and perfection.’ (Ibn Haldun, 1998:82-84)

Ibn Khaldun thinks that ‘people live in a community in order that they survive and afford their necessities’. (Ibn Haldun, 1981:467) Morality is of big importance in Khaldun’s conception of politics and government. To be fair depends on being governed with justice. He defends that living in peace is depending on fairness of head of the state. He says,

If a head of the state is good and fair, then the society becomes so. However when the head of the state is bad and unjust, it means destruction for the people. Any single badness or goodness in society has somehow a connection with management style. A good administration has a good society by means of justice. In contrast to this, a bad administration has a bad society as it scares the people. Scaring the society, a head of state tempts people to lie and trick. Bad characters emerge as a result of this. (Ibn Haldun, 1981:574-575)

In Ibn Khaldun’s perspective, it is possible to have bad characters as well as good characters. Unlike al-Farabi, Ibn Khaldun asserts that the city life corrupts people’s morals. The desire to have property results in benefit conflicts, bad characteristics and injustice. No administration can provide justice and have a perfect society to full extent. A bedouin is more likely to become a perfect man as he lives in an isolated environment.

In Islamic civilization, Ethical Instruction (*Tadhib al-akhlaq*) is the most famous moral philosophy work by Ibn Miskeveyh. He creates his ideas of justice considering Allah’s “*Adl*” name. He interprets Greek philosophers’ moral ideas, especially Aristotle’s; in the light of Islam and so their opinions are closely related. Both of them point out that the ultimate end of human being is the happiness. He stresses the importance of collaboration in order to get happiness. The love is in the base of getting collaboration. It is reason that differentiates human from other creatures. That is why the most virtuous human is the one who use his reason.

Ibn Miskeveyh says that there are four good virtues, namely, wisdom, chastity, courage and justice. According to him, "the existence of any virtue depends on its opposition. These oppositions are ignorance, greediness, cowardice and injustice. Establishing justice is only possible when the other three oppositions are established and reason is used." (Ibn Miskeveyh, 1983:24-28) So, he thinks justice is the most superior one among them like Aristotle. Ibn Miskeveyh states that the virtue of justice includes all virtues in itself. For him, with justice, people gain so many virtues. He thinks "justice makes possible a person to be merciful both for himself and the others. A fair person is supposed to have some virtues such as friendship, good behaviour, love, avoiding hatred, pursuing humanity, having a move towards wrong acts, being away from bribery, respecting everyone's rights, collaboration." (Ibn Miskeveyh, 1983:28-30) According to him, justice is between two the extremes. He defends that "achievement of justice is directly related to be moderate. Justice is between goodness and badness, that is, excessiveness and indifference. A fair person is in between being unjust and being treated unjustly." (Ibn Miskeveyh, 1983: 30-34)

Ibn Miskeveyh says that "justice in social life comes out in distributing properties and honours, in actions that is carried out with free will such as business and exchange, in violation like injustice and usurpation." (Ibn Miskeveyh, 1983:105) He also says that establishing justice in society is possible with love. Happiness depends on justice, justice depends on collaboration and collaboration depends on love. According to him:

The human being is equipped with several powers that make him human. A wise person is away from bad deeds. Human becomes Allah's caliph by means of this wisdom. In this regard, it is wisdom which helps humans improve their morality. Humans treat themselves justly because of wisdom. This virtue enables him to be good and just towards his friends, relatives and other tribes. The worst of humans is the one who first becomes bad to his self and them to other people. (Ibn Miskeveyh, 1983:120)

Therefore, Ibn Miskeveyh defends justice is supreme virtue. The achievement of justice can only be with love and wisdom.

Just like Plato and Aristotle, Muslim philosophers also think that politics and ethics are directly related to each other. Muslims approve Islam as the source of justice, because there are so many Qur'an verses to show its importance. A head of the state who pursues the Quran and Sunna or a society cannot be injustice as they intend to carry out moral rules in full. Justice is not a fact that merely belongs to governors or society. Justice includes all the fields of law, society and morality. Therefore, justice and morality are directly proportional. A fair society cannot be immoral. In a fair society, uproar and disorder cannot come out, everyone is equal by law. Besides, humans can have a happy and peaceful life unless they disobey these rules. All of them accept that Quran and morality are intermingled. So, they interpret the concept of justice according to this relation.

In conclusion, the main purpose of this study is to evaluate al-Ghazali's thought about intergenerational justice and the question whether he has mentioned this issue in his works or not. Therefore, the entire history of philosophical reflections justice from the ancient and Muslim philosophers and from Plato, Aristotle, Al-Farabi, Ibn Miskeveyh and Ibn Khaldun was discussed in this chapter to provide a background of knowledge of the justice tradition. As we understood that, these all philosophers state that justice is the vital virtue for human being in order to maintain their life and the ultimate end of human beings bases on achievement of justice.

CHAPTER III

A THEORY OF INTERGENERATIONAL JUSTICE

3.1. The Importance of Intergenerational of Justice

For if the whole process of our life is directed toward preserving our species and personal genes, preparing for future generations is an expression of the highest morality of which human beings are capable. (Wilson, 1984:121)

Philosophy is a fundamental science that centres on the issue of justice. The concept of intergenerational justice has become an important topic in the new century with the increasing moral problems and ecological problems. Intergenerational justice deals with not only environmental ethics but also other branches of social sciences such as history, politics, jurisprudence, economics, psychology, sociology. The concept of intergenerational justice specifically includes; people, who are born different time and place, awareness of responsibility, veil of ignorance, cultural principles, global warming and the problem of species diversity. This concept aims to protect resources and reduce the moral harm done towards, both the contemporary and future generations. Wilson assumes "one process now going on that will take millions of years to correct is the loss of genetic and species diversity by the destruction of natural habitats. This is a kind of injustice that for him is the folly our descendants are least likely to forgive us..." (Wilson, 1984:121)

As was mentioned, justice is giving others the rights that they deserve. In this case, the basic definition of intergenerational justice is the 'justice between distant generations'. Axel Gosseries says that "justice between generations focuses on the moral rights and obligations of people who are

born at different times, as for example international justice with respect to those with different citizenships, and, more generally, those born in different places.” (Gosseries, 2003:459) Intergenerational justice is the act of giving rights to people who are born in different times and places.

Moving On to Eric T. Olson’s view, he contends that “what makes us the kind of beings that we are are our biological properties (like metabolism), and our continued existence depends only on the continued functioning of biological processes.” (Olson, 1997:30) Biologically, human beings are similar to other living beings. This is because, “they are made up of cells like those other animals, have much the same chemical composition, have organ systems, physical characteristics like many others, reproduce in a similar way, carry the same kind of genetic information system, and are part of a food web.” (Rutherford and Ahlgren, 1994:72) But the most fundamental difference between humans and other living beings is that human species are both biological and social, and what is more they are cultural beings. For Aristotle, ‘man is by nature a political animal.’ He adds, “men, even when they do not require one another’s help, desire to live together; not but that they are also brought together by their common interests in proportion as they severally attain to any measure of well-being.” (Aristotle, 1999:59) Human beings are created as social beings which is crucial for their survival. They try to satisfy their need of being in a society by establishing social organizations. In such organizations people are obliged to live in unity. So, they need to live together and their fundamental rights and the distribution of rights should be equal in order to maintain their species.

The idea of original position under a veil of ignorance has an essential point for awareness of intergenerational justice between generations. According to Rawls people, “in the original position under a veil of ignorance, are being asked to define how much they would be willing to save at each stage of advantage on the assumption that all other generations are to save at the same rates.” (Rawls, 1971:287) In Islamic morality, prodigality and

extravagance in the usage of resources is not true. According to Islam, there is no need for an offer like Rawls' veil of ignorance since the true owner of property is Allah. Property is presented to humans as a measure of the ultimate test, not as an extra value. This is implemented through banning prodigality in daily life. Allah says, "o children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters." (Quran, 7:31) Allah states that he will not be unaware when other people's rights are impulsively consumed. And He says that those, who commit to waste such a sin, will be punished. Therefore, intergenerational justice will be actualized only if present people live account the future. Even if present generations cannot increase the natural sources, they should at least try to preserve them in their original state

Micheal P. Golding says that "what is distinctive about the notion of obligations to future generations is, I think, that it refers to generations with which the possessors of the obligations cannot expect in a literal sense to share a common life." (Golding, 1980:60) One part of intergenerational justice involves the act of providing awareness of responsibility towards future generations. What is more, it aims to maintain common ethical principles between generations. So for him, present generations should know that the planet is entrusted to them and their responsibility is to leave available resources and a good life to other generations.

When nature is not taken into advantage in harmony and according to its natural necessities problems concerning contamination, exploitation, and destruction come out. The excessive use of natural resources unconsciously makes intergenerational justice the main issue of new century. According to Dieter Birnbacher, with global changes the responsibilities for the future in political ethics are that "1. The continuing though in the meantime slightly reduced exponential growth in population and its foreseeable consequences; and 2. The continuing exponential growth in the human utilization of nature."

(Birnbacher, 2006:26) Hence, decisions about politics and economy should be developed in benefit of future generations.

Cultural principles are transmitted from generation to generation. Emmanuel Agius remarks "cultural heritage includes the intellectual, artistic, social and historical records of the human species. It embraces both physical objects which we create or produce as well as the non-physical, such as knowledge and social practices. (Agius, 2006:320) So, maintaining cultural principles are determined worldviews of newborn generations, because they can comprehend the world with their cultural heritage.

Those living present generation can think that they have all the rights of using the world's resources in opposition to yet non-born people. But still the present generation should take into consideration what they have received from the past. This point makes intergenerational justice a crucial issue, underlining intergenerational equity and rights. The present is obliged to maintain the rights of existence of the future generations. This is a fundamental human right. Thus, just as the present depends on previous generations, the fate of the future depends on the present. The golden rule has an essential point within this issue. 'Do unto others as you would have them do unto you.' (Tittle, 2000:43) As well, it can be said that this rule is very important in order to understand the expectation of the future from the present. It is like a mutual advantage between generations. As well, there is no chance of future people to control the contemporary societies so the contemporary generations must attend to this predicament. Indeed, it should be underlined that contemporary societies only have the apparatus to preserve and develop what they received from before. And also, "we are only obliged to provide for the satisfaction of needs of those members of future generations who will live anyway, we are not obliged to safeguard the survival of mankind." (Birnbacher, 2006:31)

As well, the concept of intergenerational justice is in the moral field such as global warming and climate changes, abortion, gender reassignment, non-

identity challenge, biological, nuclear and chemical weapons, etc. The development of technology has benefits and harms for human life. It seems that science facilitates the life of humans but this improvement brings about side effects such as global warming and climate change.

According to the Oxford English Dictionary, the definition of global warming is: Gradual increase in the overall temperature of the earth's atmosphere generally attributed to the greenhouse effect caused by increased levels of carbon dioxide, CFCs, and other pollutants.¹¹ The problem of last century's global warming or climate change is an important predicament in the case of human survival.

Future generations need to be protected because they are in a disadvantaged position with respect to the present generation which has the power to affect badly their quality of life by overpopulating the earth, by spoiling the delicate balance of the biosphere, by storing nuclear waste which are disastrous to the genetic heritage of posterity, by depleting the earth's natural resources and by using genetic engineering to affect the unity of the human species. (Agius, 2006:319)

Additionally, nuclear, biological and chemical weapons cause global warming and are directly related to environmental problems such as drought, poverty, hunger. Future generations will be born under this serious threat. So, contemporary societies should care of this problem so as not to leave the future with a world without any water and forest. At first, this awareness can be only with the perception of intergenerational justice and then learning how global corruption can be prevented.

Life is the most valuable possession a person has. It is, therefore, the first of all the liberties and an indispensable one. "Other human rights derive their meaning and value depending on the right of life and its condition of privacy." (Çelenk, 1991:9) It is not possible to implement other rights without the right of life. The problem constituting the right of life and the

¹¹ See, <http://oxforddictionaries.com/definition/english/global-warming>.

background of it is whether this right begins with insemination. If so this problematises abortion because it is a violation of the right of life of the fetus. "Although abortion is the name given to a certain technique of dilatation, which is used for medical terminations, also refers to define the whole act of medically terminating the fetus." (Çobanoğlu, 2009:218). Intervening with the human embryo happens all over the world, introducing the question of how to define the right of life of the embryo. Discussions on abortion revolve around the paradox of the embryo's right of life and the woman's right over the decisions concerning her body. For instance, "whereas abortion is regarded as a practice violating the unity of the woman body in Hebrews, in ancient Greek, abortion is popular. That's why, if the fetus maintains its life, the perpetrator is sentenced to death, if it does not, perpetrator is not punished. What is argued in this quote is not very explicit." (Dönmezer, 1957:87) The rights of the embryo and the rights of the woman who will make the decisions concerning her body need to be determined. *The Revolution*, a weekly newspaper on women's rights was published between January 8, 1868 and February 1872. 'It was launched by the feminists Elizabeth Cady Stanton and Susan B. Anthony.'¹² They described abortion as 'child murder, infanticide and foeticide.' (The Revolution, 1869, 4(1): 4) Stanton "was a leading figure of the early women's rights movement and presented at the first women's rights convention held in 1848 in Seneca Falls, New York."¹³ She claims that "when you consider that women have been treated as property, it is degrading to women that we should treat our children as property to be disposed of as we see fit." (Shanton, 1871) Her contention is that abortion is a form of infanticide, which is an act that is a violation of the children's right of life.

Apart from people who regard abortion as taking away the right of life of the foetus, those who consider as something that is not yet part of this world

¹² See, [http://en.wikipedia.org/wiki/The_Revolution_\(newspaper\)](http://en.wikipedia.org/wiki/The_Revolution_(newspaper)).

¹³ See, http://en.wikipedia.org/wiki/Elizabeth_Cady_Stanton.

take the women's rights over her body as a priority. To give an example, "X decides in V. United Kingdom decree that a mother's right to life is superior to the child not born yet; it is allowed to end the pregnancy consciously in order to protect the mother's health." (Çavusoglu, 1994:11) Jarvis Thomson is also one of those who think that a person's right over their own body is a prior. He argues that "foetus is not a person, but only a bit of tissue that will become a person at birth. Every person has a right of life. Hence the foetus has a right of life. No doubt the mother has a right to decide what shall happen in and to her body." (Thomson, 1971:48) According to Paul Bassen, "even though the prospects of an embryo might be used as an argument against abortion an embryo cannot be a victim and therefore cannot be wronged, because it lacks sentience." (Bassen, 1982: 322-326) It seems that there is an equal moral argument on behalf of both the mother and the foetus when it comes to abortion. Approaches like Thomas's and Bassen's focus to answer the questions emerging from legal regulations. This leads them to emphasise the rights of women deciding what to do with their body over the right of life of the foetus. However, the rights of embryo over its parents are not well determined and they seem to be of secondary importance in the decision making process. It seems that the embryo's life depends on an arbitrary choice of the women. But when we take abortion into consideration from the view-point of intergenerational justice, we see that the embryo's right of life is a central issue. The reason for this is that the right of life is one of the most fundamental rights of human beings. What is more, killing another human being is ethically wrong. This principle is for all times and places.

As a result, natural resources that sustain life such as air, water and soil have recently been contaminated and diminished. Therefore, ecological equilibrium has collapsed and is under threat. At the same time, human's biological faults, controversies in relationships morally affect the future of humanity. In this regard, intergenerational justice is highly important for the

future generation so that they do not begin life defeated at birth in an unfair world.

3.1. The Possibility of Intergenerational of Justice

'Let us hope that there will be some gratitude from future generations for the present one for the efforts taken to hand over to them a better world.' (Agius, 2006:331)

One issue about intergenerational justice is whether intergenerational justice is even possible. Another discussion is about whether acting justly to other generations is an obligation or it should be left to people's conscience. There are some thinkers, who do not advocate the concept and think that intergenerational justice is not impossible, because they think the concept alone is not sufficient.

Indeed, it is so difficult to claim that present generations have obligations to be careful about the rights of future generations. Justice has not completely been established among present people, and hence the idea to establish justice for those whose existence seems far away is tough. Clark Wolf says that "in many important respects, our present actions (and omissions) can affect future persons in much the same way that they affect present persons." (Wolf, 2003:280) And David Schwartz believes that "the present actions cannot harm the members of future generations and that the issue of 'intergenerational justice' does not arise." (Schwartz, 1979: 181-194) According to these two thinkers, the concept of intergenerational justice is only a concept in order to provide awareness of future generation's rights, but this concept should not be stated as a necessity to actualize. They both define that with this concept people find themselves in a non-identity context. Particularly, to carry out the awareness of justice to future is not

easy for people who are born into misery and injustice since they are going to adapt to justice the way they find it.

Other crucial things for future generations are the protection of the environment, resources, sustainable economic opportunities and policies. In this context, Barry Brain says, "we should strive to leave productive opportunities for future generation's that are comparable to those we ourselves have inherited from previous generations." (Brain, 1989:24) It is also discussed whether these vital things for human beings can be provided through the intergenerational justice or whether it is a utopia impossible to be actualised. At this point, Tremmel argues that first present generations should think about whether future generations have rights. To him, intergenerational justice would be possible, if:

- 'We should respect the just claims (the interests, the needs, the preferences) of future persons.'
 - 'We should not be unjust (unfair) to future persons.'
 - 'We should meet our obligations to future persons.'
 - 'We should not harm future persons.'
 - 'We should not wrong future persons.'
 - 'We should not act immorally towards future persons'
- (Tremmel, 2009:46)

As a conclusion, intergenerational justice has become an essential concept in the new century. The environmental and moral problems make it an important concept gradually as the time passed. It can be noted that it is difficult to talk about present generation have obligation to protect the rights of future generations. Maybe now, it seems that intergenerational justice is not possible to actualise, but, it is necessary to start action for the sake of saving the future generations from all these threats, understanding their rights and knowing our responsibility towards them. So, now intergenerational justice is only an opportunity in order to achieve awareness in the minds of people.

CHAPTER IV

THE ELEMENTS OF INTERGENERATIONAL JUSTICE ACCORDING TO AL-GHAZALI

In this chapter, I am going to discuss al-Ghazali who is very important scholar in Islamic world. I will look at his philosophical system and his concept of justice in general. Finally, I will examine at two elements that are trust (*amanah*) and saving (*iktisaad*) in Quranic thought that are related to justice. In particular, I will look at these elements in so far as they might apply an Islamic concept of intergenerational justice.

4.1 Life and Influence of Al-Ghazali

Islāh (reform) is a major principle within the Islamic community. God charges the prophets and scholars in order to ensure islāh in the community. According to a tradition (hadith) Prophet Muhammad said that 'at the beginning of every century God will send someone to revive and revitalize the faith of the Islamic community.' (Abul Quasem, 1978: 11) "In the history of Islam, Ghazali (Abu Hamid Muhammad b. Muhammad, d. 505/1111) is considered to be the reformer of the fifth century of the Islamic era, and he was himself of the opinion that he was favoured by divine providence for this role." (Sherif, 1975:1)

"Imam AbdulHamid al-Ghazali was born and educated in Khorasan, Persia, where he also spent the last years of his life." (Zwemer, 1920:53) Al-Ghazali discusses multiple histories of thought in his works such as *fiqh*, jurisprudence, philosophy, mysticism, sociology, ethics, education, politics, theology and economies. Indeed, this sophisticated thinker has made a great contribution to humanity. "Al-Ghazali is called *Hujjat al-Islam*, meaning 'the

proof of Islam', due to his contribution to Islamic Civilization." (Orman, 2000:238)

Al-Ghazali was able to differentiate between right and wrong even during his childhood. According to Montgomery W. Watt, "al-Ghazali says, to thirst for comprehension of things as they really are was my habit and custom since from a very early age." (Watt, 1952:11) "He studied *fiqh*, *kalam*, logic and *faqih* for five years under Imam al-Juwaini and assisted him with teaching. He also began to write and study Sufism under another *shaikh*, al-Farmadhi. Al-Ghazali's period of apprenticeship ended with the death of al-Juwaini in 1085." (Nafal, 2000:2)

When Imam al-Juwaini died, al-Ghazali was about 28 years old. Al-Ghazali was under high patronage through which he advanced to the chair at Baghdad, his patron being the vizier Nizam al-Mulk. Al-Ghazali proved himself as a scholar at a very young age. He was considered to be worthy of this position by Nizam al-Mulk. This is a clear sign of his intelligence and wisdom. "He was appointed as a professor to the Nizamiya Madrasa at Baghdad, the most celebrated and important centre of science and teaching in the *Mashriq* (Islamic East) at that time." (Nafal, 2000:2)

In fact, Nizam al-Mulk considered al-Ghazali to be responsible for preventing movements that could have been a major threat to Islamic Civilization and maintaining peace and safety in community. According to Caesar E. Farah, "Al-Ghazali is generally regarded a leading theologian and synthesizer of Sunni and Sufi perceptions of Islam. He is credited with enshrining the Ash'arite system in the main body of Islamic theology as the sole unchallenged creed of Islam." (Farah, 1992:9)

The time, at Nizamiyya Madrasa was the most productive period of his life. "He worked there for four years, and composed a number of works on *fiqh*, logic and *kalam*. The most important of those works were the The Exotericist (*Al-Mustazhiri*) and The Golden Mean in Belief (*Al-Iqtisad fi-l-Itiqad*), both works of a political nature on *fiqh*." (Nafal, 2000:2) Among his many

important works, the best recognized ones are the Revival of Religious Science (*Ihya-u Ulumi'd-din*), The Incoherence of the Philosophers (*Tahāfut al-Falāsifa*) and The Alchemy of Happiness (*Kimiya-yi Sa'ādat*).

Al-Ghazali's influence on Islamic knowledge may be said to be fourfold:

1. He prevented Islam from being influenced by scholasticism and theological dogmas and emphasized the study of the Qur'an and Tradition.
2. In his teachings he reintroduced the element of fear.
3. It was by his influence that Sufism attained an assured position within Islam.
4. He made it possible for ordinary Muslims to grasp philosophy and philosophical theology. (Zolondek, 1963:11)

In short, there has been a substantial contribution to Islamic thought al-Ghazali, who committed himself since his childhood, to the world of thought and wisdom. We can think of the time he spent at the Nizamiyya Madrasa as a quite beneficial one both because he improved himself and trained other people there. This time can be understood as a milestone for humanity. The reason for this is that he, during one of the most complex periods of Islamic Civilization, worked closely with state administration. So, "it is certain that a large number of the intellectual Muslims went so far as to consider him the greatest religious authority of Islam after the Prophet Muhammad, hence, he deeply influenced Islamic thought in particular and medieval thought in general." (Sherif, 1975:1) This provided al-Ghazali with the advantage of closely dealing with the confusion and disorder in his period and offer more reliable solutions. He had a good grasp of ethics, politics, *fiqh* as well as many other important disciplines. Therefore, while developing an idea within these disciplines, he is undoubtedly a key player in the philosophy of justice.

4.2. The Virtues of Al-Ghazali

'The best of you is the one with the best character.'¹⁴

Before moving on to the discussion on the elements of intergenerational justice, according to al-Ghazali, it would be more useful to learn the meanings of virtues first. Al-Ghazali's perception of morality is based on the Quran and Sunna. He says, 'anyone that speaks the Quran speaks right, anyone who holds it finds the true path and whoever acts with it reaches success.' (Gazali, 2013:101) In his view, a person who fully perceives the Quran and Sunna is purified from all the bad features and disgraces. According to al-Ghazali, 'the love of life is embedded in human's nature. Each human being has sympathy towards life.' (Gazali, 2013:69) In Islam, helping people and meeting their needs during difficult times are very good deeds.

Al-Ghazali asserts that man is created with two forces in order to gain bad or good deeds. "These two forces are appetites and intellect. The former are those impulses that lead man to desire and pursue the pleasures of the mundane world." (Stern, 2001:590) Man is not only created to become addicted to earthly pleasures, but also created to act as strong-minded. Those who educate their self and consolidate the moral values can be helpful to others. According to al-Ghazali, "the education of self is like the education of an animal. Just as a trip is not possible with an animal that avoids being ridden, a trip to Allah with an uneducated self is not possible." (Gazali, 2013:159) In his perspective, the first condition to have a good morality is to educate the self by depending on the Quran and Sunna. "Al-Ghazali thinks that the latter is the force which enables man, through its development and use, to control and direct his desires to make use of the opportunities available to him in this life to achieve closeness to God." (Stern, 2001:590) When a man is born his appetites predominate over his intellect. The reason for this is that realization of man happens in time. Al-Ghazali indicated the

¹⁴ Buhari, Edeb: 39; Müslim, Fezâil: 68; Tirmizi, Birr: 47.

three source of pure morality in the Alchemy of Happiness (*Kimiya-yi Sa'adat*):

1. Genesis. Human beings are created as good-tempered and modest with the grace of Allah. The merit in this is to protect the creation of temperance and modesty.
2. Doing kindness by force alters ill-temper into morality.
3. The last one is to meet and accompany moral people. They obtain good-temper naturally by accompaniment. (Gazali, 2011: 390-391)

Al-Ghazali asserts that one may obtain good temper solely with his own attempts. "The only way for an immoral person to get rid of his/her bad characteristics is to abandon and object to everything immoral. The cure of fever is cold. The vice in the heart can be transformed into virtues. As a result, al-Ghazali argues that bliss and catastrophe lies in people's hearts along with morality." (Gazali, 2011: 391) God commands that, "then shall anyone who has done an atom's weight of good, see it! - And anyone who has done an atom's weight of evil, shall see it." (Quran, 99: 7-8) According to Umaruddin, al-Ghazali says that everything in the world has been created for a purpose. Man, being the most exalted of all creation, has a supreme purpose which is to realize the moral through the proper manipulation of the qualities inherent in himself." (Umaruddin, 2003: 195) Therefore, man's achievement is first dependent on controlling his desires and later, improving his morality. He makes general remarks about morality as follows:

Morality (virtue) means to be decent and well-behaved, not to be vexing, to speak less, to care for other people more than oneself, to be thrifty, to speak the truth, to do favours, to do kindness to everyone, to care about others' rights, to be contented, grateful, helpful, patient, forgiving and soft-spoken, not to envy, not to hold grudge, not to talk about the flaws of others, and to like and dislike for the sake of Allah. (Gazali, 2011:398)

While explaining virtues, al-Ghazali puts them under the title of peaceful deeds because virtues are the elements that draw human beings closer to the Creator. Umaruddin categorizes the virtues of al-Ghazali into five groups according to their stages, but I want to mention just three of them:

1. Virtues connected with worldly things, e.g., *Tawba*, *zuhd*, *sabr*.
2. Virtues related to the present state of the working of the heart, e.g., *Muraqaba*, *muhasaba*, etc.
3. Virtues connected with singleness of purpose, e.g., *Niyyah*, *ikhlas* and *sidq*. (Umaruddin, 2003: 249)

The virtues of repentance (*tawbah*), abstinence (*zuhd*), patience (*sabr*), meditation (*muraqabah*), self-examination (*muhasaba*), intention (*niyyah*), sincerity (*ikhlas*), truthfulness (*sidq*) etc., are defined as mystical by Mohamed Ahmed Sherif. (Sherif, 1975:115) The reason why these virtues are mystical is that they are expressed through the relationship between human and Allah, not between human and human. Whether a person has these virtues or not is known only by Allah since the person experiences these virtues in his inner world, namely, in his soul. It is called mystical virtues because of its being unknown and secret.

According to al-Ghazali, a human feels that he will become distant from Allah because of his sins; therefore, he becomes sorrowful and regrets what he does. At that moment, the human decides to think through over his past and give up that sin. 'Repentance (*tawba*) is regret,' as al-Ghazali says. (Gazali, 2013:271) "The virtue repentance (*tawba*) for al-Ghazali is the first essential step towards spiritual progress. In fact, it is the sole basis of virtuous life, and a spiritual conversion." (Umaruddin, 2003:249) In all the Quran, Allah decrees that people who commit sins, make illegal profits, and torture his own self and others are going to be punished. Allah says, 'the hypocrites will be in the lowest depths of the Fire: no helper wilt thou find for them.' (Quran, 4:145) Allah determines that only the ones who regret recalling the ultimate punishment and repentance (*tawba*) are going to be exempt from punishment. Allah says, "except for those who repent, mend

(their lives) hold fast to Allah, and make their religious devotion sincere to Allah: if so they will be (numbered) with the believers. And soon will Allah grant to the believers a reward of immense value." (Quran, 4:146)

The realization of the act of committing sin is the first step to become a virtuous man. After this realization, the virtue of repentance (*tawba*) enters into this progress. Al-Ghazali thinks that through this virtue, "man feels his incapability and realizes his neediness to God, so it helps man to be careful as repentance is a process of conversion whereby a man corrects his past errors, decides to give them up, and strives for future abstention from negative behaviour." (Stern, 2011:591) After achieving this virtue the person can avoid the mistakes God has forbidden. God says, "and o ye believers! Turn you all together towards Allah in repentance (*tawba*), that ye may be successful." (Quran, 24:31) Prophet Muhammad often mentions repentance (*tawba*) in his hadiths; "whoever feels regret because of his sin and repents, Allah bestows upon him release from any grief, the possibility to be relieved from any trouble, and unexpected livelihood."¹⁵ Another hadith that refers the virtue of repentance (*tawba*) is: 'If he gives up a sin completely, a person is like someone who has no sin.'¹⁶ While mentioning the importance of repentance (*tawba*) in achieving peace, al-Ghazali points out the necessity of moving quickly in repentance (*tawba*), because a believer is not supposed to continue a sinful life. The faith requires that sin be cleaned immediately. Al-Ghazali gives an example so that the importance of making haste in repentance (*tawba*) can be understood better, "moving quickly in repentance (*tawba*) is like hurrying up in getting rid of a poisonous food." (Gazali, 2013: 273) Just like a poisonous food poisons the human body, committing sin poisons one's soul. The responsibility of a believer, if he commits a sin, is to regret that sin and clean his heart from all dirt because al-Ghazali says that, 'sins cause humans to fall out with Allah.' (Gazali, 2013: 278) Therefore,

¹⁵ Ebu Davud, vitr: 26; İbn-i Mace, edeb: 57.

¹⁶ İbn-i Mace, zühhd: 30.

humans have to give up injustice, repent and devote themselves to Allah even if they were being tortured. For al-Ghazali, this is because repentance (*tawba*) is a condition of first priority in order to be purified from ill hearts, stomachs full of forbidden gains, and illegal profits.

The virtue of abstinence (*zuhd*) is one of crucial principle in order to win the favour of Allah. According to al-Ghazali, 'the meaning of the virtue of abstinence (*zuhd*) is to turn away from something that gives harm and to approach to the auspicious one.' (Gazali, 2013: 309) Its general meaning is that besides having several aspects of sensual desires and material predispositions, this virtue is usually defined in terms of opposition to earthly pleasures. According to al-Ghazali, "abstinence (*zuhd*) consists of giving up a thing completely to such a degree that even the desire for the thing disappears from the heart, and this fills the heart with the love of God in return for what is renounced". (Umaruddin, 2003: 251) The person who has this virtue is the person who stands apart from the pleasures of the world for the sake of gaining Allah's consent. In the Quran, Allah is favour of the man who does not prefer the pleasures of the life in the world to afterlife, and avoids sins. Allah says,

Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the Garden (of Paradise): they fight in His Cause, and slay and are slain: a promise binding on Him in Truth, through the Torah, the Gospel, and the Quran: and who is more faithful to his Covenant than Allah? Then rejoice in the bargain which ye have concluded: that is the achievement supreme. (Quran, 9:111)

When a person abandons selfish desires, he may become a virtuous man in the sight of God. In Al-Zuhd it is narrated that the Prophet Muhammad said: "Abstinence (*zuhd*) does not mean wearing harsh clothes or eating unpleasant foods; rather it means reducing one's desires." (Tabarsi, 2001:320, (568)) Therefore, this virtue means disciplining the self, which should not be understood as oppressing the self.

One of the important virtues, which are often emphasized in Islam, is patience. According to al-Ghazali, "patience (*sabr*) implies enduring physical hardships and pains either actively, e.g., as in performing a difficult task involving devotion; or passively, e.g., as in enduring corporal punishment, or in steadfastly resisting one's own passions." (Umaruddin, 2003:255) Al-Ghazali argues that "it is important to know that morality comes out along with patience and endurance." (Gazali, 2011:398) Al-Ghazali claims that patience (*sabr*) does not mean to be hopeless, but means to fulfil the requirements of faith and lead a life as a believer. The virtue of patience (*sabr*) helps one to overcome the complexities and nuisances of life. Allah says "to be steadfast in patience (*sabr*); for verily Allah will not suffer the reward of the righteous to perish" (Quran, 11:115) and He says His patient servants "peace unto you for that ye persevered in patience! Now how excellent is the final Home!" (Quran, 13:24) Therefore, the person, who realizes his mistakes and neediness to God, will abstain from sins and stay away from troubles.

Allah is the one who is aware of whatever a human being does and he is aware of the most of the hidden feelings. Allah says in the Quran that he is aware of everything people do either secretly or explicitly and states that nothing good or bad will be forgotten. Allah says, "On the Day that Allah will raise them all up (again) and tell them of their deeds, Allah has reckoned and which they forgot, for Allah is Witness to all things." (Quran, 58:6) According to al-Ghazali, the virtues meditation (*muraqabah*) and self-examination (*muhasaba*) are very important for self control. According to him, "in order to gain self-mastery, one has to resort to meditation (*muraqabah*) and self-examination (*muhasaba*) which involve watching over and stock-taking of one's self." (Umaruddin, 2003:256) For al-Ghazali, "meditation (*muraqabah*) means being aware of the conviction that God sees man even if man does not see Him." (Sherif, 1975:118) Meditation (*muraqabah*) also broadens the man's horizon for God's sight and annihilates

is inattention to himself. What this virtue develops in human beings is that they know Allah is always aware of their deeds and thus they act more carefully. God says, 'Allah sees well all that ye do' (Quran, 57:4) Al-Ghazali defines 'the place of meditation (*muraqabah*) as the place where no one else but only Allah can be seen and felt.' (Gazali, 2013: 349) According to al-Ghazali, "the other virtue self-examination (*muhasaba*) means to live attached to the ideas about self-control which is necessary to remain alive spirituality." (Gazali, 2013:350) According to al-Ghazali, "it is essential that one keeps a constant control over his self and takes account of every little occurrence in his heart." (Umaruddin, 2003:256) He emphasizes that it cannot be possible for a human being not to question himself about the endless life while he is questioning himself even about his daily life. The hadith, 'Question yourself before being questioned,'¹⁷ is precious in terms of understanding these virtues. These two aspects provide human beings with control over themselves.

The deeds are valued with regard to a person's intention in Islam and this develops the importance of the intention (*niyyah*). According to al-Ghazali, 'the first responsibility of a worshipping man to Allah is to learn about intention (*niyyah*).' (Gazali, 2013:335) He thinks that religion must be followed only for Allah and the virtue of intention (*niyyah*) is a fundamental step in order to follow. Al-Ghazali defines that intention (*niyyah*) is; "conscious self-determination is based on knowledge and desire and it results in action. It is intention (*niyyah*) that has moral value and with reference to which the moral value of actions is determined." (Umaruddin, 2003:260) The virtue of intention (*niyyah*) is as turning of the heart onto something and so decisions of the actions. Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): "The intention (*niyyah*) of a believer is better than his deeds, and the intent of a corrupt person is worse than his actions. Everybody will be rewarded according to his intentions." (Tabarsi, 2001:406,(768))

¹⁷ Tirmizî, Kiyame: 25.

According to Umaruddin, al-Ghazali interprets this hadith as: "Intention (*niyyah*), without action is superior to action without intention, since action without intention is not worship, though intention without action is worship." (Umaruddin, 2003:261) Al-Ghazali suggests that deeds without intents are only hardship and do not have any value. He signifies that what sustains a deed is intent and it depends on the intent to become good and satisfactory. Imam Baqir (a.s) said: 'On the Resurrection Day people will be assembled together according to their intentions (*niyyah*).' (Tabarsi, 2001:407,(770)) Human beings are treated according to their intents. Hence, believers in Allah are supposed to turn to Him with a good intent for their peace.

For Islamic morality, the virtue of sincerity (*ikhlas*) is the basic principle of believing in God (faith). "It is always possible for something to be mixed up with something else. Therefore, it becomes clean when it is purified from the dirt. This purification process is called sincerity (*ikhlas*)." (Gazali, 2013: 339) According to Sherif, al-Ghazali thinks that "sincerity (*ikhlas*) is used only when the intention is to be close to God, unadulterated by any worldly or selfish motive. In other words, sincerity (*ikhlas*) means that man's actions are only motivated by a desire to approach to God." (Sherif, 1975:117) Al-Ghazali suggests that human beings can only experience this purification by the feeling that he is seen, and controlled by Allah. He can abstain from worldly pleasures only through this. In al-Ghazali's view, "sincerity (*ikhlas*) is possible with abstaining from the interests of the self. To end the greediness of the self to worldly desires is possible through approaching the afterlife." (Gazali, 2013: 340) Also, the Prophet Muhammad refers to the importance of sincerity (*ikhlas*) for being an authentic Muslim. In Rauzat al-Vaezeen it is narrated that the Noble Prophet (a.s) said: "There is a fact related to every good attribute. When considering sincerity (*ikhlas*), the fact is that no true servant of God can be truly sincere unless he dislikes to be admired for what he does to please God." (Tabarsi, 2001:42,(15)) Al-Ghazali points out that sincerity (*ikhlas*) is a secret between the man and Allah. For al-Ghazali,

"sincerity (*ikhlas*) is in a sense not to attribute *shirk* to Allah, to connect the heart to Allah to gain His consent." (Gazali, 2013: 340) That is why, whether a person has the virtue of sincerity (*ikhlas*) or not, is only known by Allah.

Another mystical virtue, truthfulness (*sīdq*), is essential in al-Ghazali's ethical philosophy. "Meaning truthfulness (*sīdq*) is used to refer to loyalty in word, intent, determination, in deeds and loyalty in all the religious positions." (Gazali, 2013:343) Umaruddin says that the meaning of truthfulness (*sīdq*) according to al-Ghazali is that; "resolution (*'Azm*), execution of resolution, action and the various attitudes of the soul toward God." (Umaruddin, 2003:261) Just like Aristotle and Plato, al-Ghazali defends that righteousness (fairness) is a supreme merit that contains all morality within itself. It is rare to find a mystic who has attained truthfulness among all other principal mystical virtues. For Sherif al-Ghazali says, "when such a person is found, he is the 'truthful one' (*sīdq*) who has attained the highest virtuous station possible for a human being on this earth." (Sherif, 1975:119) The verse in the Quran as the following shows that Allah will reward people who are truthful:

Allah will say: This is a day on which the truthful will profit from their truth: theirs are Gardens, with rivers flowing beneath, - their eternal Home: Allah well-pleased with them, and they with Allah. That is the great salvation, (the fulfilment of all desires). (Quran, 5:119)

In al-Ghazali's idea, a believer must be always loyal to Allah and be true to his words.

Al-Ghazali defends that a person who desires to be closer to Allah, has to provide integrity of soul and mind. "Al-Ghazali was especially concerned with the fusion of the mind and the soul, and with the practices through which perfect communion with God could be achieved." (Lewis, *et al.* 2008:423) For Sherif, al-Ghazali differentiates the philosophic virtues that are obtained from the mind-soul relationship, just as in the four principle virtues of Plato and Aristotle. "These virtues, which are derived from an analysis of the soul,

are distinguished according to their faculties. These are wisdom (*hikmah*), courage (*shaja'ah*), temperance (*'iffah*), and justice (*'adl*).” (Sherif, 1975:24) Al-Ghazali looks at the virtues and sees a hierarchy in them. These so called lower virtues of wisdom (*hikmah*), courage (*shaja'ah*), temperance (*'iffah*) are connected to the Platonic parts of soul. (Sherif, 1975:38) Here, in al-Ghazali interprets the virtues according to their relations with philosophical principles. For him, ‘the virtues like wisdom (*hikmah*), courage (*shaja'ah*), temperance (*'iffah*), and justice (*'adl*) are the source of all other virtues.’ (Gazzali, 1971:97) For al-Ghazali, these three virtues reflect the conflict of humans within themselves. Humans can verify whether they have these virtues without contacting other people. He perceives ‘wisdom (*hikmah*) as the virtue of mental power, courage (*shaja'ah*) as the virtue of anger force, temperance (*'iffah*) as the virtue of lustful force.’ (Gazzali, 1971:97) However, the virtue of justice (*'adl*) is not like other virtues. Justice (*'adl*) has the task of properly ordering these faculties in relation to one another. “Justice (*'adl*) means the emergence of these three virtues on problematic order. All the works are completed with justice (*'adl*), order is protected with justice (*'adl*). By this reason, the sky and the earth rise thanks to justice (*'adl*).” (Gazzali, 1971:97)

It is significant for a person to have the virtue of courage (*shaja'ah*). Having an extreme level of this virtue puts the human being into danger. He says that, ‘some reasons causing anger are pride, extreme relief, scurrility, cruelty, passion for wealth and antimony.’ (Gazali, 1971:95-96) Al-Ghazali claims that the only way to keep the human away from this anger force is the virtue of courage (*shaja'ah*). According to Sherif, al-Ghazali defines that, “courage (*shaja'ah*) as a moderate state of the irascible faculty, and its mean is between cowardice and recklessness.” (Sherif, 1975:43) Therefore, courage (*shaja'ah*) can be defined as balance in a sense. According to al-Ghazali, “courage (*shaja'ah*) is a virtue only when it is practiced in the right circumstances and in the right way. Circumstances decide when reason will

determine whether strength or mercy is appropriate. He also illustrates the circumstances by speaking of fear as an excellent praiseworthy character trait." (Sherif, 1975:44) Here, the meaning of the virtue of courage (*shaja'ah*) is the same as the fear of God. A hadith refers to the virtue of wisdom which is narrated by Al-Seyed Nasih al-Din that: 'Fear of God is the source of wisdom.' (Tabarsi, 2001:336,(597)) The reason is that the real courage(*shaja'ah*) based on the Quran is to grasp the limitlessness of Allah, to be dedicated without fearing anyone else but Allah, and not to give up the morals outlined in the Quran under any circumstance. In Islam, the principles of believers' courage (*shaja'ah*) are love and fear of Allah, and a sincere pursuit of the consent of Allah.

Al-Ghazali believes that 'God loves courage (*shaja'ah*) and Prophet Muhammad is the most gallant and the bravest man.' (Sherif, 2003:45-46) Allah commands the believers that they should be courageous and stick to be truthfulness. For example, if a believer witnesses guilt and if there has been injustice to an innocent person, he has to be courageous in choosing the right thing to have the approval of Allah, even if that is going to cause damage to him. God says He will reward people who do not give up truth in all case as follows:

In the case of those who say, "Our Lord is Allah", and, further, stand straight and steadfast, the angels descend on them (from time to time): "Fear ye not!" (they suggest), "Nor grieve! but receive the Glad Tidings of the Garden (of Bliss), the which ye were promised! (Quran, 41:30)

According to al-Ghazali, human beings have lustful force because of their creation and this force has both harms and benefits. In al-Ghazali's words, "the reclamation of lustful force is much harder than the others. This force comes out with human and is always available in human." (Gazzali, 1971:91) He thinks that a person should control this force in order to be moral man. Namely, human cannot be regarded as a real virtuous human unless he does not control and end his lustful feelings. In addition, when controlled, this

force becomes the signal to be close to Allah and happiness. For al-Ghazali, in order to control this force, it is necessary to have the virtue of temperance (*'iffah*). According to Sherif, al-Ghazali says, 'temperance (*'iffah*) is defined between two vices, namely, self-indulgence and insensibility.' (Sherif, 2003:56) Al-Ghazali asserts that human beings become truly virtuous only when they control their desires and keep a balance between extreme poles. "Both al-Ghazali and other philosophers (Aristotle and Plato), associated it with the lowest desires, and for this reason it is considered the most apparent, and therefore, the most basic virtue." (Sherif, 2003:56) The virtue of temperance (*'iffah*) is like self restraint or the idea of moderation and controlling desires by reason. God's Prophet (a.s) said: 'Whenever you see a man who is abstinent, try to approach him since he has attained wisdom.' (Tabarsi, 2001:242,(414)) Al-Ghazali suggests when a person keeps balance, he obtains these good features; 'modesty, tolerance, regularity, satisfaction, patience, generosity, inner relief, cheer and trustworthiness.' (Gazzali, 1971:106) On the other hand, if a person cannot keep a balance of the virtue of temperance (*'iffah*), nonhuman bad features start to appear. He describes them in this following order, 'passion, prostration, shamelessness, prodigality, cowardliness, hypocrisy, moodiness, jealousy.' (Gazzali, 1971:106) Therefore, this virtue is quite necessary to minimize the earthly pleasures and to achieve the ultimate end of man.

According to al-Ghazali, "the virtue wisdom (*hikmah*) is the virtue of the human soul. The human soul has two faculties, the theoretical, which is concerned with the knowledge of God, His attributes, His angels, His Prophets, and His revelation; and the practical, which is part of the human soul called as moral wisdom (*hikmah*)." (Sherif, 1975:40-41) "Practical wisdom (*hikmah*) is such a virtue for a wise self that it arranges anger and lust forces. In this respect, it means to know what deed is right." (Gazzali, 1971: 99) Also, 'knowledge of God (theoretical wisdom) is true wisdom (*hikmah*) but not highest virtue, the highest one is love of God.' (Sherif,

1975:41) Sherif says that "the practical wisdom (*hikmah*) is not developed further in al-Ghazali's ethical system and the subdivisions of practical wisdom (*hikmah*) receive only perfunctory treatment." (Sherif, 1975:43) Namely, for him, practical wisdom does not take an important place of morality. He lists subdivisions of practical wisdom (*hikmah*) as,

1. *Husn al-Tadbir* ('administrative ability') is the ability that enables one to find quickly the best ways in achieving the desirable outcome for oneself or family etc., including the ability to overcome enemies or evils.
2. *Fawdat al-Dhihan* ('acute mindedness') is the ability to arrive at the correct decision when there are divided opinions.
3. *Naqayat al-Ray* ('clearness of vision') is the insight that helps one to adopt the right means for achieving the best results over a given problem.
4. *Sawab al-Zann* ('shrewdness') is the ability to discover the subtle points in thought or action and to accept truths straightaway based on a particular experience without indulging in fallacious arguments. (Abdul Samad, 2003:75)

So, the most important point in al-Ghazali's thought, indubitably, is that theoretical wisdom (*hikmah*) is more substantial than practical wisdom (*hikmah*), but neither of them are the highest virtue. Still, al-Ghazali mentions the theoretical wisdom (*hikmah*) as well, because he thinks that love of God is reached by knowing Him. The theoretical wisdom (*hikmah*) is the *sine qua non* for the love of God. "The actual worth of a virtue is essentially determined by the part it plays in helping man to achieve perfection whereby he gains affinity to God." (Umaruddin, 2003:195) As we understood, al-Ghazali indicates that being a mature, moral man can be only achieved by keeping himself with love of God. In other words, the man has to be a wise man in order to reach his ultimate purpose, because the virtue of wisdom (*hikmah*) provides man, with the ability to distinguish between truth and falsehood, right and wrong. God says, "He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a

benefit overflowing; but none will grasp the Message but men of understanding." (Quran, 2:269)

For Islam, God creates earth with a measure and balance and the basic mission of humans on earth is to perform justice (*'adl*) in order to keep this balance. Ibn 'Umar has reported that God's Apostle stated: "God on High creates nothing finer on earth than justice (*'adl*). Justice (*'adl*) is God's balance on earth, and any man who maintains this balance will be carried by Him to Paradise." (Ghazali, 1964:59). Allah links one of the conditions of being a true believer to being just. He commands, "be just: that is next to piety (*taqwa*): and fear Allah. For Allah is well-acquainted with all that ye do." (Quran, 5:8) 'It is also one of the principal aims of Shari'ah.' (Alhabshi, 1987: Vol (1)) 'What justice means for al-Ghazali is that everything should be placed in its proper place.' (Umaruddin, 2003: 204) The virtue of justice (*'adl*) is revealed by equally having the virtues wisdom (*hikmah*), courage (*shaja'ah*) and temperance (*'iffah*). The virtue of justice (*'adl*) is stated as the order and harmony of these three of virtues. 'Al-Ghazali also considers it as not only a 'virtue' but also the 'whole' of the virtues.' (Sherif, 1975:72) Therefore, "the virtue of justice (*'adl*) is supreme virtue for al-Ghazali. For Sherif, al-Ghazali maintains that justice (*'adl*), in this sense, does not have two extremes as do other virtues." (Sherif, 1975:72) According to al-Ghazali, 'while justice (*'adl*) includes all the virtues, then cruelty, which is its opposite, includes all evils.' (Gazzali, 1971:109) A person who has this virtue is the closest one to being a perfect human; the one who does not have this virtue is quite far away. Al-Ghazali argues that justice (*'adl*) either exists or not. To explain, a person is either just or unjust. There is nothing in between. There is only an opposite, injustice, which means tyranny. Allah commands justice (*'adl*) to people in the verse as; "the doing of good, and given to kith and kin, and He forbids all indecent deeds, and evil and rebellion: He instructs you, that ye may receive admonition" (Quran, 16:90) and "Allah loveth those

who are just.” (Quran, 60:8) Therefore, it is understood that Allah commands the believers to be just and do favors to others.

Additionally, there are three kinds of justice (*'adl*) for al-Ghazali. The first kind of justice (*'adl*), the most important for him, 'is in relation to the character traits of the soul.' (Sherif, 1975:72) It does not include two extremes like the other virtues. The second kind of justice (*'adl*) is 'in transactions which presented as a mean between two vices, namely, doing injustice and suffering injustice.' (Sherif, 1975:72) And third one is political justice (*'adl*) which 'is identified with order and the notion of distribution of goods in the city.' (Sherif, 1975:72)

In al-Ghazali's opinion, achievement of justice (*'adl*) is *sine qua non* for countries. He says, 'unless people develop justice (*'adl*) for their selves, justice cannot be established in a community or country'. (Gazzali, 1971: 107) He defends that the religion's fate is depending on achievement of justice (*'adl*) in a community. As well, according to Abdul Samad, al-Ghazali claims that "religion would be strong by kingship and kingship by the army, and the army by wealth; wealth is assured by making the country populous and flourishing, and this can only be achieved by justice (*'adl*).” (Abdul Samad, 2003:53) For al-Ghazali, if everyone fulfils his responsibility and everything is put in social, political order, then justice (*'adl*) would be established. Al-Ghazali mentions in his book *Nasihah Al-Muluk*, the Sultan (who is head of the community) in reality is the one who awards justice (*'adl*). For him, "the Sultan does not perpetrate injustice and wickedness, among God's servants; and the unjust Sultan is ill-starred and will not receive endurance.” (Ghazali, 1964:46) Therefore, the sultan is first suitable person, whose heart has to be residence of justice (*'adl*). According to al-Ghazali, "the Sultan is the shadow of God on earth, thus he should be the saver and asylum for everyone who has been mistreated.” (Sherwani, 1935:465) Sultan has to behave according to this supreme duty that is providing establishment of justice (*'adl*) in the community.

As understood that, according to al-Ghazali's ethical teachings, justice (*'adl*) occupies a central position among the other virtues. And the achievement of justice (*'adl*) is basic responsibility of human beings in order to get ultimate end of man that is being closer to Allah.

In al-Ghazali's perspective, 'Prophet Muhammad is the only man who perfectly achieved those four principal virtues.' (Sherif, 1975:76) 'The competent of the Quran is Allah's competent and pure men.'¹⁸ Prophet Muhammad says, 'I am sent to complete the high morality.'¹⁹ While telling about the Prophet's morality, Aise, His wife, states, 'His morality is the Quran.'²⁰ That is, morality completely depends on the revelation to perfectly embody it. So when she said 'His morality is the Quran', she means that Prophet Muhammad has all the good moral values that are told in the Quran. Al-Ghazali puts forward that 'the Prophet Mohammad is the best example of all verses of the Quran about good morality.' (Gazali, 2013:172) It is difficult to fulfil these virtues, but when reached, a perfect human form comes out. According to al-Ghazali, "only Prophet Mohammad represents these features in the best way. The Prophet is the most well-mannered, brave, fair, chaste, generous, and the most decent one among all people." (Gazali, 2013: 173) In this regard, people, who completely comprehend the Prophet's morality, adapt it to their lives and are close to Him. Thus they move closer to Allah in a sense. In short, according to al-Ghazali, a person needs to be purified from any kind of impurity and live around Prophet Mohammad's high morality so that he can reach salvation.

¹⁸ Ibn-i Mace, mukaddime: 16.

¹⁹ Ahmed ibn-i Hanbel, Müsned: 2/318.

²⁰ Müslim, müsafirin: 139.

4.3. The Elements of Intergenerational Justice According to Al-Ghazali

What is clearly inferred by al-Ghazali's works until now is that religion and morality are mutually involved. Further al-Ghazali attributed his philosophy from the Quran, the Sunnah and the Hadith. When we mention al-Ghazali's philosophy of ethics, we naturally refer to the ethics of Islam. We can mention that ultimate end for humanity is to approach Allah, according to al-Ghazali.

Al-Ghazali asserts that human beings need to maintain a genuine sincerity, based on Quranic morality, in their life. They need to organize their social, financial, political and legal principles in the path determined by Allah's commands. The notion of justice bears vital importance for humanity in their ethical orders. It can be said that every part of the state has to depend on principles of justice. Also it is true that all the regulations established for public prosperity have to be supervised by the principles of justice. Therefore, social interactions such as finance, politics and law need to be grounded on justice principle to reach the ultimate end of man.

The main topic of our study, intergenerational justice, is a modern concept that has lately gained importance, but the meaning of this concept dates back to old times in where it is not explicitly explained. Allah, in the Quran, says that it is better for us to love people without something in return and regard them superior to ourselves. God commands that, "o ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes." (Quran, 2:267) In Islam, the most virtuous deed is to love for the sake of Allah. Al-Ghazali states that "loving people for the sake of Allah and putting oneself to the secondary position for Allah's consent are the signs of good morality." (Gazali, 2013: 149) According to Islam, people have

responsibilities for each other. While summarizing these responsibilities, for Prophet Muhammad 'a person must want what he wants for himself for his brothers and sisters.'²¹ (Gazali, 2013: 152) This sentence does not speak about intergenerational justice per se. But if we apply the golden rule that is 'do unto others as you would have them do unto you', it is possible to see how this could be applied to intergenerational justice. Here, in al-Ghazali's view, "the criterion is that a person should not give something to other people that he does not like receiving it." (Gazali, 2013:75) This sentence also does not explicitly mention to intergenerational justice. But it can be interpreted through its meaning. As we explain the meaning, we understand that this golden rule is for all generations rather than a specific generation. From the point of intergenerational justice, it means 'leave the place as you would like to find or leave the world as you would like to live.' With this rule, intergenerational justice is not spoken straightforwardly but al-Ghazali obliquely referred to the meaning of the concept. It could be said that he implied the significance of intergenerational justice in a sense. When we analyze al-Ghazali's philosophy, he unveiled some elements of the intergenerational justice which are cornerstones of public prosperity. These elements are ranged as the trust (*amanah*), and the saving (*iktisaad*).

4.3.1. Trust (*amanah*)

'We are all brief tenants on this planet.'(Udall, 1963: vii)

There are many concepts ideas in the Quran that involve justice and intergenerational justice. I have decided to choose these two elements are the trust (*amanah*), and the saving (*iktisaad*). Because these two that are most common ideas for interpreting the concept of intergenerational justice according to al-Ghazali. Here I intend to state that this basic Islamic concept,

²¹ See also, Buhârî, Îmân: 7; Müslim, Îmân: 71.

trust (*amanah*) which includes the very basic meanings of intergenerational justice.

In Islam, trust (*amanah*) necessarily involves free will, which has been given only to human beings by Allah. According to al-Ghazali, "trust and faith, 'amanah and iman' in Arabic, comes from the same word stem. So, whoever is confidential about the trust to Allah, Allah will protect his/her faith and whoever does not, he/she will lose it." (Gazali, 2005:111) There is a close relationship between trust and being vicegerent of God in Islam. Thus, understanding the concept of 'vicegerent' is necessary to grasp the meaning of the trust. God said to the angels: 'I will create a vicegerent on earth.' (Quran, 2:30) "We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it. He was indeed unjust and foolish." (Quran, 33:72) Al-Ghazali conducts that there are some cults and religious obligations that end up with either good deeds or flaws. It means that the trust to Allah is too heavy for the mountains to admit, and human is the most willing to undertake. According to al-Ghazali, in a sense, humans dedicate themselves for the responsibility of the trust when they promised to obey Allah.

There is a dominant theme about trust (*amanah*) is the relationship between generations. Becoming vicegerent means taking responsibility from the holder. Therefore, claiming power over the earth is an enterprise transmitted from generation to generation. As a trustee, "men have to insist on protecting the trust regarding to what has been instructed by God. They also have to utilize the resources in an efficient and egalitarian manner for the benefit of community." (Bakhtiar and Mohd, 2003:4) The whole earth resources are as a trust that is given to people by God. According to Islamic morality, not protecting these trusts and namely, betrayal is a very big mistake. Allah warns people not to betray the trusts in the Quran. He says, "o ye who believe! Betray not the trust of God and Apostles, nor misappropriate knowingly things entrusted to you". (Quran, 8:27)

According to al-Ghazali, the ultimate source of power belongs to Allah only; even humans are claimants to protect the trust. Even though men have been regarded as vicegerent, they actually own nothing in terms of resources. For al-Ghazali, 'only Allah is the ultimate owner of the resources. A real believer is the one who believes this fact.' (Gazali, 2013:74) 'Men are only trustees for all resources.' (Allam, 1998: 67-85) The concept of trust (*amanah*) has an essential role in a Muslim's ethical system. For al-Ghazali, "the creatures possess anything; their existence comes from an outer existence, and their bodies are trust from Allah." (Gazali, 2004:101) We understand that even the human body is a trust for humanity. Thus if every kind of property, even one's body, is a kind of trust for humanity and human beings are responsible for guarding this trust, then the concept of "trust" is a kind of guarantee for the balance or justice among humans and between generations. A clear principle of al-Ghazali's is body is a gift from Allah. A clear Quranic principle is that look after family too. And one can look at future generation as an indirect property which is also gift from Allah. Although he does not talk explicitly intergenerational justice, understanding human life as a gift from Allah, implies that we should try to look after future generation as much as possible.

Allah creates the earth on balance like the human body and decided humans should be the master of the earth and all the creatures. God says that, "the sun and the moon follow courses (exactly) computed; and the herbs and the trees - both (alike) bows in adoration. And the Firmament has He raised high, and He has set up the Balance (of Justice), in order that you may not transgress (due) balance." (Quran, 55: 5-6-7-8) So, the authority of vicegerent requires some responsibilities like preventing the self, protecting the earth, and providing security for property.

Allah warns humanity that the balance should be kept and provided with the knowledge of how to make the best protection of the trust, but He sets them free in practice. According to Hammudah 'Abd al-'Ati, "if a Muslim is

mistreated or oppressed, he has the free choice to resist and retaliate in equal measure or to forgive and entrust God with the results of his deed.” (‘Abd al-‘Ati, 2003: 95) Man is free to be good or to be bad. “Man knows that he is authorized to take both actions, and also he equally knows that it is better for him to forgive. So when he forgives, he does that with his free choice for the love of God.” (‘Abd al-‘Ati, 2003: 95) In Islam, whether protecting the trusts or not is depending on human’s free choice and so human beings are responsible for their deeds.

One of the most important problems that humans encountered in the recent years was environment, a trust that is committed to them. The environmental problem would affect not only human beings themselves but also it would reduce the future generation’s quality of life by lacking the vital requirements such as water and clean air. To express this clearly, the environmental problem is the process of unbalancing the world by way of endangering animals and polluting nature due to unconscious consumption. God commands that ‘verily, all things have We created in proportion and measure.’ (Quran, 54:49) ²² Thus, Allah creates the universe in specific order, and gives particular qualities and talents to creatures to order them to some goal and reason. We can say that every creature has specific motives of life and they are not created in vain. So as well, in verse, “He Who created the seven heavens one above another: no want of proportion wilt thou see in the Creation of the Most Gracious. So turn thy vision again: seest thou any flaw?” (Quran, 67:3) The universe is created pure and smooth and we may assume that humans are the source of problems. Here, to maintain this balance is related to trust and the responsibility of trust, which is given by God. As well, the point is that God creates earth in a balanced and it works well. And God creates people with free will. Therefore, we should use our free will in order to restore to balance and namely, restore the trust. This balance will provide justice for future generations.

²² See also, Quran, 25: 2, 13:8, 44: 38-39, 10:5.

Present generations have moral obligations for leaving good life conditions, in which a person possess a quality of life, to future generations. The simplest obligation is to represent Islam in the most lovable conditions and to guide people to fulfil their responsibilities in Islam. The responsibilities are leaving a stable and fresh environment for the future becomes possible with seeking the approval of the God. After them, the future generations need to adopt and protect the trust. So, the present generation must contribute to the fulfilling of religious practices in the most perfect sense. It is also required to prevent anything that will make Muslims suffer. Prophet Muhammad says "both the good and the bad deeds of my ummah were shown to me. I discovered that the removal of hazards from public ways was among their good deeds..."²³ The hadith as following shows that a real Muslim who avoids harming others and harming others is forbidden (*haram*): 'whoever harms others (neighbours) cannot go to heaven.'²⁴ On the other hand, Prophet Muhammad states that whoever prevents anything that might harm others would be rewarded by Allah. Prophet Muhammad says, "I saw a person who joyfully wanders in Heaven. He had cut down a tree on road so that it would not cause trouble to others."²⁵ (Gazali, 2011:290)

Stewart Udall, who is politician, says that, "by choice, or by default, we will carve out a land legacy for our heirs. We can misuse the land and diminish the usefulness of resources, or we can create a world in which physical affluence and affluence of the spirit go hand in hand." (Udall, 1963: vii) Beside the protection of trust, it should be human beings' duty to intercept the troublemakers of environment in order to leave better conditions for future generations. For al-Ghazali, to act on the contrary indicates a breach of the trust. It would be violation of the rights of the future generations, who could be born into a betrayed world. Prophet Muhammad accepts betraying is one of the indicators of being *munāfiq*

²³Muslim, Masajid: 57.

²⁴ Buhari, Edeb: 29 and Muslim, Iman: 73, (46).

²⁵ See also, Müslim, Birr: 129.

which is concealing disbelief. The Prophet Muhammad explains, "A *munāfiq* has three features; lies when he speaks, breaks his promise, betrays when he is given trust."²⁶ God commands that "if any person is so false, He shall, on the Day of Judgment, restore what he misappropriated; then shall every soul receive its due, - whatever it earned, - and none shall be dealt with unjustly." (Quran, 3:161) Allah, here, emphasizes keeping or betraying promises (*trust*) are such deeds which will have consequences in return. And also the Prophet says: 'One who violates the trust and if he is entrusted does not belong to my nation.'(Tabarsi, 2001:154, (250)) The reason is mentioned above that a *munāfiq* cannot belong to Prophet Muhammad's nation.

Ismail R. Faruki's conclusions will be helpful to summarize human-nature-trust relations:

Primarily, the earth is the possession of Allah, not the humans. Secondly, the earth is left at human command in certain conditions allowing some changes. Thirdly, humans have to behave morally and ethically in managing and benefiting the earth. Fourthly, Islam demands humans to search and get the grasp of the laws, orders and natural sciences which constitutes the cycle and beauty of the earth. (Ziyaüddin, 1994:213-249)

In one sense, al-Ghazali names trusts as 'the trusts of God.' It is possible to say that al-Ghazali would recommend adopting the ethics of Islam for performing the intergenerational justice, as he expressed the concept of trust (*amanah*). The objectives of the trust, respecting and obeying the rights of humanity, are crucial when we accept that even the human body is a trust given to humans and they will be called to account if it is violated. Only the Trustee of the Trust will gain the real bliss. As an example for this issue, Imam Kazim said: "The residents of the planet Earth will receive divine blessings as long as they love each other, act righteously, and honour what they are entrusted with." (Tabarsi, 2001:152,(248)) After all, al-Ghazali asserts that the earth is a trust of Allah and humans should act responsibly

²⁶ Buhari, iman: 24; Müslim, iman: 106; Tirmizi, iman: 14.

and consciously while they are benefiting. Everything will be returned to Allah as following verse shows: 'who say, when afflicted with calamity: To Allah We belong, and to Him is our return'. (Quran, 2:156) This means, for al-Ghazali, explicitly we are responsible for both of our good and bad deeds. Al-Ghazali defends that the human, as vicegerent of Allah, will be called on the Judgment Day to account of how he/she protected the given trust. So, we need to understand and respect the quality of the trusts given by Allah, be grateful for the nobility of those trusts, protect them until we pass away, and hand in to the coming generations ideally.

4.3.2. The Saving (*Iktisaad*)

This thesis is a conceptual study, and so we try to find new concept ideas which refer intergenerational justice. I assert that the saving (*iktisaad*) is another important element which gives a purely rational basis for the intergenerational justice. Our responsibility becomes aware of the idea of trust (*amanah*) and then keeping resources with the idea of saving (*iktisaad*). As well, the basic mission of present generations is considering the idea of saving (*iktisaad*) for giving rights of future generations. So the element of saving (*iktisaad*) that should be made clear in order to interpret al-Ghazali's points about intergenerational justice.

Al-Ghazali thinks that in addition to intertwinment of religion and morality financial life should also be considered. In other words, al-Ghazali evaluates the financial life in terms of religion. In order to maintain the order of life, the human body's basic needs and should be satisfied. Humans are basically trying to make these necessities eligible. Al-Ghazali categorizes these necessities as 'food', 'clothes' and 'residence'. However, they are not capable of living and affording these alone, thus they find the solution to come together and share the tasks. (Gazali, 2011:63) Hereby, the philosophy of al-

Ghazali combines religious, ethical and financial practices together, inevitably.

According to al-Ghazali, "the creation of possession depends on a reason which is to find a supply for the creatures. The usage of the possession might be for good and bad. Not to spend when it is necessary will be meanness and to spend when it is forbidden would be waste." (Gazali, 2004: Vol (1), 36) So, the holder of the possession has permission neither to spend it only regarding his will, nor to be a penny pincher. Al-Ghazali claims that the most appropriate act in morality is to avoid extremities. Moreover, al-Ghazali indicates that "humans need to eat *halal* (permissible food), necessarily and reasonably to be able to conduct prayers. He thinks that 'human beings need to avoid extremities about their hunger and try to be abstemious.' (Gazali, 2011:201-202) The saving might be individual, but Muslims ought not to be idle about their decisions. Hence, the Prophet Muhammad says, "Allah commands that We obliged property to enable prayers and fasting. If mankind owns a river made of golden, he/she desires for the second. If he/she owns two rivers made of gold, he/she desires for the third. Nothing on earth but death satisfies him. Allah blesses the ones who abandon bad deeds and ask for forgiveness." (Gazali, 1987:247)

In the meantime, al-Ghazali expresses here that the human nature always tends to desire for more and is greedy. Thus humans need to avoid extreme behaviours for public's sake. Allah commands that "make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute."(Quran, 17:29) The stinginess and extravagancy is forbidden in Islam so that human beings, who ask for more, would not harm individuals or society. Allah has not forbidden the *halal* and clean usage of earth supply or worldly desires; He has merely forbidden the extremes and extravagancy of the property. He warns, "O children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters."(Quran, 7:31)

When al-Ghazali defines good-mannered scholars' qualities, he says that 'they are not profligate in clothing and eating.' (Gazali, 2013: 39)

We already mentioned that all the trusts are divine blessings while we were explaining the concept of trust (*amanah*). Allah orders human beings in their lifetimes they should benefit the blessings at the optimum scale and not to waste. The Prophet says, 'pray is the building stone of religion'²⁷, 'the key of pray is cleanliness'²⁸, 'cleanliness is half of belief.'²⁹ 'Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favor to you, that ye may be grateful.' (Quran, 5:6) Allah emphasizes the significance of cleanliness by this verse, and for this reason, ablution is quite important in Islam. Al-Ghazali also put forth that the basic principle is not to waste water while fulfilling the manners of ritual ablution. If one reaches the limit of waste, he may be sinful and called to account on Judgment Day. (Gazali, 2011:108) Since the water is a vital necessity for life conditions, wasting water is considered as *haram* (forbidden/unlawful) and violation of rights of the public and the self. Al-Ghazali says that are "six conditions detestable (*makruh*) in having ablution, one of them is wasting water and another one is washing a part of body more than three times. So, he remarks that the fourth washing of the same part is forbidden (*haram*).'" (Gazali, 2011:116) When there are limitations about waste even on the good deeds for the sake of Allah, it is inevitable to pay attention not to waste for the acts for the sake of human beings themselves.

Wasting the blessings is responded with being deprived from love of Allah. He commands, "and render to the kindred their due rights, as (also) to those in want, and to the wayfarer: But squander not (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of Satans; and the Satan is to his Lord (himself) ungrateful." (Quran, 17:26-27). Allah has clarified here that one needs to avoid wasting property even when he helps

²⁷ Buhari, iman: 1-2.

²⁸ Ebu Davud, salât: 73; Tirmizi, taharet: 3.

²⁹ Müslim, taharet: 1; Tirmizi, daavat: 86.

people about their wishes, and He equals the profligates to the Satan. Al-Ghazali touches on the necessity of saving while he is describing the manners of taking alms. For al-Ghazali, 'the taker of the alms should be satisfied, taking as for his needs and avoiding extremities.' (Gazali, 2011:150) At this point, Prophet Muhammad puts forth that "the goodness of the provider is no more than the taker of the alms if he accepts only on the extent of his needs." (Gazali, 2011:150) Al-Ghazali refers to the relationship between the savings and the necessity while he is exemplifying the hadith. According to al-Ghazali, 'if one has enough clothing at home, he is not in need and it is waste to buy more.' (Gazali, 2011:150) There are some essential needs of people for surviving in this world. Allah wants people to give others except for the amount of goods for the need of themselves as following verse: "Say: 'In them is great sin, and some profit, for men; but the sin is greater than the profit.' They ask thee how much they are to spend; Say: 'What is beyond your needs.' Thus doth Allah make clear to you His Signs: In order that ye may consider." (Quran, 2:219) Al-Ghazali thinks that it is very important for believers worship in order to be closer Allah, because Allah is favour of a person who wastes only what he needs. So, avoiding waste while buying or taking things apart from giving others is really important to Allah.

As a result, the grounds of the responsibility against the future generations are provided with attention of the present generation about their consumption. We have an interest in surviving and protecting the right of future generations. Present generations use resources like water, air which is not produced by human beings. Every simple concern over the future generations' supplies is linked to the present savings. If al-Ghazali explained the consumption with regards to intergenerational justice, he would tell the consumption is not only unconscious spending of the resources, but it is betrayal against the Creator and holder of all the blessings. Allah says that, 'verily, all things have We created in proportion and measure.' (Quran,

54:49) In this regard, the responsibilities of the current generation are to be merciful to the future generations, pay attention to the standards, protect the balance, and avoid the waste. Prophet Muhammad says that 'Allah won't be merciful to those who aren't merciful to others.'³⁰ If we do not be merciful to others while using resources unconsciously, God will not favour of us. Extravagance and overconsumption will influence the future generations apart from the damage to present day.

³⁰ Buhari, Tevhid: 2; Müslim, Fezâil: 66; Tirmizi, Birr: 16, Zühd, 48.

CHAPTER V

CONCLUSION

Being among the objectives of all religions, cultures and law systems, justice is one of the most important elements of Islam. Human beings reach the eternal truth by Islam and justice. The source of justice in Islam is the Quran. Islam owns its greatness and astonishing quality to the truth of the Quran. As justice is a quality that Allah loves, he commands his creation to perform practical examples. Justice, in Islam, is based on the Quran which is objective and universal.

Muslims determine and evaluate incidents according to the Quran. Even more, justice in Islam is not compulsory only among the Muslims. It is a universal law for all people. Hence, as long as the requirements of the Quran are intended to be followed, a person eventually becomes just. If one does not pursue the principles of Quran, he becomes cruel and destroys the happiness in his world life and afterlife. The only route to be taken and followed is the way of justice. Differentiated from animals and socialized among specie, humans need justice as much as food, water and air so that they can have a happy and peaceful life. As understood here, justice is a basic principal in humans' entire life. If justice cannot be provided, the order of the society would be destroyed.

As one of the best scholars ever in Islamic civilization, al-Ghazali has such a cultural background that it cannot be understood only in one field. He affected many scholars with his personality, and works. He published several works in such fields like *fiqh*, *kalam*, philosophy, sufism, logic, and politics. He paid attention to the necessity of living in a social sphere because human beings must obtain their basic needs and desire to continue their generation. As human being is a social entity, he cannot live alone. To live in a

community naturally brings some problems and dilemmas. Even though al-Ghazali deals with various subjects, religion is the unchanging element of his studies since he thinks that religion is the base of the social life. There is no way for happiness in life and afterlife without religion. The essence of al-Ghazali's idea is based on Islamic knowledge. As a Muslim thinker, what is important for him is the existence of afterlife and people's salvation. For him, the eternal happiness can only be possible with Islam.

Al-Ghazali's ideas on justice are in the same direction with Islamic thought. He puts forward that it is crucial to establish justice, which is one of the most significant elements of Islamic morality, so that people can live in a peaceful world that Allah has created in a perfect order. According to him, as a personal virtue, justice begins with individual and this is reflected on the society. The Quran must be properly comprehended in order to establish justice, which is indispensable for the humans' life. Therefore, justice, which is strengthened with the principles of the Quran, would be the guarantee of peace in society.

Justice should be seen as the rights of all generations not only for individual's benefits. The rights of all generations should be guaranteed, taking no notice of whether one is born or not. One should consider the protection of rights of others as if they are his own rights. For Muslims, since no one had ever made a choice of his/her colour, family, gender etc. and no one can demand these features from God, an individual is not owner of these and he/she is not free on his/her consumption and usage of these properties. In addition, he/she cannot claim the right of possession. A person can only ask for a right for which he/she makes effort. It is required to construct.

Islam intrinsically has the idea of intergenerational justice. Islam charges individuals against the other entities; moreover, it draws every creature's rights on each other such as children's rights on their parents, animals' rights among their species and nature's rights on humanity. Anyone that does not obey these rights will be questioned in afterlife. The destruction of the world

order is because of the wrong usage of natural sources, which are indispensable for the continuity of life. This increases the amount of moral corruption and increases worries about what kind of a life is waiting for people in the future. The main subject of my dissertation is that the notion of intergenerational justice has become one of the most remarkable notions of the last century. It is argued that intergenerational justice is vital in order to leave a profitable world to future generations.

Nowadays, the concept of intergenerational justice has become controversial. However, we need to explain the responsibilities charged by Islam under the light of intergenerational justice. What people are supposed to do is to care about the rights of the next generation which is unknown and when and how they will live is not known, too. What we mean to say is that this concept is put forward by Islamic scholars in the past centuries and forms the base of their ideas. What Islamic knowledge contributes to the intergenerational justice has led Islam based scholars to mention in their thoughts the formation of that idea. Intergenerational justice is not mentioned as a concept in their works and they do not come up with a particular definition. It is necessary to express that; as an Islamic scholar, al-Ghazali does not exactly mention either the concept of justice or intergenerational justice. Just like the other Islamic thinkers, he does not use the word, concept. Therefore, he does not have a particular definition of intergenerational justice based on an exact explanation. This concept comes from the sources of his opinions. He refers to it in terms of its meaning. As he does not systematically deal with intergenerational justice, it is hard to properly handle his opinions on justice. Therefore, his all ideas on morality, society, politics and economics must be examined in order to establish his perception of intergenerational justice. Nonetheless, when entered to his world of thought, it is felt that he pays attention to justice because we see that he somehow emphasizes the human rights and intergenerational justice in every field he handles; political, economic or cultural. In addition to this,

we see that he develops his intergenerational justice idea on the elements of the trust and savings by considering the responsibilities of Islamic law. These elements are the most basic ones to be considered in intergenerational justice. The rights of the future generations are only possible when these two elements are taken into consideration by people. According to Islam, all the blessings on the earth (air, water, children, money, spouse, etc.) are trust to people. Allah does not leave people alone while interacting with these trusts and He puts some responsibilities on them about consuming. He commands people to avoid from prodigality as a part of human rights because humans are either rewarded or punished according to whether they keep their trusts. The reason is that these elements are pillars of the faith as described in Quran and hadith. Protecting the trust and the saving are the first steps in order to be just in front of future generations. The only thing to realize intergenerational justice is to call people to refresh their mind with the Qur'anic teachings. This study analyzes the elements of intergenerational justice according to al-Ghazali, in other words, it is evaluated from an Islamic perspective.

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