

Islam and the Concept of Justice

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Abstract

One of the principles which underly the Islamic worldview is justice. Justice also is the real goal of religion. It was the mission of every prophet. It is the message of every scripture. Islam is a religion which is a complete way of life. Justice is supreme and clearly defined in Islam, it is clearly emphasized that the objective of the creation of the universe is primarily to uphold justice and remove cruelty and evil. In this short paper the author shall attempt to elaborate the concept of justice and try to analyse it from Islamic theologico-philosophical views and not intended to discuss the topic mentioned above in various dimensions of discipline such as in politics, law and etceteras.

Keywords: Islam, justice, theology, philosophy, Qur'an

1. Introduction

Generally speaking, justice in Islam means placing something in its rightful place. In this regard, actually there are at least three very important aspects of justice. First, by placing someone in a post or function appropriate to his capabilities. Second, to meet our sentence or make a decision appropriate to a situation or the person about to receive it. Last one is that, to place wealth or property to those who rightly deserves them. Justice required by Islam is an entire justice without having regard to the differences in colour, sect and creed, its foundation lies in the command of Allah swt. Undoubtedly, Allah swt is the Most Just of all judges. He is the Most Knowing, enjoining us to forbid any form of justice. He commands us to uphold His system of justice. Allah is the Most just religion. Islamic justice is wide and boundless. It is broad and without any limitation. It is applicable in various fields of mankind. In the Holy Quran, there are at least two chapters talking about justice namely the surah of *al-Hijr (15: 85)* and *al-Dukkhhan (44: 38-39)* respectively. The verses clearly state the real objective of creating the earth and the sky and in fact the whole universe which is to uphold justice and remove evil. The universe is not created for nothing but it has been created for a reason. If we accept the fact that the universe has been created to uphold justice, we as a being one of Allah's creations should also uphold justice. For this reason, upholding justice is one of our responsibilities as human beings.

2. The General Conception of Islamic Justice

In Arabic, justice is '*al-Adalah* or *al-Adl* which signifies the rating of a thing s equal to a thing of another kind so as to make the former like the latter. *Al-Adalah* is described as possessing that quality of good, righteous or veracious. The word 'justice' gives several meanings. It may refers to administration of law according to prescribed and accepted principles; conformity to the law; legal validity the quality or fact of being just. Justice is

what approved and pleasing. Similarly, it may also refer to a moral value commonly considered to be the end which law ought to try to attain which it should realise for the man whose conduct is governed by law and which is the standard or measure or criterion of goodness in law and conduct by which it can be criticised or evaluated. One of the chief goals of law is justice. An unjust law is no law. This theory suggests that justice appears to be roughly synonymous with morality. It can be seen in the expression such as court of justice, natural justice etc. Apart from that, justice also is Allah's attribute, and to stand firm for justice is to be witness to Allah swt, even if it is detrimental to our own interests or to the interests of those who are near and dear to us. Islamic justice is something higher than the formal justice of Roman law or any other human law. It is even more penetrative than the subtler justice in the speculation of the Greek philosophers. It searches the innermost motives because we are to act as in the presence of Allah swt, to whom all things, acts and motives are known. There is Quranic verse which explains the same purpose:

“Allah both 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.”

(al-Nisa', 4: 58)

The Quranic verse was revealed pertaining to men in authority to fulfil all trusts by giving everyone his due and judge impartially between people. Justice is linked to a sacred trust, a duty imposed upon man to be discharged most sincerely and honestly. Justice therefore, is the quality of being morally just in giving every man his due. Everyone is responsible and answerable for his actions. Abdullah bin Umar reported that the prophet saw as saying:

“Each of you is a shepherd and each of you is responsible for his flock. The Imam who is over the people is a shepherd and is responsible for his flock; a man is a shepherd in charge of the inhabitants of his household and he is responsible for his flock; a woman is a shepherd in charge of her husband's house and children and she is responsible for them; a man's slave is a shepherd in charge of his master's property and he is responsible for it. So each of you is a shepherd and each of you is responsible for his flock.”

(Bukhari&Muslim)

Justice is in fact, the bond which holds society together and transforms it into one brotherhood, everyone of which as said in the above hadith as a keeper unto every other and accountable for the welfare of all.

To render justice says Sarakhsi: (Muslehudin,1973)

“constitutes one of the most noble act of devotion”.

According to Kasani, justice is one of the best acts of devotion and one of the most important duties after belief in Allah swt.

The Quran commands to the effect:

“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 and fear Allah for Allah is well acquainted with all that you do”

(al-Maidah, 5:8)

Thus justice is the duty imposed by Allah swt and we have to stand firm for justice though it may be detrimental to our own interests or to the interests of those who are near and dear to us. The concept of justice is far higher than the so-called distributive and corrective justice, the natural justice, the formal justice, or any other man-made law. One of the essential elements that determine justice is knowledge. As a matter of practice, such great care was taken that only knowledgeable or learned persons should be appointed to high offices such as the khalifah or ruler and judges. According to al-Mawardi(1978), besides ‘*al-Adalah*, the vicegerent of God (khalifah) must be a knowledgeable person so that he can make right decisions. When Allah swt created prophet Adam and became the first khalifah on earth, He taught him knowledge.(Al-Quran, 2: 30-31)

3. Justice in the Holy Quran

The Holy Quran abounds with references to justice. Its importance is emphasized in a whole variety of human situations, in inter-personal relationships within the family, within the community, in the interaction between communities and nations, in the interface between the human being and nature.(Al-Quran, 4: 58, 65,105,135). There is justice to kith and kin, to the orphan, to the destitute, to the slave, to the way farer, to the needy(Al-Quran, 2: 177). There is justice that is humanly attainable. There is justice which is only diversely possible. As a result, the Holy Quran has given sufficient space for justice. From more than twenty five relevant verses, we can discern it has provided a very succinct definition of the term as well as its wide scope and applications.(Al-Quran, 7:29; 8: 25)

4. The Basic Notion of Islamic Justice

Classical Arabic is renowned for its richness in vocabulary and literary expressions. Indeed, it is no exaggeration to say that for every concept describing a particular human activity, perhaps a dozen words in the major lexicons are likely to be found, notwithstanding that each word is not necessarily a synonym as it may often imply a slightly different shade of meaning from the other.

For every aspect of justice there are several words and the most common in usage is the word ‘*al-adl*’. Moreover, there are several synonyms perhaps the most important of which are the following: *qist*, *qasd*, *istiqama*, *wasat*, *nasib*, *hissa*, *mizan* and others. Likewise, the antonym of *al-‘adl* is injustice or *al-‘jawr*” in Arabic word. There are also several synonyms of *jawr* such as *zulm* (wrong doing), *tughyan* (tyranny) *mayl* (inclination), *inhiraf* (deviations) and others.(Khadduri, 1984)

According to Majid Khadduri(1984) in his book, the term ‘*adl*’ is an abstract noun derived from the verb ‘*adalah*’. The meaning of ‘*adl*’ can be reduced literally into four meanings as follows:

- a) To straighten or to sit straight, to amend or modify
- b) To run away, depart or deflect from one(wrong) path to the other (right) one
- c) To be equal or equivalent, to be equal or match or to equalize.
- d) To balance or counter-balance, to weight or to be in state of equilibrium

The first two meanings of the term ‘*adl*’ are signified in the conceptual sense of straightforwardness and uprightness. The notion of ‘right’ and ‘wrong’ are implied in the terms ‘*adl*’ and ‘*jawr*’. The notion of ‘*adl*’ as ‘right’ is equivalent to the notions of fairness and equitableness which are perhaps more precisely enacted in the term *istiqamah* or straightforwardness. Whilst the third notion of ‘*adl*’ as equality or equalizing is used in the sense of equating one thing to another which may be expressed either in qualitative or quantitative terms respectively. The former refers to the abstract principle of equality that is to say equality before the law or having equal rights. As for the latter, it concerns stressing the principle of distributive justice is perhaps best enacted in such terms as *nasib* and *qist* (share) *qistas* and *mizan* (scale) and *taqwin* (straightening). Finally, the fourth notion of *adl* can be said to be signified in the words ‘*ta’dil*’, *qasd* and *wasat*.

The first which literally means to amend or to adjust, express the notion of balance; the second and the third which literally means the middle or a place equidistant between two extremes signify moderation and temperance. Lastly Khadduri(1984) states that:

“The literal meaning of *adl* in classical Arabic is thus a combination of moral and social values denoting fairness, balance, temperance and straightforwardness. Logically in divine justice would be a synthesis of all these values and virtues..”

When talking about the notion of justice in the Quran and traditions, Khadduri(1984) mentioned that the Holy Quran there are one hundred expressions indicating the concept of justice either directly in such words as *adl*, *qist*, *mizan* or indirectly expressions. He also clarifies that there are over two hundred admonitions against injustice enacted in such words as *zulm*, *ithm*, *dalal* and others. With regard to the existence of one God(the unity of God) no other principles are more concerned in these two primary sources unless in the principle of uprightness, equity and temperance mainly because of their intrinsic value but especially because of the reaction against the pre-Islamic social order which paid little or no attention to justice. While in the traditions, the prophet sought to explain the meaning of the abstract maxims of justice enunciated in the Holy Quran by specific examples expressed in legal and ethical terms to distinguish between just and unjust act as well as to set underlying rules indicating what the scale of justice ought to be. Therefore the Holy Quran and the traditions had strongly stressed that the fulfillment of religious duties they must all be just.

In *Lisan al-Arab*, Ibn Manzur (1968) one of the well- known lexicographer in history of Islamic civilization had given a few connotations of *adl* in various sorts of situations and conditions. In his *magnum opus* he defined justice or *adl* as the thing that is established in the mind as being straightforward or whatever that is firmly established in the souls as straight which is contradiction of injustice or anything which is not upright is considered as *jawr* or unfair. (*ma qama fi nufus annahu mustaqim wa huwa dhiddu al-jawr*). In another definitions he says *al-adl* means *al-hukm bil al-haqq* or the judgement with the truth. With regard to one of the names of God, Ibn Manzur (1968) states that justice also can be defined as one is not dragged by his passion so as to be unjust in his judgment. (*al-adl huwa alladhi la yamilu bihi al- hawa faya jara fi al-hukm*)

While according to Nasir al-Din al-Tusi(1963) as quoted in *Encyclopedia of Religion and Ethics*, the term *adl* which is synonymous with the term righteousness can be divided between the idea of the tempering of feelings and passions so as to preserve the golden mean between two extremes and that of social justice which belongs to political philosophy. Some other scholars like Bustan al-Sa'adi(1963) righteousness is passed over in silence either as a virtue that is too elementary to require discussion or as being too cold and uninteresting for the sentimental mysticism of the Sufis

In *Encyclopedia of Philosophy*(1972) justice is sometimes used as a synonym for law or lawfulness or it has a broader sense including fairness. Questions of justice according to Hume, Mill and others, presuppose conflicts of interest. Justice presupposes people pressing claims and justifying them by rules or standards. This distinguishes it from charity, benevolence or generosity. No one can claim alms or gifts as a right. However although this account is appropriate to questions of distributive justice it is not so obviously true of corrective justice

In order to understand what justice is, we also can find it in an *Arabic English Lexicon*(1984) in which justice is signified as:

The quality of witness such as is termed *adl*. It is explained as being a quality the regard of which necessitates the guarding against what fails short of the requirements of mainly virtue or moral goodness, habitually and evidently: which evident falling short there of it not effected by small instances of lapses or falls into wrongdoing and by perversion of speech because mistakes and forgetfulness are supposable and interpretation not according to the obvious meaning but it is when such is the known and repeated practise of the person, regard is to be had to the goodness or honesty of every individual and his usual practise in respect of his apparel and his dealing and selling and buying and the conveyance of good and other things, and when he does that which is not suitable to him without necessity, his testimony is unpugned otherwise it is not.

In addition to the meaning of Islamic justice or justice itself al-Tahanawi(1862) clarified it technically as the state of being held back from the religious prohibitions (*al-Inzar an Mahzhurat addiniyyah*) and literally which means as straightness or uprightness. This group also acknowledges that justice is of various stages or degrees the highest of which is to remain firm and upright as commanded (*wa aqsaha an yastaqima kama umira*)

5. Justice in Islamic Theology.

The justice in Islamic theology is justice in accordance with the doctrines laid down by the theologians concerning God's attributes of will and essence. In this connection the Muslim theologians were divided into two major schools, one is the school of revelation namely the Jabarites and Asha'arites and the other one is the school of reason namely the Qadarites and Mu'tazilites. Each stressing one of God's attributes as resulting in a continuing debate on the nature of justice on the one hand and on man's capacity to realize it on earth as well as on the destiny of man in the hereafter on the other hand. In this regard, there are two important major schools of theological justice which are Asha'arites doctrine and Mu'tazilites (Shariff: 1960).

The Mu'tazilah often calling themselves the partisan of justice and oneness (*ahl al-adl wa al-tawhid*) maintained that man is the author of his acts both just and unjust, for which he will be rewarded or punished in the hereafter. They agreed that justice was divine and God is its fountain, but there was a difference of opinion on how divine justice would be realized on earth. In solving to this problem, the Mu'tazilah proposed a new theory of justice by presuming the existence of two levels of justice; Divine and Human- the one laid down by God and other determined by reason. However, all theologians were agreed on the basis that divine justice is perfect, eternal and ideal (Al-Asha'ari: 1952)

To the Jabarites, justice is an expression of God's will and all humans act irrespective of justice are predicated by Him. For them man and his acts have been created by God and that man's life on earth was the unfolding of divine will. Whereas to the Mu'tazilites, divine justice is an expression of God's essence and that he can only do what is salutary to man. God by nature can do no injustice. Man always endeavor to realize divine justice on earth but he can do so only by means of reason, a level of justice which is an approximation to and a reflection of divine justice and is translated into human acts by a free will (*ikhtiyar*) for which man is responsible. This type of justice can be called rational justice. The Mu'tazilites have three principles of doctrine of rational justice. First, is the principle of rationalism that justice is determined by reason. Second, is the principle of voluntarism that man's acts are the product of free will. Finally, is the principle of responsibility that man would ultimately be rewarded or punished based upon his choice between justice and injustice. (Shariff: 1960)

According to Asha'arites, justice however is not subject to man's free will because God is the creator of everything and there is no room for human or rational justice. For them, justice is an expression of God's will and man is comammanded to do that which has been predicated to be just because God knows what is good for man as a whole. But the problem is whenever evil and injustice will arise if the individual good should come into conflict with the general good. On the other questions Asha'ri pointed out that although the revelational texts state that (Al-Asha'ari: 1952):

God does not will injustice to men, it does not mean that He did not create justice. In other expressions, He states that god did create injustice as He created justice but not as His. Both were created by god but while the individual has nothing to do with the former he is able to play a certain limited role to the latter by personal initiative which is a form of human responsibility called *Kasb* (acquisition)

As for the Sufi, justice is a manifestation of spiritual experince gained directly from union with God and not from ordinary human action. The Sufi notion of justice is in highly abstract and poetics symbols like light, beauty and love. It relates with the concept of the truth or an emanation or manifestation of the truth which can be seen in the three chanel of spiritual communication like *qalb* (heart) which knows God, *ruh* (spirit) which loves Him and *sirr* (inward secret) which contemplates Him. In other explanations Divine justice in the view of Sufi is not the reward in the hereafter but the possession of the light beauty and love of God. (Shariff: 1960)

6. Justice in Islamic Philosophy

Philosophical justice unlike theological justice, is defined and determined by philosophers in accordance with reason. It is called also as rational justice and essentially naturalistic in character and therefore it is eternal and unchangeable irrespective of time and place. The aim of Muslim philosophers was not to question the authority of revelation but to seek an understanding of justice as presented in the works of Greek philosophers and to make it intelligible to believers without necessarily compromising the creed.(Muslehudin: 1973)

According to al-Kindi, justice is a quality inherent in man which prompts him to do the right thing, guided and determined by reason. Injustice said al-Kindi like evil is accidental. It is produced by rage or fury whenever reason fails to control interpret impulses (wrath, rage and others). But in the absence of wrath man is ordinarily under the control of reason which urges him to do the right thing. To him, justice is a virtue which man may cultivate and improve by his own initiative in the light of comprehension of the truth. Of all virtues ; wisdom, courage, temperance and others, al-Kindi regards justice as central because it is above all. However justice may also be taken as the vindication of his God's creation although it is directly from the product of reason but ultimately inspired by God who implanted reason in man.(Shariff, 1960)

Whilst al-Farabi's notion of justice is ultimately linked with his theories of the political order (*al-Siyasah al-Madaniyyah*). To him justice is realized first in the division of the good things shared by people of the city among them all and then in the preservation of what is divided among them. The good things which constitutes justice are security, wealth, honor dignity and all other things which the people can share. Each one is entitled to share equal to his deserts. Any increase or decrease in the individuals share is an injustice the excess over any fair share is an injustice against the people of the city and the difference must be returned to the party to whom it should belong.

Rational justice according to al-Farabi is a quality of perfection. It can be realized only in a virtuous city. Therefore justice acquires an entirely different meaning in such cities. It scaled is determined not by the qualities of virtues but by the men who possess power and those who are oppressed seek a kind of justice equated with the maintenance of survival and relative security. Al-Farabi's rational justice is ultimately connected with the destiny of man. For the men who comprehend justice in virtuous city their soul realize divine justice in the hereafter. The souls of men who do not comprehend the yet do into accept them continue to live in eternity buty live in sorrow, whereas the souls of men in the virtuous city which comprehend justice and accept it will live in eternal happiness in the hereafter.(Shariff, 1960)

As for Ibn Sina, concept of justice he has drawn on both Greek philosophy and Islamic traditions. He started with explaining about his just city as a body of citizens who felt the need for getting together to establish a political community through consensus and first agreement. As a result that the men who founded the earliest form of any association must have first negotiated the terms of the agreement which became binding on all who

subsequently accepted to become members of the city either by birth or by association. On the basis of the original contract upon which the city was founded said Ibn Sina such a city must be called not merely a virtuous city but a just city.(Shariff: 1960)

In order to achieve its end the city must have a law and a ruler .Such a ruler must be a prophet who would be the prophet-ruler and the legislator who lays down the law to organize the human relationship in all its aspect.The aim of the law is to establish a political order based on justice and to enable men to attain happiness in this world and in the hereafter. Justice as the end of Ibn Sina's city appears more clearly defined than in al-Farabi's city by an emphasis on the aggregate interests of the citizens, their security and in the maintenance of public order.In all his actions the ruler should maintain a standard of justice based on the principles of moderation and the middle. The purpose of that principle is to enable to citizen to cultivate the highest virtues necessary to realize justice. For Ibn Sina, it is a justice in the practical sense combined with theoretical justice presumably the just *divinum* ultimate happiness would be attained. In contrast with al-Farabi whose concept of justice is utopian, whilst Ibn Sina's concept of justice is practical, qualified by Islamic religious and moral principles.(Shariff, 1960)

As we have known the Greek philosophers like Socrates, Plato, and Aristotle in particular believed that the soul consists of three parts called faculties or powers. There are the faculties of desire, anger and knowledge. The Muslim philosophers including al-Ghazali accepted this idea. However he introduced the fourth faculty of justice which produced the virtue of justice Plato and the other Muslim philosophers considered justice not as a faculty but as a virtue which is the combination of the virtues corresponding to the faculties of desire, anger and reason. (Al-Ghazali, 1994).

Al-Ghazali(1986) calls it also a virtue, but regards it not as a combination of other virtues, rather as a virtue corresponding to the faculty of justice. He postulated this fourth faculty because of his conception of the nature of passion which consists of both desire and anger in man. He believes that desire and anger will only produce desirable qualities if they are within proper limits but their very nature is such that they tend to exceed these limits. It is reason which knows the proper limit and the evil consequences of exceeding them.

Its task is to order passion from exceeding their limits. But to him, reason is incapable of enforcing upon them and keeping them under control and this faculty is justice as al-Ghazali(1986) says:

“ As for the faculty of justice , its function lies in controlling desire and anger According to the instructions of reason and the shariah. The faculty of justice is a power , it is like an executioner who passes on the instructions of reason while anger is that to which the instructions are passed”

the faculty of justice produces the virtue of justice only at a mean. Any deviation from the mean is injustice. As for the virtue of justice it is connotated as a state of the soul in

which anger and desire are controlled under the dictates of reason and the shariah, the state in which reason desire and anger are kept in their proper place and given their due. Therefore, justice refers both to the virtue of the faculty of justice as well as to the equilibrium state of the soul. As such, it is called justice within the soul which in essence is the placing of all the faculties in their proper positions.(Al-Ghazali, 1986)

7. Al-Attas's View of Justice.

Finally, we are going to discuss al-Attas's (1992) notion of justice and injustice which is based on his philosophical point of view. In his book “ *Islam : The Concept of Religion and the Foundation of Ethics and Morality*”, he maintained that in Islam all virtues are religious; it has to do with the freedom means the power to do justice itself and it alludes to its constant affirmation and fulfillment of the *Mithaq* (covenant), it has sealed with God. According to him, justice in Islam is not a concept referring to a state of affairs with can operate only within a two persons relation such as between one man and another or between the society and the state or between the ruler and the ruled or between the king and his subjects but for more profoundly and fundamentally. So it refers in a primary way to the harmonious and right by balanced relationship existing between the man and his self and in a secondary way only to such as exists between him and another or others, between him and his fellow men and ruler and king and state and society.

Therefore, regarding to the problem “ can one be unjust to one self?”, Professor al- Attas (1992) answered positively that justice and injustice indeed begins and ends with the self. Futhermore, he gives an instance as what has happened in Western culture and civilization that a man who commits suicide may be regarded as committing an unjust act but because his suicide deprives the state of the services of a useful citizen. As a result, his justice is not to himself but to the state and society. That is why Professor Al-Attas(1992) had given a profound concept of *al- 'Adalah* as he defined or connoted justice as a harmonious condition or state of affairs whereby everything is in its right and proper place such as the cosmos or similarly a state of equilibrium whether it refers to things or living beings (Al-Attas, 1978)

In this connection, Professor Al-Attas(1995) has made a profound analysis between the concept of justice and the concept of *adab*. According to him, *adab* is concisely defined the spectacle of justice or if it is viewed from the society, *adab* is the just order within it. *Adab*, or right action, consists of such acknowledgement. Education, then, is the absorption of *adab* in the self. The actualization of *adab* in individual selves composing society as a collective entity reflects the condotion of justice and justice itself is a reflection of wisdom which is the light that is lit from the lamp of prophecy that enables the recipient to discover the right and proper place for a thing or in a being to be. Futhermore, *adab* has divided into several dimensions; that is *adab* toward one's self, *adab* toward family, *adab* toward language, *adab* toward home and furniture, *adab* toward art and music and lastly *adab* toward knowledge. As regard to man justice is a condition and situation whereby he is in his right and proper place. In other words, he means justice as knowledge of the right and proper place for a thing or a being to be; of right as against wrong; of the mean of limit; of spiritual gain as against loss; of truth as

against falsehood. On the contrary, Professor al-Attas (1992) also defined injustice as follows:

“ what injustice is of which is the opposite of justice. He states that injustice is the putting a thing in a place not its own; it is to misplace a thing; it is to misuse or to wrong; it is to exceed or fall short of the mean or limit, it is to suffer loss. It is deviation from the right course, it is disbelief of what is true or lying about what is true knowing it to be true”.

Thus, in order to understand what he means by place here refers to not only to his total situation in relation to others but also to his condition in relation to his self. For this reason, the Holy Quran frequently stresses the point that man when he does wrong is being unjust to himself and that injustice is a condition brought by man upon his self. Once more, we should go back to the concept of the soul's covenant with God and to the belief that man has a dual nature in regard of his two souls and body. That is why for those who do wrong or evil or deny God violates the contract his soul has made with God, thereby being unjust to his soul and also lied against his own self (Al-Attas, 1990). It is obvious to grasp why the doctrine of resurrection of bodies is fundamental in Islam, for the soul reconstituted with its former body will not be able to deny what its body had done, for its very eyes, tongue, hands and feet or limbs the organ of ethical and moral conduct will testify its acts of injustice to itself (Al-Attas, 1992).

Even though in Islam injustice ostensibly applies between man and God and between man and man and between man and his self. In fact however, injustice is ultimately applicable in the Islamic world view and spiritual vision whether a man disbelieves or disobeys God whether he does wrong to another man it is truly or really to his own self that he does wrong. (Al-Attas, 1989)

8. Conclusion

In this brief paper, we have discussed the concept of justice in the scope of religion of Islam in general and we have also tabled it in a comprehensive manner including the notion of justice based on the Quranic perspective particularly concerned from philosophical points of view such as the Muslim Theologians and the Muslim Aristotelian Philosophers as Ash'arites, Mu'tazilites, Jabarites, al-Kindi, al-Farabi, Ibn Sina, al-Ghazali and the like. At the end of discussion, we have also clarified the concept of *Adl* according to Professor Al-Attas's view as such.

In my personal view, justice is a relative thing or a subjective matter for all human beings. It is different between one nation and another nation and between one culture and another culture. However, in Islam we have an absolute source to measure whether it is a real justice or not that is the Holy Quran and prophetic tradition. In this connection, I am very attracted with al-Attas's thought on how to make a relationship between the concept of justice with the concept of wisdom and the concept of truth as a whole. In this respect he says, wisdom as knowledge of right place; justice as the condition of being in the right place and the truth is as conformity with right place.

That sort of justice is absolute, precise, complete and perfect. It is called the revelational justice or God's justice. On the basis of this justice only we can achieve the happiness in this world and in the hereafter. Finally, the concept of justice should be genuine, sacrosanct and also should seek support from religious doctrines. The religious approach in the dignity of the human being provides a powerful, sound and time tested approach to real justice in the world. To do justice, we must have faith knowledge, wisdom, truth and others.

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