

THE QUEST FOR THE CONCEPT OF INTERGENERATIONAL JUSTICE IN AL-GHAZALI'S PHILOSOPHY

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ABSTRACT

Catastrophes such as geographical disasters, the loss of lives, injustice-cruelty, wars, poverty and inadequacy of natural sources increased in the new century. The existence of these problems has led people to question whether or not justice exists. Then the term justice is expanded as intergenerational justice which has become one of important topics to seek for the answers of all these questions. The basic definition of intergenerational justice is the 'justice between distant generations'. 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. Intergenerational justice is not directly mentioned as a concept in his works and he does not come up with a particular definition. But we can say that the meaning of 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 (*iktisaa*d). So it is assumed in this paper that the concept is not contemporary concept and how it is mentioned ages ago with only these two elements by al-Ghazali who lives on the sources of Islam - Quran and Hadith.

Keywords: Justice, Intergenerational Justice, Al-Ghazali, Trust (*amanah*), Savings (*iktisaa*d)

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I. A BRIEF EXAMINATION OF THE CONCEPT JUSTICE IN ISLAM¹

Justice has played an important role within both political and moral philosophy throughout history. Many philosophers in both Western and Islamic philosophy have elaborated theories of justice. 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. 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 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.

Justice is a central virtue of human life and social order. It 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.

Justice is one of the basic concepts of ethics, law and religion in Islamic Civilization. In the Arabic world there are some words for using mean of justice such as *'adl*, *'adala-t*, *'udul*, *'adul*, *'adal*, *'idal*, *'udula-t*, *'ta'dil*, *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.² In the Quran the word of justice is used as one of names and

1 This article is based on the author's Master's thesis entitled "The Elements of Intergenerational Justice According to Al-Ghazali" presented to the Graduate Institute of Social Sciences at Fatih Üniversitesi, Istanbul, 2013. I am grateful for my advisor Assoc. Prof. Dr. Şengül Çelik for her helpful comments to develop this thesis.

2 Francis Joseph Steingass. *Arabic-English Dictionary* (New Delhi: Asian Educational Services, 2005), 677.

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.³ 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.⁴ 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).⁵

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*.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.⁷

For a Muslim, it is important to keep in mind that Allah 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

3 *The Holy Qur'an*, 21: 47. Translations are from Abdullah Yusuf Ali (Hertfordshire, United Kingdom: Wordsworth Editions Limited, 2000).

4 *The Holy Qur'an*, 4: 40.

5 *The Holy Qur'an*, 40: 20. See also, the following verses 10: 54, 10: 44, 11: 101, 16: 33, 46: 9, 41: 46, 45: 22, etc.

6 Majid Khadduri. *The Islamic Conception of Justice* with afterword by R. K. Ramazani, (Baltimore, USA: The John Hopkins University Press, 1984), 6.

7 Muhammad ibn Mukarram ibn Ali ibn Ahmad ibn Manzur al-Ansârî. Known as Ibn Manzur, *Lisan al-'Arab*, 20 vols. (Cairo: 1300/1882-1308/1890), 430-36.

of Allah, 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 Allah. 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.⁸

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 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.¹⁰ 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.¹¹ 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.¹²

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

8 *The Holy Qur'an*, 4: 58.

9 Ahmet Saim. "Adl", *DIA*. This abbreviation is used for the Turkish *Encyclopedia of Islam* (Istanbul: Türkiye Diyanet Vakfı Yayınları, 1988).

10 *The Holy Qur'an*, 16: 90.

11 Majid Ali Khan. *Muhammad The Final Messenger* (New Delhi: Islamic Book Service, 1998), 332.

12 Abu'l-Husayn ibn Hajjaj al-Kushayri al-Muslim. *Al-Jami'u al-Sahih* (Istanbul: Çağ Yayınları, 1413/1992), I-IV. See also *Riyad al-Salihîn*, Hadith no. 650.

Islamic idea and affects it.¹³ 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.

II. A NEW APPROACH FOR JUSTICE IS 'INTERGENERATIONAL 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...¹⁴

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.¹⁵ Intergenerational justice is the act of giving rights to people who are born in different times and places.

John Rawls's 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

13 Mehmet S. Aydın. *İslam Felsefesi Yazıları: Makaleler 2* (İstanbul: Ufuk Kitapları, 2000), 37.

14 Edward Wilson. *Biophilia* (Oxford: Harvard University Press, 1984), 181.

15 Axel Gosseries. "Intergenerational Justice", *The Oxford Handbook of Practical Ethics*, ed. Hugh LaFollette (New York: Oxford University Press, 2003), 459.

to save at the same rates.¹⁶ 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.¹⁷ 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.¹⁸ 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.¹⁹

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.'²⁰ 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.²¹

As well, the concept of intergenerational justice is in the moral field such as global warming and climate changes, gender reassignment, nonidentity 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. 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.²² 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.²³

16 John Rawls. *A Theory of Justice* (Cambridge, MA: Harvard University Press, 1971), 287.

17 *The Holy Qur'an*, 7: 31.

18 Micheal. P. Golding. "Obligations to Future Generations", *Responsibilities to Future Generations*, ed. E. Partridge (Buffalo, New York: Prometheus Books, 1980), 60.

19 Dieter Birnbacher. "Responsibility for Future Generations – Scope and Limits", *Handbook of Intergenerational Justice*, ed. Joerg Chet Tremmel (Cheltenham, UK: Edward Elgar Publishing, 2006), 26.

20 Peg Tittle. *Ethical Issues in Business: Inquiries, Cases and Readings* (Peterborough, Ontario, Canada: Broadview Press, 2000), 43.

21 Birnbacher, "Responsibility for Future Generations", op. cit., 31.

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

23 Emmanuel Agius. "Intergenerational Justice", *Handbook of Intergenerational Justice*, ed. Joerg Chet Tremmel

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.

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. 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.

III. AL-GHAZALI'S CONCEPTION OF INTERGENERATIONAL JUSTICE

Al-Ghazali who is one of the best thinker in Islam 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. He 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.

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. Allah 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

(Cheltenham, UK: Edward Elgar Publishing, 2006), 319.

give away something, when ye yourselves would not receive it except with closed eyes.²⁴ 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.²⁵ 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.²⁶ 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.²⁷ 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*).

1. TRUST (*AMANAH*)

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, 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,

24 *The Holy Qur'an*, 2: 267.

25 Abu Hamid al-Ghazali. *Ihya-u Ulum al-Din*, trans. Mehmet Yavuz Şeker (Izmir: Işık Yayınları, 2013), 149.

26 Ibid, 152. See also Abu Abdillah Muhammad ibn Ismail al-Bukhari. *al-Jami' al-Sahih* (Istanbul, 1413/1992), I-VIII, "İmân", 7; Also *Sahih* Muslim, "İmân", 71.

27 Ibid, 75.

Allah will protect his/her faith and whoever does not, he/she will lose it.²⁸ There is a close relationship between trust and being vicegerent of Allah in Islam. Thus, understanding the concept of 'vicegerent' is necessary to grasp the meaning of the trust. Allah said to the angels: I will create a vicegerent on earth.²⁹ 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.³⁰ 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 Allah. They also have to utilize the resources in an efficient and egalitarian manner for the benefit of community.³¹ The whole earth resources are as a trust that is given to people by Allah. 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 Allah and Apostles, nor misappropriate knowingly things entrusted to you.³²

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. Only Allah is the ultimate owner of the resources. A real believer is the one who believes this fact.³³ Men are only trustees for all resources.³⁴ The concept of trust (*amanah*) has an essential role in a Muslim's ethical system. The creatures possess anything; their existence comes from an outer existence, and their bodies are trust from Allah.³⁵ 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. Allah 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.³⁶ 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 Allah with the results of his deed.³⁷ 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 Allah.³⁸ 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. Allah commands that verily, all things have We created in proportion and measure.³⁹ Thus, Allah creates the universe in specific order, and gives particular qualities and talents to creatures to order them to some

28 Ghazali. *Kalplerin Keşfi*, translated: Abdulhalık Duran, (İstanbul: Yenişafak Kültür Armağanı, 2005), 111.

29 *The Holy Qur'an*, 2: 30.

30 *The Qur'an*, 33: 72.

31 Ahmad Bakhtiar & Nazli Mohd. "Islamic Worldview and Effective Corporate Governance", Msc Accounting, (Sem 2). (2003): 4.

32 *The Holy Qur'an*, 8: 27.

33 Ghazali, *Ihya*, op. cit., 74.

34 K. F. Alam. "Islam, Ethics and Accounting Practices", *Accounting, Commerce and Finance: The Islamic Perspectives*, 2: 2 (1998), 67-85.

35 Al-Ghazali. *Hak Yolunun Esasları*, trans. Dilaver Selvi (Istanbul: Semerkand Publishing, 2004), 101.

36 *The Holy Qur'an*, 55: 5-8.

37 H. Abdalati. *Islam in focus*, Translated: Al-Falah staff members (Cairo: AlFalah Foundation for Translation, Publication & Distribution, 2003), 95.

38 *Ibid*, 95.

39 *The Holy Qur'an*, 54: 49. See also 25: 2, 13: 8, 44: 38-39, 10: 5.

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?⁴⁰ 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 Allah. As well, the point is that Allah creates earth in a balanced and it works well. And Allah 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.

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 Allah. 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...⁴¹ 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.⁴² 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.⁴³

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.⁴⁴ 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 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.⁴⁵ Allah 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.⁴⁶ 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.⁴⁷ 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-naturetrust 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.⁴⁸

In one sense, al-Ghazali names trusts as 'the trusts of Allah.' 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.⁴⁹ After all, al-Ghazali asserts that the earth is a

45 Bukhari, op. cit., "Iman", 24; Muslim, op. cit., 106; also Abu 'Isa Muhammad ibn 'Isa al-Tirmizi, *al-Jami' al-Sahih* (Istanbul, 1413/1992), "Iman", 14.

46 *The Holy Qur'an*, 3: 161.

47 Hassan ibn Fadl ibn Hassan ai-Tabarsi. *Mishkat al-Anwar fi Ghurar al-Akhbar (The Lamp Niche for the Best Traditions)*, trans. Ms. Lisa Zaynab Morgan and Dr. Ali Peiravi (Qom, Iran: Ansariyan Publications, 2001), 154.

48 Serdar Ziyaüddin. *Hilal Doğarken*, trans. Ş. Yalçın (Istanbul: İnsan Publishing, 1994), 213-249.

49 Tabarsi, op. cit., 152.

40 Ibid, 67: 3.

41 Muslim, op. cit., "Masajid", 57.

42 Ibid, "Iman", 73, (46). See also Bukhari, op. cit., "Edeb", 29.

43 Al-Ghazali. *Kimya-i Saadet* (Istanbul: Bedir Press, 2011), 290.

44 Stewart L. Udall. *The Quiet Crisis* (New York, Chicago, San Francisco: Holt, Rinehart and Winston, 1963), vii.

trust of Allah and humans should act responsibly 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.⁵⁰ 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.

2. SAVING (*IQTISÂD*)

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.⁵¹ 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.⁵² So, the holder of the possession has permission neither to spend it only regarding his will, nor to be a penny pincher. He 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.⁵³ 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.⁵⁴

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.⁵⁵ 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.⁵⁶ When al-Ghazali defines good-mannered scholars' qualities, he says that they are not profligate in clothing and eating.⁵⁷

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'⁵⁸, 'the key of pray is cleanliness'⁵⁹, 'cleanliness is half of belief.'⁶⁰ 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.⁶¹ 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.⁶²

53 Ghazali, *Kimya-i Saadet*, op. cit., 201-202.

54 Al-Ghazali. *İlahi Nizam*, trans. Yaman Arıkan (Istanbul: Yunus Emre Publishing, 1987), 1: 247.

55 *The Holy Qur'an*, 17: 29.

56 *Ibid*, 7:31.

57 Ghazali, *Ihya*, 39.

58 Bukhari, op. cit., "Iman", 1-2.

59 Abu Dawud, Sulayman ibn Ash'as al-Sijistani. *Sunan Abi Dawud* (Istanbul, 1413/1992), "Salât", 73.

60 Muslim, op. cit., "Taharah": 1; Tirmizi, op. cit., "Daawât", 86.

61 *The Holy Qur'an*, 5: 6.

62 Ghazali, *Kimya-i Saadet*, 108.

50 *The Holy Qur'an*, 2:156.

51 Ghazali, *Kimya-i Saadet*, op. cit., 63.

52 Ghazali, *Ihyâ*, op. cit., 36.

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).⁶³ 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.⁶⁴ Allah has clarified here that one needs to avoid wasting property even when he helps people about their wishes, and He equals the profligates to the Satan. AlGhazali 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.⁶⁵ 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.⁶⁶ 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.'⁶⁷ 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.⁶⁸ 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.⁶⁹ In this regard, the responsibilities of the current generation are to be merciful 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.⁷⁰ If we do not be merciful to others while using resources unconsciously, Allah will not favour of us. Extravagance and overconsumption will influence the future generations apart from the damage to present day.

CONCLUSION

Being among the objectives of all religions, cultures and law systems, justice is one of the most important elements of Islam. 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 most erudite 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

63 Ibid, 116.

64 *The Holy Qur'an*, 17:26-27.

65 Gazali, *Kimya-i Saadet*, 150.

66 Ibid, 150.

67 Ibid, 150.

68 *The Holy Qur'an*, 2: 219.

69 Ibid, 54: 49.

70 Bukhari, op. cit., "Tevhid", 2; Muslim, op. cit., "Fadâil", 66; Tirmizi, op. cit., "Birr", 16, also "Zuhd", 48.

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 alGhazali 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 Allah, 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, alGhazali 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.