

FAKHR AL-DĪN AL-RĀZĪ ON JUSTICE

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Dedicated to

All those who have contributed so much in my life:

teachers;

parents;

wife;

and colleagues

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ABSTRACT

The goal of this research is to investigate the conception of justice according to Fakhr al-Dīn al-Rāzī (543-606 A.H./1149-1209 A.D.), one of major Muslim philosophers. This research has achieved its objective by means of descriptive, interpretative, and comparative methods based on textual analysis of al-Rāzī's intellectual works. The study investigates al-Rāzī's conception of justice and the elements which revolve around it, preceded by a brief survey on the conception of justice by al-Rāzī's predecessors. Since justice was among the major issues which drew the attention of Muslim Scholars, the discourse of justice had already been discussed by al-Rāzī's predecessors. According to them, justice revolves around the conception of the psychology of the human soul, of ethics, and of virtue which ultimately leads to the attainment of happiness. The result of this research shows that al-Rāzī uses various terms to mean justice. All of these terms have been used and interpreted by al-Rāzī in the light of Islamic semantic vocabularies, more importantly as presented in the Qur'ān. The nature of the human soul is the basis of al-Rāzī's conception of justice. In his view, when all the powers of the soul are put in their proper places or existed in a state of moderation, far from either excess or deficiency, man then will achieve justice which ultimately leads to virtuous acts and happiness. The moderate and just condition of all powers of the soul show the perfection of man in the sense that the intellect has supremacy over the animal soul, which in turn, indicates the ability of man to govern and control his animal soul properly and proportionally. A perfect man is a just man who can govern and control his animalistic powers, from which he can achieve justice as well as true and real freedom from his animalistic control.

ABSTRAK

Penyelidikan ini bertujuan untuk mengkaji konsep keadilan menurut Fakhr al-Dīn al-Rāzī (543-606 H/1149-1209 M), salah seorang daripada ahli falsafah Muslim yang utama. Penyelidikan ini telah mencapai tujuannya melalui kaedah deskriptif, interpretatif, dan komparatif terhadap karya-karya al-Rāzī. Kajian ini menganalisis konsep keadilan al-Rāzī dan unsur-unsur yang berkaitan dengannya serta mengemukakan sorotan terhadap pandangan para pemikir sebelum al-Rāzī tentang keadilan. Konsep keadilan adalah antara isu utama yang menarik perhatian para sarjana Muslim, dan ia telah pun dibincangkan oleh para pendahulu al-Rāzī. Menurut mereka, keadilan berkisar sekitar konsep psikologi jiwa manusia, etika, dan *faḍīlah* yang akhirnya membawa kepada pencapaian kebahagiaan. Hasil penyelidikan ini menunjukkan bahawa al-Rāzī menggunakan pelbagai istilah untuk mengertikan keadilan. Semua istilah tersebut telah digunakan dan ditafsirkan oleh al-Rāzī dalam sudut pandang perbendaharaan kata semantik Islām, terutama seperti yang dinyatakan dalam Qur'ān. Sifat jiwa manusia adalah asas daripada konsep keadilan al-Rāzī. Pada pandangannya, apabila semua daya jiwa diletakkan pada tempat yang betul atau dalam keadaan sesuai, jauh dari sifat berlebihan dan kekurangan, manusia akan mencapai keadilan yang akhirnya membawa kepada perbuatan yang mulia dan kebahagiaan. Seluruh daya jiwa yang ada dalam keadaan sederhana dan adil menunjukkan kesempurnaan manusia dalam erti kata bahawa akal mempunyai keunggulan ke atas jiwa haiwani, yang seterusnya, berupaya untuk mengawal dan mengatur jiwa haiwani dengan betul dan seimbang. Manusia yang sempurna adalah manusia adil yang boleh mengawal dan mengatur daya-daya haiwaninya, lalu dia boleh mencapai keadilan serta hakikat sebenar kebebasan daripada penguasaan haiwaninya.

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LIST OF TRANSLITERATIONS

I. LETTER

Arabic	Latin	Example	Transliteration
ء	'	تأويل	Ta'wīl
ب	B	باطن	Bāṭin
ت	T	تفسير	Tafsīr
ث	Th	ثلاثة	Thalāthah
ج	J	جماعة	Jamā'ah
ح	Ḥ	حسي	Ḥissiy
خ	Kh	خبير	Khabīr
د	D	دليل	Dalīl
ذ	Dh	ذو	Dhū
ر	R	راجح	Rājih
ز	Z	زبيدي	Zabīdī
س	S	سنة	Sunnah
ش	Sh	شاطبي	Shāṭibī
ص	Ṣ	صورة	Ṣūrat
ض	Ḍ	ضوء	Ḍaw'
ط	Ṭ	طعمة	Ṭu'mah
ظ	Z̤	ظاهر	Zāhir
ع	'	عقل	'Aql
غ	Gh	غير	Ghayru
ف	F	فاحشة	Fāḥishah
ق	Q	قطع	Qaṭ'
ك	K	كلام	Kalām
ل	L	لسان	Lisān
م	M	متشابهات	Mutashābihāt
ن	N	نقل	Naql
و	W	وصايا	Waṣāyā
ه	H	هادي	Hādī
ي	Y	يقتضيها	Yaqtaḍihā

II. SHORT VOWEL

Arabic	Latin	Example	Transliteration
اَ	A	جاننا	Janana
اِ	I	شاهدا	Shahida
اُ	U	جمع	Jumi'a

III. LONG VOWEL

Arabic	Latin	Example	Transliteration
أ / إ	Ā	إحياء	Ihyā'
ي	Ī	تجدید	Tajdīd
و	Ū	علوم	'Ūlūm

IV. DIPHTHONG

Arabic	Latin	Example	Transliteration
و	Aw	قول	Qawl
ي	Ay	غير	Ghayr
ي	Iyy / ī	عربي	'Arabiyy atau 'arabī (at the end of sentence)
و	Uww / ū	عدو	'Aduww atau 'Adū (at the end of sentence)

CHAPTER 1

INTRODUCTION

1.1 Introduction

Throughout human history, justice has attracted the attention and consciousness of mankind. Various sects from different traditions have tried to define justice, but those theories have not resulted in agreement. Spurring scholars from different traditions to continuously investigate the conception of justice, this constitutes a self-evident proof that justice is a major matter, and hence, the conception of justice is among the most important matters that still needs to be studied.

Likewise in Islamic tradition, justice has also become an essential issue among theologians (*mutakallimūn*), philosophers (*falāsifah*), jurists (*fuqahā'*), *ṣūfīs* as well as scholars of ḥadīth (*muḥaddithūn*).¹ In theology (*kalām*) and philosophy (*falsafah*), for example, many scholars from different schools have their own concern regarding the conception of justice. And among those theologians and philosophers

¹ The concern of theologian is like the conception that God is just which means He never chooses or does any evil; of the philosopher when justice is regarded as the cardinal virtue; of jurist is like the just testimony conveyed by an eyewitness in court; of *ṣūfī* is like God justice and virtue in relation to major sins (*al-kabā'ir*) or minor sins (*al-ṣaghā'ir*) committed by man; of *muḥaddith* is like the just condition of a narrator of ḥadīth (*al-rāwī*).

who have devoted a great deal of attention to the issue of justice is Fakhr al-Dīn al-Rāzī (544-606 A.H./1149-1210 A.D.). As can be clearly seen from his intellectual works, al-Rāzī's engagement with theology and philosophy show the attention he paid to all major theological and philosophical issues, justice being no exception.

Al-Rāzī is widely celebrated as a theologian (*mutakallim*), philosopher (*faylusūf*), commentator of the Qur'ān (*mufasssīr*), jurist (*faqīh*), and expert in Islamic legal principles (*uṣūlī*), yet his thoughts on psychology and ethics have scarcely been investigated. This remains the case that in spite of the fact that al-Rāzī built a comprehensive psychological and ethical thoughts that makes his views being deeply-rooted in theology, philosophy, and jurisprudence, deriving from revelation as well as reason.

Al-Rāzī's attempt at combining philosophy with *kalām* then becomes one striking aspect of his conception of justice. As a theologian, al-Rāzī's theological views on the so-called Divine justice made him one of the most severe critics of the doctrines of the Mu'tazilites, including their conception of justice. As a philosopher, al-Rāzī's philosophical views on so-called human justice and his engagement with the peripatetic traditions have made him the one who has a great deal of attention to psychology and ethics. In light of this, al-Rāzī's conception of justice needs to be investigated, and it is hoped that the present inquiry will fulfill this need.

1.2 Problem Statement

Many may ask whether al-Rāzī indeed has a conception of justice. And if so, then what and how is his conception formulated? In addition, where can al-Rāzī's idea on justice be put in relation to his predecessors? Those underlying and

interconnected topics will be the fundamental issues of this study, as will be described as follows:

1. How is justice conceived of by al-Rāzī's predecessors?
2. How does al-Rāzī formulate the conception of justice?
3. What are the elements which revolve around the conception of justice?

1.3 Objective of Study

This study briefly aims at investigating the psychological and ethical matter that is justice, according to al-Rāzī's philosophical thought. Based on the above problem statement, this study will then portray al-Rāzī's position as a philosopher who has a great concern for justice. Therefore the objective of this present inquiry is to come to know:

1. The conception of justice as conceived by al-Rāzī's predecessors.
2. Al-Rāzī's conception of justice.
3. The elements which revolve around the conception of justice.

1.4 Literature Review

It is well-known that al-Rāzī was a major and prolific Muslim scholar who mastered various disciplines, hence his intellectual legacy in several fields has been attracted the attention of many scholars, both Muslim and non-Muslim. Most works on al-Rāzī typically deal with his conception of theology, philosophy, and Quranic exegesis (*tafsīr*), and only to a lesser degree deal with ethics, psychology, logic, physics, *ta'wīl*, and linguistics. Among the works written on al-Rāzī are those by the following scholars: Muḥammad Ṣāliḥ al-Zarkān,² 'Effat Muhammad al-Sharqāwī,³ Ibrāhīm Muḥammad Ibrāhīm,⁴ Aloysius Adiseputra,⁵ Sayyid Aḥmad Shāhīn,⁶ Mukhtār Aḥmad 'Abd al-Ṣāliḥīn,⁷ Zakariyyā Bayrān ibn 'Abd al-Jawād,⁸ Binyamin Abrahamov,⁹ Yasin Ceylan,¹⁰ Ramaḍān 'Alī Ḥasan al-Qaranshāwī,¹¹ Muammer İskenderoğlu,¹² Shalahuddin Kafrawi,¹³ al-Rashīd Qawqām,¹⁴ Mohd Farid Mohd Shahrān,¹⁵ Khadījah Ḥammādī al-'Abd Allāh,¹⁶ and Bilal Ibrahim¹⁷ on theology

² Muḥammad Ṣāliḥ al-Zarkān, *Fakhr al-Dīn al-Rāzī wa Ārā'uḥu al-Kalāmiyyah wa al-Falsafiyah* (Beirut, Dār al-Fikr, 1963). Further citation of this work will be referred to as *Fakhr al-Dīn al-Rāzī wa Ārā'uḥu al-Kalāmiyyah*.

³ 'Effat Muhammad al-Sharqāwī, "Religion and Philosophy in the Thought of Fakhr al-Dīn al-Rāzī The Problem of God's Existence" (Ph.D. diss., McGill University, 1970).

⁴ Ibrāhīm Muḥammad Ibrāhīm, "al-Imām Fakhr al-Dīn al-Rāzī Manhajuh wa Ārā'uḥ fi'l-Masā'il al-Kalāmiyyah" (Ph.D. diss., al-Azhar University, 1976).

⁵ Aloysius Adiseputra, "The Doctrine of the Impeccability of the Prophet as Elucidated by Fakhr al-Dīn al-Rāzī" (M.A. theses, McGill University, 1981).

⁶ Muṣṭafā Sayyid Aḥmad Shāhīn, "Mawqif Fakhr al-Dīn al-Rāzī mina'l-Falsafah al-Ilāhiyyah 'inda Ibn Sīnā" (Ph.D. diss., Cairo University, 1983).

⁷ Mukhtār Aḥmad 'Abd al-Ṣāliḥīn, "Allāh wa'l-Kawn fi Falsafah Fakhr al-Dīn al-Rāzī" (Ph.D. diss., Cairo University, 1984).

⁸ Zakariyyā Bayrān ibn 'Abd al-Jawād, "al-Qaḍāyā al-Kalāmiyyah li'l-Imām Fakhr al-Dīn al-Rāzī fi Kitābih al-Ma'ālim" (M.A. theses, Cairo University, 1984).

⁹ Binyamin Abrahamov, "Fakhr al-Dīn al-Rāzī on God's Knowledge of the Particulars," *Oriens*, Vol. 33 (1992): 133-155; idem, "Fakhr al-Dīn al-Rāzī on the Knowability of God's Essence and Attributes," *Arabica*, XLIL, No. 2 (2002): 204-230.

¹⁰ Yasin Ceylan, *Theology and Tafsīr in the Major Works of Fakhr al-Dīn al-Rāzī* (Kuala Lumpur: ISTAC, 1996). Henceforth will be abbreviated as *Theology and Tafsīr*.

¹¹ Ramaḍān 'Alī Ḥasan al-Qaranshāwī, *al-Ta'wīl Bayna Fakhr al-Dīn al-Rāzī wa Ibn Taymiyyah* (Amman: al-Warāq, 2003).

¹² Muammer İskenderoğlu, *Fakhr al-Dīn al-Rāzī and Thomas Aquinas on the Question of the Eternity of the World* (Leiden-Boston: Brill, 2002).

¹³ Shalahuddin Kafrawi, "Necessary Being in Islamic Philosophy and Theology: Study of Ibn Sīnā's *al-Ishārāt wa al-Tanbīhāt* and Fakhr al-Dīn al-Rāzī's *Muḥaṣṣal al-Afkār al-Mutaqaddimīn wa al-Muta'akhhirīn*" (Ph.D. diss., State University of New York, 2004).

¹⁴ Al-Rashīd Qawqām, "al-Tafkīr al-Falsafī laday Fakhr al-Dīn al-Rāzī," (Ph.D. diss., University of Algiers, 2005).

¹⁵ Mohd Farid Mohd Shahrān, "Divine Transcendence and the Problem of Anthropomorphism in Fakhr al-Dīn al-Rāzī's Kalām" (Ph.D. diss., International Islamic University Malaysia, 2006).

and/or philosophy; Adi Setia¹⁸ and Adnin Armas¹⁹ on physics; Mohd Farid Mohd Shahrān on logic;²⁰ Aḥmad Muḥammad ‘Alī Laylah,²¹ Shalahudin Kafrawi,²² ‘Alī Ḥusayn Fahd Ghāṣib,²³ Adi Setia,²⁴ Anfāl bint Yaḥyā Imām,²⁵ Dafhie Muharrom Sholahuddin,²⁶ and Shams al-Baḥr²⁷ on *tafsīr*; ‘Abd al-Ḥayy Dhī al-Kifl,²⁸ and Khathīr ‘Isā²⁹ on linguistics, Shalahudin Kafrawi on *ta’wīl*,³⁰ al-Ḥusayn ‘Abd al-Fattāḥ Jādū ‘Abd al-Fattāḥ³¹ and Ayman Shihadeh³² on ethics; Jules Janssens,³³ Elbahloul Mohamed Hussein³⁴ and Muhammad Fariduddin Attar³⁵ on psychology;

¹⁶ Khadījah Ḥammādī al-‘Abd Allāh, *Manhaj al-Imām Fakhr al-Dīn al-Rāzī bayna al-Ash‘īrah wa’l-Mu’tazilah*, 2 vols. (Damascus: Dār al-Nawādir, 2012).

¹⁷ Bilal Ibrahim, “Freeing Philosophy from Metaphysics: Fakhr al-Dīn al-Rāzī’s Philosophical Approach to the Study of Natural Phenomena” (Ph.D. diss., McGill University, 2012).

¹⁸ Adi Setia, “The Physical Theory of Fakhr al-Dīn al-Rāzī” (Ph.D. diss., International Islamic University Malaysia, 2005).

¹⁹ Adnin Armas, “Fakhr al-Dīn al-Rāzī on Time” (M.A. theses, International Islamic University Malaysia, 2003).

²⁰ Mohd Farid Mohd Shahrān, “Fakhr al-Dīn al-Rāzī’s Logic: An Edition of His *Mulakhkhaṣ fī al-Ḥikmah wa al-Mantiq*” (M.A. theses, International Islamic University Malaysia, 1999).

²¹ Aḥmad Muḥammad ‘Alī Laylah, “Fikr al-Imām al-Rāzī fī al-Nubuwwāt min Khilāl Tafsīrih Mafātīḥ al-Ghayb wa Madā Tawdīfih fī’l-‘Aṣr al-Ḥadīth” (Ph.D. diss., al-Azhar University, 1992).

²² Shalahudin Kafrawi, “Fakhr al-Dīn al-Rāzī’s Methodology in Interpreting the Qur’ān” (M.A. theses, McGill University, 1998).

²³ ‘Alī Ḥusayn Fahd Ghāṣib, “al-Mafāhim al-Tarbawīyyah ‘inda al-Imām Fakhr al-Dīn al-Rāzī” (M.A. theses, Umm al-Qura University, 1991). Henceforth will be abbreviated as *al-Mafāhim al-Tarbawīyyah*.

²⁴ Adi Setia, “The Qur’ānic Concept of *Taskhīr* in Fakhr al-Dīn al-Rāzī and Badī‘uzzamān Sa’īd al-Nūrī,” *Majalah al-Hikmah*, No. 18 & 19. Bil. 1 & 2, Tahun 7 (2001): 54-68; 53-66.

²⁵ Anfāl bint Yaḥyā Imām, “Mawqif al-Rāzī min al-Qaḍā’ wa’l-Qadar fī al-Tafsīr al-Kabīr” (M.A. theses, Umm al-Qura University, 2011).

²⁶ Dafhie Muharrom Sholahuddin, “Naẓariyyah al-Taskhīr ‘inda’l-Imām Fakhr al-Dīn al-Rāzī” (M.A. theses, Institut Studi Islam Darussalam, 2012).

²⁷ Shams al-Baḥr, “Mafhūm al-Yaqīn ‘inda’l-Imām Fakhr al-Dīn al-Rāzī fī Tafsīrih Mafātīḥ al-Ghayb” (M.A. theses, International Islamic University Malaysia, 2013).

²⁸ ‘Abd al-Ḥayy Dhī al-Kifl, “Manhaj al-Imām Fakhr al-Dīn al-Rāzī fī Tawjīh al-Qirā’āt min Khilāl Tafsīrih” (M.A. theses, International Islamic University Malaysia, 2013).

²⁹ Khathīr ‘Isā, *Fī al-Lisāniyyāt al-‘Arabīyyah: al-Ṣawā’it ‘inda Fakhr al-Dīn al-Rāzī* (Jordan: ‘Ālam al-Kutub al-Ḥadīth, 2014).

³⁰ Shalahudin Kafrawi, “Fakhr al-Dīn al-Rāzī’s Source of Ta’wīl: Between Revelation and Reason,” *Islamic Quarterly: A Review of Islamic Culture*, Vol. XLII (1999): 186-202.

³¹ Al-Ḥusayn ‘Abd al-Fattāḥ Jādū ‘Abd al-Fattāḥ, “al-Fikr al-Akhlāqī ‘inda Fakhr al-Dīn al-Rāzī” (M.A. theses, Cairo University, 2001). Henceforth cited as *al-Fikr al-Akhlāqī*.

³² Ayman Shihadeh, *The Teleological Ethics of Fakhr al-Dīn al-Rāzī* (Leiden-Boston: Brill, 2006). Hereinafter will be cited as *The Teleological*.

³³ Jules Janssens, “Fakhr al-Dīn al-Rāzī on the Soul: A Critical Approach to Ibn Sīnā,” *The Muslim World*, Vol. 102 (July/October 2012): 562-579. Hereinafter will be referred to as *Fakhr al-Dīn al-Rāzī on the Soul*.

³⁴ Elbahloul Mohamed Hussein et al., “al-Nafs al-Insāniyyah ‘inda Fakhr al-Dīn al-Rāzī,” *Jurnal Haadhari*, Vol. 4, No. 1 (2012): 137-154. Hereinafter will be abbreviated as *al-Nafs al-Insāniyyah*.

³⁵ Muhammad Fariduddin Attar, “Fakhr al-Dīn al-Rāzī on the Human Soul” (M.A. theses, McGill University, 2014). Hereinafter cited as *al-Rāzī on the Human Soul*

Shawqī ‘Alī ‘Umar³⁶ on epistemology; Faṭḥ Allāh Khalīf on commentary and translation of al-Rāzī’s *Munāzarāt Fakhr al-Dīn al-Rāzī*.³⁷

Among the above works closely related to this present study are the works of Muḥammad Ṣāliḥ al-Zarkān, Ayman Shihadeh, Jules Janssens, Elbahloul Mohamed Hussein, Muhammad Fariduddin Attar, and ‘Alī Ḥusayn Fahd Ghāṣib. With regard to al-Zarkān’s work, al-Zarkān has devoted one chapter to investigating al-Rāzī’s conception of man, including the issues of the psychology of the human soul, of human action, and of ethics. One interesting discourse which has been brought forward by al-Zarkān is his analysis of al-Rāzī’s conception of virtue. Such conception then convincingly leads al-Zarkān to briefly conclude that al-Rāzī has a specific conception of justice.³⁸

Worth mentioning also is Shihadeh’s work. Although Shihadeh’s work to a large extent deals with al-Rāzī’s theory of human action and virtue, his starting point largely embarks on teleological discourse, more importantly from the perspective of al-Rāzī’s position as a preeminent Ash‘arite scholar.³⁹ Therefore, although Shihadeh provides al-Rāzī’s conception of man and virtue,⁴⁰ his exposition does not touch upon al-Rāzī’s conception of justice.

Similarly, ‘Abd al-Fattāḥ’s *al-Fikr al-Akhlāqī ‘inda Fakhr al-Dīn al-Rāzī*. ‘Abd al-Fattāḥ provides a lengthy explanation on al-Rāzī’s conception of virtues (variously classified as individual virtues; domestic virtues; social virtues; national virtues; and religious virtues), including the cardinal virtues, but comparable to

³⁶ Shawqī ‘Alī ‘Umar, “Naẓariyyah al-Ma‘rifah ‘inda Fakhr al-Dīn al-Rāzī” (Ph.D. diss., Cairo University, 1991).

³⁷ Faṭḥ Allāh Khalīf, *A Study on Fakhr al-Dīn al-Rāzī and His Controversies in Transoxiana*, 2nd ed., (Beirut: Dār al-Mashriq, 1986).

³⁸ *Fakhr al-Dīn al-Rāzī wa Ārā’uhu al-Kalāmiyyah*, 582.

³⁹ For the review of the book, see Toby Mayer, “The Teleological Ethics of Fakhr al-Dīn al-Rāzī,” *Journal of Qur’anic Studies*, Vol. 9, No. 1 (2007): 116-119.

⁴⁰ *The Teleological*, 116-129.

Shihadeh, al-Rāzī's conception of virtues does not yield 'Abd al-Fattāḥ to touch on al-Rāzī's conception of justice.⁴¹

Jules Janssens's *Fakhr al-Dīn al-Rāzī on the Soul: A Critical Approach to Ibn Sīnā* is a recently published article on al-Rāzī's conception of the soul. Janssens' article is broadly divided into two main topics: on the nature of the soul and on the proofs for the immateriality of the soul. A comparison between Ibn Sīnā's and al-Rāzī's works on psychology is also presented by Janssens. But due to Janssens' article merely focusing on al-Rāzī's psychology along with his critical stance towards the psychology of Ibn Sīnā (370-428 A.H./980-1037 A.D.), and hence does not elaborate on al-Rāzī's conception of justice at all.

Another article on al-Rāzī's conception of soul is Hussein's *al-Nafs al-Insāniyyah 'inda Fakhr al-Dīn al-Rāzī*. Before elaborating al-Rāzī's conception of human soul, Hussein begins his research with an investigation into the meaning of the word *al-nafs* and of the conception of the human soul as found in the Qur'ān and the ḥadīth. His main discussion of al-Rāzī's conception of the human soul is divided into three topics: the definition of the human soul; the proofs of the existence of the human soul; and the soul-body relationship.⁴² Since Hussein's work solely focuses on al-Rāzī's conception of the human soul, similar to other works, his work does not deal with al-Rāzī's conception of justice.

Similar to the above mentioned works is 'Ali Ḥusayn Fahd Ghāṣib's sub-chapter on al-Rāzī's conception of the nature of man.⁴³ However, in describing al-Rāzī's view, Ghāṣib is overly preoccupied with al-Rāzī's *Mafātīḥ al-Ghayb*. Although Ghāṣib's research limits itself solely to the *Mafātīḥ al-Ghayb*, al-Rāzī's conception of man, more importantly his conception of the soul, can also be found in his other works, including his early works. In fact, al-Rāzī's works regarding the

⁴¹ *Al-Fikr al-Akhlāqī*, 409-481.

⁴² *Al-Nafs al-Insāniyyah*, 139-152.

⁴³ *Al-Mafāhim al-Tarbawīyyah*, 70-105.

conception of man demonstrates the significant development of his thought concerning the nature of man. Although *Mafātīḥ al-Ghayb* is one of al-Rāzī's latest works (which can reflect al-Rāzī's final stance on the matter), Ghāṣīb's work does not really reflect al-Rāzī's comprehensive view on the nature of man. Similarly, Ghāṣīb's work does not deal with al-Rāzī's conception of justice.

As we have reviewed, some of the above mentioned works do discuss al-Rāzī's conception of justice, yet they only deliberate on it in passing or just simply take it for granted. In other words, all the above reviewed works show that there has been no single comprehensive and serious work dealing with al-Rāzī's conception of justice, and this present inquiry hopes to fill this gap.

1.5 Scope of Study

When we elaborate upon the conception of justice, many different aspects present themselves for scholarly consideration. This becomes particularly evident if we view justice in light of the modern Western worldview which subdivides justice into several distinct categories: political justice, social justice, economic justice, ethical justice, legal justice, theological justice, and cultural justice.

Conversely, in the Islamic tradition, particularly among the two rational mainstreams represented by the theologians and philosophers, the discourse of justice revolves solely around so-called Divine justice and human justice. Therefore in order to limit the scope of this present inquiry, we have to bear in mind that the scope of this present study will be restricted to justice relates only to human or what is called human justice. Therefore, this study disregards the so-called Divine justice or justice relates to God, to which al-Rāzī devoted so much of his intellectual works and resulted in a profound elucidation as well as a long debate on the matter.

1.6 Methodology and Significance of the Study

In order to achieve the objectives mentioned above, this study uses descriptive, interpretative, and comparative methods based on textual analysis of al-Rāzī's intellectual works. What is meant by descriptive method here is that all the data pertaining to this study will be observed, described, and presented as they are. Hence such method will answer the question "what", it is this method, for example, is used to investigate al-Rāzī's conception of the soul.

It can be asserted that all data collected here contain meaning, yet in order to arrive at an understanding of such meaning, this data must be interpreted and clarified analytically, it is this which is meant by interpretative method. It is through such interpretation that the data will achieve a coherent, structured, and interrelated whole. This method will be used to help us answer the question "how" and "why". Such method, for instance, is applied to al-Rāzī's use of certain key words with respect to "justice".

As the present study also focuses on the conception of justice as conceived by al-Rāzī's predecessors, it also employs comparative method. In other words, this present inquiry will also compare al-Rāzī's conception of justice with his predecessors' conception, from which we will arrive at an understanding of the similarities and differences in the respective conceptions. It is this method is applied in the last chapter of this research.

The significance of this study is two-fold: firstly, it attempts to provide a portrayal of the conception of justice as represented by major Muslim philosophers preceding and leading up to the time of al-Rāzī, upon achieving this objective, the second objective of this study will subsequently be made clear; that of discovering and reconstructing al-Rāzī's conception of justice itself.

1.7 Structure of the Study

Chapter one or the present introductory chapter includes the basic guideline of the study which is comprised of: introduction; problem statement; objective of study; literature review; scope of study; methodology and significance of the study; and structure of the study.

Chapter two will briefly elaborate al-Rāzī's biography, covering various sub-topics: namely his life, travels, and scholarship; his teachers and students; his intellectual works; and his demise.

Chapter three presents the description of the conception of justice as conceived by al-Rāzī's predecessors, covering their conception of the soul; of ethics; of virtue; of happiness and the relation of these notions to the concept of justice itself.

Chapter four explains al-Rāzī's use of key words to refer to "justice". In this chapter, a semantic analysis of all the words employed by al-Rāzī to refer to "justice" will be undertaken.

Chapter five provides al-Rāzī's conception of justice in relation to the soul. This is followed by a comprehensive exploration on al-Rāzī's conception of soul; of happiness; of virtue; of perfection and the relation of these notions to the concept of justice itself.

The last chapter focuses on a critical evaluation as well as a complete conclusion of al-Rāzī's conception of justice and his predecessors' conception of the same issue.

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