



The Objective of Justice and Its Impact on Sustainable Development

Omar Bin Ali Muhammad Al-Salami

Professor in Jurisprudence and its Fundamentals, College of Sharia and Fundamentals of Religion, King Khalid University, oaalslami@kku.edu.sa

Abstract:

This study aims to highlight the importance of the purpose of justice and its impact on sustainable development. Justice serves as the foundation of sustainable development, contributing to the establishment of strong and productive societies. It is based on the values of equality and fairness. When justice is upheld, everyone has access to services and opportunities, which enhances social participation and reduces poverty. Therefore, applying the principles of justice helps create a stable environment that encourages investments and institutional development, supporting economic and social growth. Accordingly, the research problem lies in highlighting the value of the principle of justice and its impact on development. The research addressed this issue by considering rights among individuals and promoting the value of justice. It relied on the inductive and analytical methods. The study reached the following results: The essence of justice is the best path to societal stability. It ensures the protection of rights, leading to individual reassurance. Justice is a key foundation for sustainable development.

Keywords: Purpose, Justice, Development, Sustainable.

Received: 12 August 2024

Accepted: 21 August 2024

Published: 28 September 2024

Introduction

Justice is the foundation of sustainable development, as it helps build strong and productive societies. It ensures security and is achieved by applying the rulings of Islamic law, which grant rights to their owners and regulate relationships among people with fairness. Justice requires equal treatment without bias or discrimination based on personal interests. It also extends to the state's role in upholding citizens' rights, ensuring their freedoms and livelihood so that no one is abandoned in weakness, neglected in need, or left in despair due to poverty.

Research Importance:

- Highlighting that the objective of justice is the foundation of sustainable development.
- Emphasizing the value of justice in creating a stable environment that encourages investment.

Research Problem:

Clarifying the value of social justice and its impact on sustainable development.

Research Objectives:

- Clarifying the value of justice as a goal of Islamic law.
- Highlighting the impact of justice on sustainable development.

Previous Studies:

Several studies have addressed the concept of justice in the Quran. However, this research adds value by emphasizing its importance as an objective of Islamic law, examining its impact on sustainable

development, and exploring its role in creating a stable environment suitable for investment through access to services and opportunities.

Research Methodology:

The researcher adopted the inductive-analytical method, examining scholars' views on justice and its impact on sustainable development.

Research steps:

1. Collected scientific material from original sources and organized it into sections.
2. Referenced Quranic verses to their sources.
3. Verified hadiths according to the principles of hadith authentication.
4. Cited statements from their original sources.

Research Plan:

This research is divided into an introduction and six sections:

- Introduction: (Importance of the topic, research problem, research objectives, methodology, and plan)
- Section 1: Defining the concept of justice linguistically and technically.
- Section 2: The importance of the concept of justice.
- Section 3: Means of achieving the objectives of justice.
- Section 4: The impact of the objective of justice on safeguarding the right to life.
- Section 5: The impact of the concept of justice on the protection of equality rights.
- Section 6: The impact of social justice on the equation of human behavior and sustainable development.
- Conclusion.

Section 1: Definition of the Concept of Justice, Linguistically and Technically.

Subsection 1: Justice Linguistically.

Justice, linguistically, is the opposite of oppression. It refers to what is firmly established in the soul as upright and balanced (Majd al-Din, 817 AH, p. 1028). The term "Al-Adl" (justice) means equality or fairness. According to Lisan al-Arab, justice is the ruling by truth. In the name of Allah, "Al-Adl" refers to the one who is not swayed by desires and does not commit injustice in judgment (Muhammad, 711 AH, (11/420)).

The term "justice" has multiple meanings, depending on the context in which it is used. The most common meanings include indicating equality and avoiding oppression and injustice.

Subsection 2: Justice Technically.

Justice is defined in many ways, including:

Justice is "the balance between excess and deficiency." (Zayn al-Din, 666 AH, p. 237).

Al-Izz ibn Abd al-Salam defined justice as "equity and fairness." (Abu Muhammad, 660 AH, (2/161)).

Ibn Ashour defined justice as "equality between people and among the members of a nation or group in determining rights for their rightful owners, and in enabling each person to receive their right without delay. It is equality in both entitlement and implementation, and justice is not the equality of people without entitlement." (Muhammad, 1393, (5/91)).

It is observed in these definitions that the term "justice" encompasses two meanings: one general and the other specific.

Justice in its general sense: Refers to an ideal value centered on placing matters in their proper places. It is a moral objective and an ethical virtue rooted deeply in faith and extending into various fields, including legislation, judiciary, politics, economics, and society.

Justice also includes justice with Allah through monotheism and submission, justice with oneself by balancing its different forces, justice with family and relatives through maintaining ties and fairness, and justice with the Muslim community and all of humanity through reform and equity in rights and duties.

Justice in its specific sense: It is limited to the fields of legislation, governance, and judiciary. It refers to equality in rights, ensuring that everyone receives what they are entitled to. This form of justice is bound by legal and judicial frameworks.

Section 2: The Importance of Justice

Justice is one of the fundamental human values emphasized by Islam. It is a pillar of both individual and collective life. The Quran establishes justice among people as a primary goal of all divine messages. **Allah Almighty Says:** “We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice.” Allah, the Almighty, clarified that He revealed the Book and justice to establish fairness among people. The Book and justice are inseparable; the Book clarifies the law, and the law itself is justice. Therefore, whoever rules with justice, rules with the law (Sheikh, 1425 AH, (35/366)).

Ibn Ashur said: “Justice is something that divine laws and wise minds have unanimously agreed upon as good. Great leaders of nations have praised the claim to uphold it. The beauty of justice is deeply rooted in human nature, as every soul appreciates the manifestations of justice when it is free from overwhelming desires.” (Al-Ummah Bayna Sunnat al-Ibtela' wa al-Amal, p. 146)

There is no greater evidence of the importance of justice than the fact that it is the primary purpose behind the sending of messengers and the revelation of books. In Islam, justice is the ultimate goal for which divine laws were revealed and all the messengers were sent to establish it among mankind. Therefore, the command to uphold justice is repeated in many verses of the Qur'an, emphasizing its establishment and warning against its violation. **Allah Almighty Says:** “O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So do not follow personal inclinations, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, concerning what you do, Expert.” (An-Nisa: 135)

Among other verses that call for the establishment of justice, for this goal holds immense importance in safeguarding rights, ensuring individual peace, and stabilizing societies. It forms the core of the values of interaction with others and is the center of the goals of protecting the rights of others. Other objectives and values are only visible within its context, all of them being tied to it, from beginning to end (Ahmad, 1433 AH, p. 238).

The dominance of justice over all aspects of life and its comprehensiveness in all its fields is evidence of the importance it holds. It is not limited to the realm of legislation and judiciary alone but also covers wide areas where the unseen world is connected to the visible world, and where the rights of Allah are linked to the rights of humans and other creatures. Justice is fundamentally a moral goal and ethical virtue that extends in its roots and depths to faith, and expands in its branches and fruits to the fields of legislation, judiciary, politics, economics, social life, and other various areas of life (Ahmad, 1433 AH, p. 238).

Imam Al-Shatibi gives justice additional dimensions, saying: “Just as justice is required in general, it is also required in detail—such as justice among people if one is a ruler, and justice with one's family, children, and oneself...” (Abu Ishaq, 790 AH, (3/369))

Section 3: Means of Achieving the Objectives of Justice

Every objective has means that lead to its realization, and the objective of justice, like others, has its own means that facilitate its attainment. These can be summarized in the following points:

1- Implementing the Rulings of Islamic Law in Society: Islam is a religion of justice and equality, considering justice as both an objective and a goal. Therefore, applying its rulings will undoubtedly lead to the spread of justice within society.

2- One of the key means of achieving justice and spreading it among people is to reinforce its meaning as a moral virtue that must be upheld. This begins with justice in one's relationship with Allah, then with oneself, family, and relatives, and finally with society and humanity in all aspects of life (Ahmad, 1433 AH, p. 241).

3- Implementing Legal and Procedural Measures: Achieving justice in various fields requires adopting all necessary legal and procedural means. The objective of Islamic law is to establish truth and justice and ensure that people uphold fairness. This goal is not confined to a single method or approach; rather, any means that lead to the realization of justice and the identification of rights must be applied accordingly. Methods and means are not sought for their own sake but for their intended purpose, which is to fulfill justice and uphold the objectives of the law (Abu Abdullah, 751 AH, (4/283)).

4- Establishing Justice as the Foundation of Governance: Justice is essential for the prosperity of societies and the stability of nations. Allah, the Almighty, sustains a just state even if it is non-Muslim, but He does not uphold an oppressive state, even if it is Muslim, as stated by Ibn Taymiyyah. The primary purpose of leadership is to establish justice among people. This cannot be achieved without a righteous ruler; if the ruler is just, the affairs of the people will be in order, but if he is corrupt, society will suffer accordingly. A ruler can only maintain righteousness through justice, ensuring that the weak receive their due rights from the powerful oppressors (Sheikh al-Islam Ahmad, 1425 AH, (28/146)).

Section 4: The Impact of the Objective of Justice on Safeguarding the Right to Life

The right to life is the foremost and most fundamental of all human rights. It serves as the foundation upon which all other rights are built. From the moment life exists, other rights come into effect; however, when life is lost, all other rights cease to exist. Islam has established means and mechanisms to protect this right from any violation. Undoubtedly, the objective of justice plays a significant role in this protection, if not its very foundation. As justice ensures security and tranquility within society.

Justice leads to security, and security safeguards human rights, foremost among them being the right to life.

Al-Mawardi said, "Security is the most pleasant way of living, and justice is the strongest army; for fear restrains people from pursuing their interests, hinders their actions, and prevents them from accessing the resources necessary for their well-being and the stability of their society." (Abu al-Hasan, 450 AH, p. 127).

It was also reported from him: "Justice promotes unity and is founded on obedience. It leads to the prosperity of lands, the growth of wealth, the increase of population, and the security of the ruler. There is nothing that brings ruin to the land more swiftly or corrupts people's hearts more severely than injustice." (Abu al-Hasan, 450 AH, p. 127)

The absence of justice leads to the spread of injustice, which results in the loss of human rights and the neglect of people's interests. Justice requires adherence to God's law and following the Sunnah of His Prophet (peace and blessings be upon him), which ultimately ensures the preservation of human life. Islam regards the unjust killing of a soul as a grave act of oppression. **Allah Says:** "And do not kill the soul [i.e., person] which Allāh has forbidden, except by right. And whoever is killed unjustly – We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law]." [Al-Isra 33]

Section 5: The Impact of the Objective of Justice on Upholding the Right to Equality

Equality is considered a fundamental principle in Islamic legislation and a cornerstone of the social system in Islam. Its meaning is the similarity in the effects of actions that align with the natural creation or are

renewed by Sharia. It can also be defined as the equivalence among people in specified measures and regulated rights within the system of the nation (Muhammad, (2/710)).

In Islam, all people are equal in human value because they share the same origin and creation. There is no distinction between male and female, white and black, or Arab and non-Arab, as they all descend from Adam, peace be upon him. **Allah Says:** "O mankind, fear your Lord, who created you from a single soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer."

From an Islamic perspective, equality does not mean eliminating differences and distinctions among people, as diversity is a universal law established by Allah in His creation.

Ibn Ashur said: "The equality sought by Islamic law is a restricted equality, applied in circumstances where equality is relevant. It is not absolute in all cases, as human creation inherently varies in talents and character." (Muhammad al-Tahir, 1393AH, 1/701).

Equality, therefore, applies to the entitlement of rights granted by Sharia based on natural creation and shared faith. People are equal in their humanity and in their fundamental rights to life in this world according to natural disposition. Since natural disposition is the basis of equality, Sharia upholds equality in matters where human nature acknowledges it among Muslims. However, in areas where human nature recognizes differences, Sharia does not impose identical rulings.

If equality is accepted in this sense, it is a branch of justice, and its goal is the purpose that justice seeks to achieve. Justice is a virtue, while equality is a high civilizational value and a noble goal that all societies strive to attain.

Regardless of whether equality pertains to rights or obligations, justice is one of its prerequisites and foundation. It is the correct path to achieving equality. As the relationship between justice and equality is one of general and specific. Justice is broader and more encompassing ().

Justice involves equality in rights and duties, each according to their degree of entitlement. While equality is considered a part of justice, ensuring fairness among equals. When justice is achieved where necessary, the desired equality will be realized.

Section 6: The Impact of Social Justice on the Equation of Human Behavior and Sustainable Development.

Deprivation of rights and the disruption of the foundations of social justice are among the most severe challenges that disturb the balance of the equation of human behavior in relation to the goals of sustainable development. This creates a state of dissatisfaction, marginalization, exclusion, and inequality for both individuals and society. As a result, progress toward achieving sustainable development goals is hindered, leading to the spread of favoritism and corruption, which undermines the values of social justice. As emphasized in the (2013 Human Development Report), increasing inequality, especially among different societal groups, can undermine social stability and hinder long-term human development. Key indicators of rights, which have a real impact on the equation of human behavior, can be adopted in various international documents, such as in Principle 29 of the Johannesburg Summit on Sustainable Development (2002). Although the international community welcomes the endorsement of the Johannesburg commitment to the basic requirements of human dignity, including access to clean water, sanitation services, energy, healthcare, food security, and biodiversity. The principle also indicates that countries simultaneously acknowledge the fundamental importance of technology, education, training, and job creation. The reality of these rights is supported by Principle (8) of the United Nations Conference on Sustainable Development (Rio 2012), which emphasizes that countries reaffirm the importance of freedom, peace, security, and the respect for all human rights, including the right to development, the right to an adequate standard of living, which includes the right to food, gender equality, and the empowerment of women.

Corruption has negative effects on the equation of human behavior, evident in the disruption of the foundations of social justice, particularly through personal privileges granted to individuals.

The negative effects of corruption and favoritism are reflected in the acquisition of environmental resources and natural sites of economic, living, and tourism importance, especially areas rich in natural resources and biodiversity. This leads to depriving a large segment of society from accessing and benefiting from the living, tourism, and vital resources these environmental landmarks offer.

In order to achieve the goals of sustainable development and foster economic growth for society, it is essential to explore the requirements for decent work for all groups. Social justice must be realized to provide legal protection for work, ensuring the continuity of the employment relationship. This is one of the indicators of decent work that every worker aspires to achieve, as advocated by labor legislation in alignment with international instruments.

It is crucial that responsibility be firmly and steadily taken, as we need a new era of social justice and its stability for all individuals in society to achieve one of the goals of sustainable development. Social justice and its application to all groups seem somewhat unattainable, which has led to confusion in the education, healthcare, and labor sectors of life.

Conclusion:

At the end of the research, the following can be concluded:

- Justice is the moderation in matters, neither excess nor deficiency, and it forms the basis of equality among the members of the nation in entitlement to rights.
- Justice is comprehensive in all areas of life, not only in the legislative and judicial aspects, but also encompassing all fields, from politics to society to economics.
- Justice is considered a fundamental objective among the highest goals of Islamic Sharia.
- Justice is the path to societal stability, as it aims to uphold rights, leading to the reassurance of individuals.
- Justice in societies can be achieved through various means, including:
 1. Implementing Allah's law, as it is entirely just.
 2. Instilling the concept of justice in people's hearts and encouraging its practice in all dealings.
 3. Adopting the goal of justice as the foundation of the governance system, with the highest aim of the judiciary being to achieve justice among people.
 4. The goal of justice is considered one of the prerequisites for sustainable development.

Acknowledgement:

The authors extend their appreciation to the Deanship of Research and Graduate Studies at King Khalid University, KSA, for funding this work through Small Research Group under grant number. (RGP.1/320./45))

References:

1. Majd al-Din Abu Tahir Muhammad ibn Ya'qub al-Firuzabadi (817 AH). Al-Qamus al-Muhit. Publisher: Al-Risalah Publishing, Beirut, Lebanon. 8th edition, 1426 AH – 2005 CE.
2. Muhammad ibn Makram ibn Ali, Abu al-Fadl, Jamal al-Din Ibn Manzur al-Ansari al-Ruwaifi' al-Afriki (711 AH). Lisan al-Arab. Publisher: Dar Saader, Beirut. 3rd edition, 1414 AH.
3. Zayn al-Din Abu Abdullah Muhammad ibn Abi Bakr ibn Abd al-Qadir al-Hanafi al-Razi (666 AH). Mukhtar al-Sihah. Publisher: Al-Maktabah al-'Asriyah – Al-Dar al-Namudhajiyyah, Beirut – Sidon. 5th edition, 1420 AH / 1999 CE.

4. Abu Muhammad Izz al-Din Abdul Aziz ibn Abdul Salam ibn Abi al-Qasim ibn al-Hasan al-Sulami al-Dimashqi, known as Sultan of the Scholars (660 AH). *Qawa'id al-Ahkam fi Masalih al-Anam*. Publisher: Al-Azhar University Press, Cairo. New revised and corrected edition, 1414 AH – 1991 CE.
5. Muhammad al-Tahir ibn Muhammad ibn Muhammad al-Tahir al-Tunisi (1393 AH). *Maqasid al-Shari'ah al-Islamiyyah*. Publisher: Ministry of Endowments and Islamic Affairs, Qatar. Year of publication: 1425 AH – 2004 CE.
6. Sheikh al-Islam Ahmad ibn Taymiyyah. *Majmu' al-Fatawa*. (1425 AH - 2004 CE). Publisher: King Fahd Complex for the Printing of the Holy Quran, Medina, Saudi Arabia.
7. Cited by a group of scholars, in the book *Al-Ummah Bayna Sunnat al-Ibtela' wa al-Amal*, "[The Twenty-Third: Good Dealing with Differences and Responses]" (p. 146 in the Shamilah numbering system). Slightly modified.
8. Ahmad Muhammad Shaikh (1433 AH – 2012 CE). *Maqasid al-Shari'ah al-Islamiyyah wa Atharuha fi Ra'yat al-Huquq*. Islamic Fiqh Academy. 2nd edition.
9. Abu Ishaq Ibrahim ibn Musa ibn Muhammad al-Lakhmi al-Shatibi (790 AH). *Al-Muwafaqat*. Publisher: Dar Ibn Affan. 1st edition, 1417 AH – 1997 CE.
10. Abu Abdullah Muhammad ibn Abi Bakr ibn Ayyub ibn Qayyim al-Jawziyyah (691 – 751 AH). *A'lam al-Muwaqqi'in 'an Rabb al-'Alamin*. Publisher: Dar Ata'at al-Ilm (Riyadh) – Dar Ibn Hazm (Beirut). 2nd edition, 1440 AH – 2019 CE (1st edition by Dar Ibn Hazm).
11. Muhammad al-Tahir ibn Ashour. *Jumharat Maqalat wa Rasail*. Dar al-Nafa'is for Publishing and Distribution, Jordan.
12. Muhammad al-Tahir ibn Muhammad ibn Muhammad al-Tahir ibn Ashour al-Tunisi (d. 1393 AH), *Maqasid al-Shari'ah al-Islamiyyah*, "Equality:" (1/701).
13. Abu al-Hasan Ali ibn Muhammad ibn Muhammad ibn Habib al-Basri al-Baghdadi, known as al-Mawardi (450 AH). *Adab al-Dunya wa al-Din*. Publisher: Dar Maktabat al-Hayat. Year of publication: 1986 CE.