

4. Epilogue: Theorizing justice in contemporary Arabo-Islamic philosophy

The intellectual heritage of Anglo-American and European scholars, as assembled by leading philosophers and theorists since the Enlightenment, continues to dominate debates about how to define and legitimate human relations in a world of diverse cultures. As explored in the previous chapters of this research, Mernissi and Arkoun offer a transdisciplinary and transcultural approach to the debate on justice that aim at constructing viable social and political ideas for human flourishing based on an in-depth analysis of the experiences of Islamic societies in a dynamic world full of diverse individuals, groups, and cultures.

Arabo-Islamic philosophy has not yet realized its importance for the justice debate because justice theory so far remains heavily influenced by Western normative debates. This study proposed a transcultural concept of justice to enrich the justice debate and move it beyond its Western orientation. What lessons, therefore, can philosophers from the Global South and North draw from the need for a transcultural dialogue on justice?

I emphasize the importance of being open to different perspectives on justice in different philosophical traditions in order to propose a cosmopolitan theory of justice that is based on a transcultural approach and promotes humanistic ideals. To this end, the first section of this epilogue recapitulates what I see as common intellectual approach in the thought of Mernissi and Arkoun in order to develop a concept of justice in Arabo-Islamic philosophy. Following that, I conclude by focusing on the promising cosmopolitan debate on justice from a transcultural perspective in order to discuss how this debate represents a new enrichment of the justice debate and how the inclusion and understanding of different debates on justice can help to make cultural and traditional differences more accepted.