A Research Review of the Qur'anic Teachings on Justice and Mercy in Social and Societal Life

ANBIA FARMAN
Ph.D. Scholar, Department of Islamic Studies
University of Abdul Wali Khan Mardan
Email: anbiafarman@gmail.com

MUHAMMAD ILYAS
Ph.D. Sholar, Department of Islamic Studies
University of Abdul Wali Khan Mardan
Email: ilyaskhan032455@gmail.com

Farman, Anbia, Ilyas, Muhammad

A Research Review of the Qur'anic Teachings on Justice and Mercy in Social and Societal Life

Al-Raheeq International Research Journal Vol 5, Issue 1 (June 30, 2026). Pg. No: 01-26

Journal	Al-Raheeq International Research Journal
Journal homepage	https://alraheeqirj.com
Publisher	Al-Madni Research Centre
License:	Copyright c 2023 NC-SA 4.0 www.alraheeqirj.com
Published online:	2026-06-30
ISSN No:	
Print version:	2959-7005
Online version:	2959-7013

Open Access

BY NC SA

A Research Review of the Qur'anic Teachings on Justice and Mercy in Social and Societal Life

Abstract

Justice and mercy are fundamental and essential principles of Islamic society. The Holy Qur'an establishes justice as the foundation of human rights, fairness, equality, and social order, while mercy is presented as a means of human compassion, kindness, mutual affection, and good treatment of vulnerable members of society. This study examines the lexical and technical meanings of justice and mercy and, in the light of the Holy Qur'an, clarifies their concepts and significance.

The research demonstrates that the Qur'anic concept of justice is not limited merely to judicial decisions; rather, it encompasses all aspects of individual, family, social, and collective life. Similarly, mercy is not merely an emotional state but a practical social attitude that requires maintaining family ties, protecting vulnerable groups, showing leniency toward those who make mistakes, and adopting an open-hearted attitude in human relationships.

The Holy Qur'an does not separate justice and mercy from one another. Rather, through a balanced combination of both, it teaches the formation

of a society in which, alongside the protection of rights, human dignity and compassion are also preserved. The central conclusion of this study is that, in order to address contemporary social problems, it is essential to implement the Qur'anic teachings of justice and mercy in practical life.

Keywords: Justice, Mercy, Qur'an, Social Justice, Islamic Society

Objectives of the Research

The major objectives of this research are as follows:

1. To clarify the lexical and technical meanings of justice.
2. To present a research-based examination of the lexical and technical meanings of mercy.
3. To explain the concept of justice and its fundamental teachings in the Holy Qur'an.
4. To describe the concept and significance of mercy in the light of the Holy Qur'an.
5. To clarify the need for and importance of justice and mercy in social and societal life.
6. To examine the relationship and mutual complementarity between justice and mercy.

7. To explain the practical applications of justice and mercy in family, economic, judicial, and general social life.

Research Proposition

The fundamental proposition of this research is that justice and mercy in the Holy Qur'an are two interconnected and indispensable principles of social and societal life. Their balanced implementation leads to the formation of a society in which the protection of rights, justice, equality, human dignity, mutual compassion, and social peace are established.

The research proceeds on the assumption that justice alone, if devoid of mercy and compassion, may lead to harshness and coercion in social affairs, whereas mercy alone, without justice, may result in the violation of rights and injustice. Therefore, the Holy Qur'an establishes a balance between these two principles and provides individuals and society with a comprehensive moral and social system. This paper examines this Qur'anic balance and its applications in social life.

Introduction to the Topic

Human history bears witness to the fact that whenever a social system has been deprived of justice, oppression, exploitation, and class conflict have

emerged; and when the element of mercy has disappeared, harshness, coercion, and insensitivity have made society inhumane. The Holy Qur'an presents a balanced path between these two extremes, in which justice serves as the foundation of law and social order, while mercy serves as a means of protecting human dignity.

The present researcher has undertaken this study to examine this Qur'anic balance from a social and societal perspective.

Lexical Meaning of Justice

From a lexical perspective, **'adl (justice)** means balance, equality, and giving a person his or her due. The word *'adl* is derived from the Arabic root ʿ**ayn, dāl, lām (ع د ل)**. It is used as a verbal noun in the triliteral form and conveys the meanings of equality and fairness.[1]

Lisān al-ʿArab states

إنه مستقيم وهو ضد الجور، العدل من اسماء الله تعالى وهو الذي لا يميل بالهوى، العدل الحكم بالحق

[2]

[1]Muhammad ibn Ya'qub al-Firuzabadi, *al-Qamus al-Muhit* (Lebanon: Dar al-Ma'rifah, 5th ed., 1432 AH / 2011 AD), p. 847, s.v. "'-d-l".

[2] Muhammad ibn Mukarram ibn Manzur, *Lisan al-'Arab* (Beirut: Dar Sader), vol. 9, p. 84.

"It means uprightness and is the opposite of injustice. Al-Adl is among the names of Allah Almighty, meaning that He does not incline toward personal desire. Justice means judging according to the truth."

Similarly, *Muʿjam al-Ṣiḥāḥ* also describes justice as the opposite of oppression and explains it in terms of fairness and equality.[3]

Technical Meaning of Justice

Justice is defined as:

العدل عبارة عن الامر المتوسط بين طرفي الافراط والتفريط[4]

That is, justice is a matter situated between the two extremes of excess and deficiency.

In the terminology of judiciary and everyday usage, justice means that when making decisions among people, a judge or *qāḍī* protects their public and individual rights through justice and fairness in such a way that the rights of no individual are violated.

---

[3] Isma'il ibn Hammad al-Jawhari, *al-Sihah: Taj al-Lughah wa Sihah al-'Arabiyyah* (Lebanon: Dar al-Ma'rifah, 3rd ed., 1429 AH / 2008 AD), p. 680, s.v. "'-d-l".

[4] 'Ali ibn Muhammad al-Sayyid al-Jurjani, *Kitab al-Ta'rifat* (Lahore: Maktabah Rahmaniyyah, n.d.), p. 106.

The Arabic term *'adl* is sometimes considered synonymous with and an alternative to the term *qaḍā'* (judgment). *Qaḍā'* may be explained as a decision made by a designated governmental or judicial institution concerning disputes among people on the basis of Sharīʿah principles and mutual equality.

Al-Tafsīr al-Kabīr / Mafātīḥ al-Ghayb states:

العدل فهو عبارة عن امر المتوسط بين طرف الافراط والتفريط وذالک امر واجب الرعاية فی جميع الاشياء[5]

"Justice is a matter situated between the two extremes of excess and deficiency, and this is an obligation that must be observed in all things."

Qur'anic Concept of Justice

In the Holy Qur'an, justice is not restricted merely to judicial decisions; rather, it is required in every sphere of life. Allah Almighty says:

اِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَ الْاِحْسَانِ وَ اِيْتَآئِ ذِی الْقُرْبٰی وَ يَنْهٰی عَنِ الْفَحْشَآءِ وَ الْمُنْكَرِ وَ الْبَغْیِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ[6]

---

[5]Ahmad ibn 'Umar ibn al-Husayn Fakhr al-Din al-Razi, *Mafatih al-Ghayb* [also known as *al-Tafsir al-Kabir*] (Beirut: Dar Ihya' al-Turath al-'Arabi, 3rd ed., 1420 AH), vol. 20, p. 259.

[6] *Al-Qur'an*, 16:90 (Surah al-Nahl).

"Indeed, Allah commands justice, excellence, and giving to relatives, and He forbids immorality, wrongdoing, and oppression. He admonishes you so that you may take heed."

Here, *al-'adl* refers to adopting an attitude based on moderation and justice in every matter. Justice may be understood in two forms:

Justice in acts of worship: fulfilling the rights owed to Allah.

Justice in dealings: fulfilling the rights owed to His creation.[7]

This verse represents a concise summary of Islamic teachings, commanding all forms of goodness and prohibiting all forms of evil. It brings together legal commands, moral principles, and social guidance.

In this interpretation, justice is not restricted merely to legal and social fairness, although these are essential requirements. The distinction between justice and *iḥsān* (excellence) is also highlighted. *Iḥsān* represents a higher moral virtue that elevates human relationships to the levels of mercy and generosity. This distinction clearly illustrates the two-level structure of Islamic ethics: obligations and recommended virtues.

[7] Muhammad ibn Ahmad al-Ansari al-Qurtubi, *al-Jami' li-Ahkam al-Qur'an* (Cairo: Dar al-Kutub al-Misriyyah, n.d.), vol. 10, pp. 165–168.

This verse establishes that justice is a divine command applicable equally to individuals, families, and states. Furthermore, the Qur'an requires human beings to establish justice regardless of personal interests, family relationships, or enmity. Allah says:[8]

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَاۤءَ لِلّٰهِ وَلَوْ عَلٰٓى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَالْاَقْرَبِيْنَ ۚ اِنْ يَّكُنْ فَلَا تَتَّبِعُوا الْهَوٰٓى اَنْ تَعْدِلُوْا ۚ وَاِنْ تَلْوٗٓا اَوْ تُعْرِضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا[9]

"O believers! Stand firm for justice as witnesses for Allah, even if it is against yourselves, your parents, or close relatives. Whether one is rich or poor, Allah is more worthy of both. So do not follow your desires, lest you fail to be just. And if you distort your testimony or refuse to give it, surely Allah is All-Aware of what you do."

This verse makes it clear that a believer should remain committed to justice in every matter while keeping the pleasure of Allah in view. This principle applies not only to judgments but also to speech, testimony, and everyday dealings.

---

[8] Muhammad ibn Ahmad al-Qurtubi, *al-Jami' li-Ahkam al-Qur'an* [popularly known as *Tafsir al-Qurtubi*] (Cairo: Dar al-Kutub al-Misriyyah, n.d.), vol. 6, pp. 80–82.

[9] *Al-Qur'an*, 4:135 (Surah al-Nisa')

Believers are therefore required to give truthful and honest testimony, even when it is against themselves or their close associates. No concession is permitted in this regard.

The verse also emphasizes that justice is a sign of piety because it requires a person to rise above personal desires and prejudices and obey Allah's command. A person who acts justly is, in reality, following the command of Allah.

This interpretation does not merely clarify the lexical meaning of justice but also sheds light on its practical, moral, and legal dimensions. Justice is not treated merely as a legal command; rather, it is presented as a religious and moral obligation. This is significant because justice is not merely an external action; it is also connected with intention and sincerity.

Thus, justice is introduced as an active social responsibility rather than merely a moral recommendation.

Lexical Meaning of Mercy

الرحمة هي ارادة ايصال الخير[10]

[10]' Ali ibn Muhammad al-Sayyid al-Jurjani, *Kitab al-Ta'rifat*, p. 95.

Mercy is derived from the Arabic root **rā', ḥā', mīm (ر ح م)** and conveys the meanings of tenderness, gentleness, compassion, and sympathy. The Arabs say, *"raḥima baʿḍuhum baʿḍan,"* meaning that some people treated others with mercy and compassion.

In *Al-Qāmūs al-Muḥīṭ*, mercy is explained in terms of gentleness and tenderness. Similarly, *Muʿjam al-Ṣiḥāḥ* gives meanings such as forgiveness, mercy, and compassion.[11]

When words derived from this root, such as *marḥamah* and *raḥmah*, are used, the concept of kinship may also be involved. This is why the term *raḥim* is used for the womb, because it is the source and means of kinship. The Arabs also say *"shātun raḥūm"* in reference to a female camel that is pregnant or has conceived.[12]

This meaning occurs repeatedly in the Holy Qur'an. Allah says:

"And a guidance and mercy for a people who are certain."

[11] Muhammad ibn Mukarram ibn Manzur al-Afriqi, *Lisan al-ʿArab* (Beirut: Dar Ihya' al-Turath al-'Arabi, 3rd ed., 1419 AH / 1999 AD), vol. 5, p. 173.
[12] Isma'il ibn Hammad al-Jawhari, *al-Sihah: Taj al-Lughah wa Sihah al-ʿArabiyyah*, p. 497, s.v. "r-h-m".

This verse contains an important message concerning the essential impact and influence of the Holy Qur'an. Here, the Qur'an is described through two fundamental qualities: guidance and mercy.

Technical Meaning of Mercy

If the technical definition of mercy is examined, the meaning of compassion is also implicit within it. According to the Arabs, when mercy is attributed to human beings, it refers to tenderness of heart, compassion, and affection.

When mercy is attributed to Allah Almighty, it refers to His favor, grace, and kindness toward His servants. As narrated from Abū Hurayrah (may Allah be pleased with him), the Prophet ﷺ said:

ان الرحم سجنة من الرحمٰن ،فقال الله من وصلک وصلته ومن قطعک قطعته[13]

"The womb is connected to the Most Merciful. Allah said: Whoever maintains you, I will maintain him, and whoever cuts you off, I will cut him off."

[13]Abu 'Abd Allah Muhammad ibn Ismail al-Bukhari, *al-Jami' al-Sahih al-Bukhari* (Karachi: Maktabah Bushra, new ed., 2018), vol. 8, p. 6, hadith no. 5988.

Similarly, when mercy is attributed to angels, it refers to their supplication and seeking forgiveness.

According to *Mufradāt al-Qur'ān*, mercy refers to a tenderness that leads to kindness and favor, although the original cause is not necessarily the expectation of receiving a favor in return. Mercy and kindness are therefore used in the sense of tenderness: the former is associated with the hearts and dispositions of human beings, while the latter, when attributed to Allah Almighty, refers to His divine mercy and grace.[14]

Mercy is a quality that elevates a person to a high moral position. It softens the heart, elevates character, and creates peace within society. We should make mercy a part of our lives and, for the sake of Allah, treat others with love, compassion, and sympathy.

Qur'anic Concept of Mercy

Mercy is one of the fundamental attributes associated with Allah Almighty in the Holy Qur'an, and its practical manifestation is required in human

[14] Abu al-Qasim al-Husayn ibn Muhammad al-Raghib al-Isfahani, *al-Mufradat fi Gharib al-Qur'an* (Cairo: n.p., 1405 AH), p. 283.

society. The mission of the Prophet Muhammad ﷺ is described as a manifestation of mercy for the entire world. Allah says:

وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ[15]

"And We have not sent you except as a mercy to the worlds."

Mercy is among the attributes through which Allah Almighty describes Himself. The Qur'an frequently uses the terms *Ra'ūf* and *Raḥīm* for Allah, as in: **"Al-Raḥmān, Al-Raḥīm."**

Likewise, the attributes of *Karīm* and *Raḥmān* are also mentioned.[16]

Al-Raḥmān: This name is specifically associated with Allah and means "the Extremely Merciful." It encompasses the manifestation of divine mercy in both this world and the Hereafter.

Al-Raḥīm: This is an attribute that can also be used for others, such as describing human beings as merciful. It means "the One who continually shows mercy" and points toward the permanence of Allah's mercy.

Wisdom Behind the Repetition: The mention of both names together highlights the comprehensiveness and vastness of Allah's mercy and

[15] *Al-Qur'an*, 21:107 (Surah al-Anbiya').

[16] *Al-Qur'an*, 1:2 (Surah al-Fatihah).

reminds human beings that Allah's mercy is present in every situation, even when a person has committed sins.[17]

Allah says:

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ[18]

"Indeed, Allah is Forgiving and Merciful."

The personality of the Prophet Muhammad ﷺ was characterized by complete obedience and submission to Allah. It is therefore necessary for us to follow his example. A careful study of the life and character of the Prophet ﷺ demonstrates that he was characterized by compassion and mercy. Mercy was deeply embedded in his natural disposition.

The Qur'an states:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ[19]

"There has certainly come to you a Messenger from among yourselves. He is deeply concerned by your suffering, anxious over you, and gracious and merciful to the believers."

---

[17] Muhammad ibn Ahmad al-Qurtubi, *al-Jami' li-Ahkam al-Qur'an* [popularly known as *Tafsir al-Qurtubi*] (Cairo: Dar al-Kutub al-Misriyyah, n.d.), vol. 1, pp. 103–105.

[18] *Al-Qur'an*, 2:199 (Surah al-Baqarah).

[19] *Al-Qur'an*, 9:128 (Surah al-Tawbah).

Elsewhere, Allah says:

فَبِمَا رَحْمَةٍ مِّنَ اللهِ لِنْتَ لَهُمْ[20]

"It was by the mercy of Allah that you were gentle with them."

These two verses indicate that mercy and gentleness were intrinsic characteristics of the Prophet ﷺ and that this pure disposition was a blessing bestowed upon him through Allah's mercy and grace. Therefore, we should make following the Prophet ﷺ part of our character and disposition.

The Holy Qur'an contains numerous verses concerning mercy and maintaining family ties. Among them is:

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا[21]

"And fear Allah, in whose name you appeal to one another, and honor family ties. Surely Allah is ever Watchful over you."

Arḥām is the plural of *raḥim*. *Raḥim* refers to the place in which a child remains before birth, namely the womb. It is also a means of establishing kinship through the mother's womb. Therefore, maintaining and

[20] *Al-Qur'an*, 3:159 (Surah Ali 'Imran).

[21] *Al-Qur'an*, 4:1 (Surah al-Nisa').

strengthening such relationships is known as maintaining family ties or *ṣilat al-raḥim*.

The Prophetic traditions also strongly emphasize maintaining family ties. Anas ibn Mālik (may Allah be pleased with him) narrates that the Messenger of Allah ﷺ said:

عن أنس بن مالك رضي الله عنه، قال سمعت رسول الله صلى الله عليه وسلم، يقول من سره أن يبسط له في رزقه، أو ينسأ له في أثره، فليصل رحمه[22]

"Whoever wishes that his provision be expanded and his lifespan extended should maintain his family ties."

This teaching indicates two benefits of maintaining family ties: one benefit in the Hereafter, in the form of reward, and another worldly benefit, namely blessing and expansion in one's provision and life.

According to the Qur'an, mercy is not merely emotional sympathy. Rather, it is a social attitude that protects the rights of vulnerable groups, encourages gentleness toward those who make mistakes, and creates openness and generosity in human relationships. Therefore, in leadership

[22]Abu 'Abd Allah Muhammad ibn Ismail al-Bukhari, *al-Jami' al-Sahih al-Bukhari*, vol. 3, p. 56, hadith no. 2067.

and social affairs, gentleness rather than harshness is presented as an important means of success.

The Need for and Importance of Justice and Mercy

Justice is extremely important for constructive thinking, positive attitudes, and the stability of any society. When justice disappears from a society, balance cannot be maintained. The Holy Qur'an discusses the importance and significance of justice extensively. Allah Almighty loves those who act justly. He says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ ۖوَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا ۗاِعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى ۖوَاتَّقُوا اللّٰهَ ۗاِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ [23]

"O believers! Stand firm for Allah and bear true testimony with justice. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do."

This verse clearly establishes that Islam requires justice toward both friends and enemies. Islam commands justice for everyone, and Muslims

[23] *Al-Qur'an*, 5:8 (Surah al-Ma'idah).

are required not to abandon justice under any circumstances. Nothing should be given priority over justice and fairness.

The verse further establishes that truthful testimony and the truth itself must not be abandoned merely because it may be difficult or inconvenient. Muslims should always uphold the truth, even when it goes against their own interests.

The Qur'an also states: "Let no scribe or witness be harmed." This indicates that causing harm to a scribe or witness is prohibited. Therefore, jurists have stated that if a scribe requests compensation for writing or a witness requests travel expenses, these are legitimate rights, and refusing to provide them can cause harm.

Islam has, in its judicial system, required witnesses to provide testimony and has strongly condemned concealing testimony. At the same time, it has also established safeguards so that people are not discouraged from giving testimony. This balanced approach was intended to ensure that truthful and impartial witnesses would be available and that judgments could be made according to the truth.

In contemporary courts, witnesses may sometimes be reluctant to come forward because they fear repeated court appearances, inconvenience, financial loss, or other difficulties. When witnesses are treated

appropriately and are not unnecessarily subjected to repeated difficulties, honest and responsible individuals may be more willing to provide truthful testimony.

Therefore, if rules of evidence and judicial procedures are developed and implemented in accordance with the Qur'anic principles of justice, truthfulness, and protection from harm, the possibility of achieving fairer decisions in society can be strengthened.

The Qur'anic verse mentioned above sheds considerable light on the need, importance, and benefits of justice. In *Maʿāriful Qur'ān*, Mufti Muhammad Shafiʿ (may Allah have mercy upon him) provides an extensive explanation of this verse.[24]

The verse indicates that, from the perspective of Islam, friends and enemies are equal when the matter concerns justice. When justice and equality are being discussed, Muslims and followers of other religions should be treated fairly, and all should receive their legitimate rights.

The verse also makes it clear that Muslims should never abandon the truth, even when the truth goes against them or benefits their opponents.

---

[24]Mufti Muhammad Shafi', *Ma'arif al-Qur'an* (Karachi: Idarat al-Ma'arif, n.d.), vol. 1, p. 778.

Furthermore, Muslims are encouraged to document their dealings and not harm those who undertake the task of writing documents. Rather, they should treat such people with dignity and respect so that they can continue providing this necessary service to society.

When the Islamic judicial system is examined, it becomes evident that Islam seeks to ensure that people provide testimony when required and do not conceal it. At the same time, it seeks to prevent circumstances in which people become reluctant to testify because of mistreatment, accusations, harassment, or financial and social difficulties.

If providing testimony results in significant worldly or financial harm to witnesses, individuals may naturally hesitate before participating. Therefore, justice requires not only compelling truthful testimony but also creating conditions in which people can provide testimony without being subjected to unnecessary harm.

Relationship Between Justice and Mercy

One distinctive feature of Qur'anic teachings is that justice and mercy are not treated as completely separate principles. Justice without mercy may become harshness, while mercy without justice may result in the violation of rights and injustice.

The Qur'an guides us toward this balance:

لَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِى الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا اِلَيْهِمْ ۗ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ[25]

"Allah does not forbid you from dealing kindly and fairly with those who have neither fought you because of religion nor expelled you from your homes. Surely Allah loves those who uphold justice." This verse demonstrates that Qur'anic justice includes human compassion and moral kindness. Thus, justice and mercy together create a social structure that is not only legally fair but also morally humane.

Social and Societal Applications

The applications of justice and mercy are evident in various spheres of life in the Holy Qur'an.

In the **family system**, the rights of spouses, parents, and children are established through justice, while mercy plays a fundamental role in maintaining these relationships.

In the **economic sphere**, protecting the rights of orphans, the poor, and disadvantaged groups represents justice, while treating them with kindness and generosity is a practical manifestation of mercy.

[25] *Al-Qur'an*, 60:8 (Surah al-Mumtahanah).

Even in dealings with **non-Muslims**, the Qur'an teaches justice and kindness, thereby providing sustainable principles for a pluralistic society.

Conclusion and Findings

The detailed examination of the research leads to the following conclusions:

1. According to the teachings of the Holy Qur'an, justice is a fundamental divine command that encompasses all areas of life, including the individual, family, society, and state.
2. The Qur'anic concept of justice is not limited to courts and judicial proceedings; it also encompasses speech, testimony, transactions, rights, and social relationships.
3. The Qur'an teaches that justice must be established regardless of personal interests, family relationships, financial status, or enmity.
4. Mercy does not merely mean emotional sympathy; it includes compassion, gentleness, kindness, and practical behavior aimed at bringing benefit to others.
5. The Holy Qur'an describes the mission of the Prophet Muhammad ﷺ as a mercy for all the worlds, thereby establishing mercy as a fundamental moral principle of Islamic society.

6. Maintaining family ties, protecting the rights of vulnerable groups, showing gentleness toward those who make mistakes, and developing openness and compassion in relationships are important social manifestations of mercy.
7. Justice and mercy are not contradictory; rather, they complement one another. Justice protects rights, while mercy introduces compassion and gentleness into human relationships.
8. The Holy Qur'an teaches justice and good treatment toward non-Muslims who do not engage in religious warfare against Muslims or expel them from their homes.
9. In the family system, justice serves as a means of defining and fulfilling rights, while mercy promotes love, compassion, and the strengthening of relationships.

Recommendations

In light of the findings of this research, the following recommendations are presented:

1. The Qur'anic principles of justice and fairness should be incorporated into educational curricula and training programs.
2. Educational institutions should not merely teach students the theoretical concept of justice but should also train them in practical

matters such as fairness, honesty, truthful testimony, and fulfillment of rights.

3. In accordance with the teachings of the Holy Qur'an, justice, mercy, maintaining family ties, and mutual respect should be promoted within the family system.
4. Practical measures should be adopted to protect the rights of vulnerable, poor, orphaned, needy, and disadvantaged members of society, while treating them with mercy and compassion.
5. In judicial and administrative systems, witnesses and relevant individuals should be treated appropriately so that they do not hesitate to provide truthful testimony.
6. Religious and social leaders should highlight the relationship between justice and mercy in their speeches and educational programs and encourage their practical implementation in social life.
7. Justice, good treatment, and respect for human dignity should be promoted among people belonging to different religions and social groups in accordance with the teachings of the Holy Qur'an.

8. Positive social attitudes such as justice, mercy, maintaining family ties, tolerance, and human compassion should be promoted through the media and social media.

This work is licensed under a Creative Commons attribution-NonCommercial-ShareAlike 4.0 International (CC BY-NC-SA 4.0)