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## Youth Empowerment, Peace building and Policy Harmonization: Advancing Social Justice through Reconciliation, Justice and Benevolence

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### ABSTRACT

*This research explores the intricate relationship between youth autonomy, the promotion of peace and their meaningful involvement in policymaking, examined through the lens of social justice as illuminated by the Islamic principles of reconciliation (sulh), justice ('adl) and benevolence (ihsan). Historically, youth have consistently played a decisive role in the establishment and sustainability of societies, as their intellectual creativity, moral vigor and practical energy shape the trajectory of communities and states. The vitality of youth, when nurtured and directed towards constructive engagement, becomes a force for stability, equity and innovation. In contemporary governance systems, there is growing consensus that the inclusion of young people in decision-making processes must transcend symbolic gestures and evolve into active, empowered and decisive participation to achieve the long-term objectives of peace, justice and inclusive development. The scope of this study extends to a broad analysis of both the intellectual independence and the practical agency of youth, emphasizing their role in sustaining peace and ensuring social justice. A central question addressed in this research is whether social justice can truly be established without embedding the values of reconciliation, justice and benevolence within societal structures. Findings suggest that peace founded merely upon authority, coercion, or balance of power is inherently fragile. Instead, lasting peace emerges from justice, wherein every individual receives their rightful due and from benevolence, wherein individuals and institutions exceed their minimum obligations to embody generosity, empathy and goodwill. The interconnection of sulh, 'adl and ihsan thus provides a normative foundation for a society that seeks to be both ethically grounded and socially balanced, enabling the realization of sustainable peace and authentic social justice. From a methodological standpoint, this research employs a descriptive and analytical framework. Primary sources most notably the Qur'an and the*

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*traditions of the Prophet Muhammad ﷺ form the foundation of this inquiry, as they offer normative guidance on justice, peacebuilding and ethical governance. Secondary sources, including contemporary scholarly literature, sociological and policy studies and theoretical models of social justice, are also consulted to provide a comparative and contextual dimension. This interdisciplinary approach allows the research to highlight how Islamic principles are not only spiritually significant but also relevant and applicable to modern challenges of governance, policymaking and conflict resolution. The findings emphasize that genuine and sustainable peace cannot be realized without creating institutional mechanisms that ensure meaningful participation of youth in governance and decision-making. Their involvement must go beyond token representation and be recognized as a structural necessity for the well-being of society. Moreover, peace is not to be understood as a temporary truce or a superficial balance of competing interests; it is better conceived as a holistic moral and social order that draws strength from justice and benevolence. Within such a framework, reconciliation does not simply resolve disputes but builds long-term trust, justice guarantees fairness and equity, while benevolence sustains compassion and solidarity among diverse groups. The study therefore recommends that state institutions, civil society and community organizations work collectively to empower youth by fostering their intellectual independence, enhancing their leadership capacities and building institutional spaces for their participation. Providing trust, mentorship and structured opportunities for engagement would enable young people to act as transformative agents of peace and justice. By grounding governance and policymaking processes in the values of sulh, 'adl and ihsan, societies can lay the foundation for an equitable order where authentic social justice prevails and sustainable peace is maintained.*

**Keywords:** Youth Autonomy, Peace, Policymaking, Reconciliation (Sulh), Justice ('Adl), Benevolence (Ihsan), Social Justice, Islamic Values, Sustainable Development.

## Introduction

In the construction and development of any society, youth hold the status of a fundamental pillar. Their energy, thought and passion play a key role in giving new direction to the social structure and establishing sustainable peace. In today's global era, where policy-making is no longer limited to state institutions, the inclusion of youth has become indispensable. Islamic teachings, especially the principles of peace, justice and benevolence, emphasize that society can only be based on justice when every individual, particularly the young generation, understands their responsibility and plays an active role. In the Qur'an and

Sunnah, there are numerous examples of the abilities and roles of youth. From the Battle of Badr to the Treaty of Hudaibiyyah and the establishment of the Rashidun Caliphate, the young generation has always been the axis of change. That is why the Holy Prophet ﷺ regarded the virtue and determination of youth as the foundation of social stability. In the Holy Qur'an, justice is described as the guarantor of social balance and benevolence as the soul of human relations. Through peace, differences are eliminated and brotherhood is established; through justice, everyone is given their due right; and through benevolence, society is built on goodwill, sacrifice and trust. It is also a fundamental fact that without recognizing the autonomy of youth, neither can policy making be aligned with public priorities, nor can the requirements of social justice be fulfilled. In this regard, Islamic teachings not only provide a strong ideological foundation but also present a practical model through which a society based on peace, justice and benevolence can be established. In modern sociology and governance theories, youth are called "Change Agents." From the Islamic perspective, the same reality emerges that most of the companions of the Messenger of Allah ﷺ were young, who established the religion on strong foundations.<sup>1</sup> The Treaty of Hudaibiyyah is an excellent example that youth played an important role in the process of establishing peace. In Islamic teachings, the importance of youth autonomy, peace and policy-making has been highlighted through fundamental values, namely Sulh (Peace), 'Adl (Justice) and Ihsan (Benevolence). The Qur'an and Sunnah not only encourage youth to play an active role but also regard them as a central force in social reform, the establishment of peace and the supremacy of justice.

### **The Basis of Reconciliation (Sulh)**

Reconciliation and social justice are in fact two sides of the same coin, without which a peaceful and balanced society cannot be established. Reconciliation does not merely mean avoiding war or conflict, but rather creating an environment in which mutual trust, respect and tolerance are promoted. When members of society recognize each other's rights and resolve differences through understanding, then true reconciliation becomes possible. On the other hand, social justice guarantees that every person receives their legitimate rights, resources are distributed fairly and no one is subjected to oppression or discrimination. When the principles of justice, equality and fairness are implemented in society, reconciliation is automatically strengthened. Thus, it can be said that reconciliation and social justice complement each other; where there is justice, there will also be peace and where there is peace, maintaining justice becomes easier. According to Islamic teachings, reconciliation is not merely a temporary agreement but the foundation of social justice, because where mutual enmity and conflict remain, justice can never be established. Reconciliation, in fact, provides protection to the weaker segments of society and prevents the misuse of power, thereby paving the way for collective justice. In Islam, reconciliation has been declared as the foundation of peace and social justice. The Holy Qur'an has repeatedly emphasized that differences and disputes should be resolved not through fighting but through mutual understanding and reconciliation. Reconciliation is not only a means of temporary peace but also a fundamental condition for the establishment of social cohesion, trust and lasting justice.

"وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى  
فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَنْفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا  
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾"

Translation: And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly.

That is, if two groups of Muslims fight each other, then make reconciliation between them. This verse is evidence that reconciliation is not merely a moral attitude but a collective obligation. This verse makes it clear that whenever disagreement or conflict arises in society, it is obligatory on all, including the youth, to promote reconciliation and mutual understanding. The energy and positive thinking of the youth can play a fundamental role in taking society out of disputes and towards peace. Furthermore, the Qur'an has declared at the general social level that Muslims are brothers to one another and reconciliation has been made the basis of their relations:

"إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوِيكُمْ"

Translation: The believers are but brothers, so make settlement between your brothers.

According to this verse, Muslims are like members of the same family; therefore, in case of disagreement, the very first priority should be reconciliation.

The Messenger of Allah ﷺ also declared reconciliation as a source of goodness and blessing:

"أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ؟، قَالُوا: بَلَى يَا رَسُولَ اللَّهِ،  
قَالَ: إِصْلَاحُ ذَاتِ الْبَيْنِ وَفَسَادُ ذَاتِ الْبَيْنِ الْحَالِقَةُ"

Translation: Shall I not inform you of something more excellent in degree than fasting, prayer and almsgiving (sadaqah)? The people replied: Yes, Prophet of Allah! He said: It is putting things right between people, spoiling them is the shaver (destructive).

This Hadith encourages youth to play a practical role in establishing peace and strengthening social relations. It shows that reconciliation is not merely an optional act but the very spirit of Islamic society. The Messenger of Allah ﷺ, through the Charter of Madinah, laid the foundation of reconciliation and peaceful coexistence among different tribes and religions in the Islamic state of Madinah. This agreement made it clear that giving centrality to reconciliation in policy-making is the true guarantee of social justice. According to Islamic teachings, reconciliation is the first step toward the establishment of social peace and justice.

If the youth employ their energy and insight for the promotion of reconciliation, they can lead society out of discord and towards peace and social justice.

## Justice and Social Justice

Justice and social justice are the foundations of any civilized society. Justice means giving every person his due right and fulfilling the requirements of fairness without any discrimination. This principle applies to every sphere of action, from the individual to the state. When justice is established in society, equality and trust flourish among people. Social justice ensures that all members of society have equal access to basic necessities such as education, health, employment and dignity. Under it, no individual is discriminated against on the basis of color, race, language, religion, or status. In Islamic teachings, justice is regarded as the highest moral value. The Holy Qur'an has repeatedly emphasized the establishment of justice, even commanding fairness with enemies. This principle provides the guarantee of social balance and sustainable peace. Justice and social justice not only bring peace to individual life but also promote equality, tolerance and brotherhood in collective life, which are indispensable for the formation of a strong and peaceful society. Justice is the spirit of Islamic society. The Holy Qur'an has repeatedly declared justice not merely as a legal requirement but as a moral and faith-based duty. In Surah Al-Nisa it is stated:

"يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ" - ٥

Translation: O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives.

This verse makes it clear that the demand of justice must be fulfilled not only with friends or relatives but also against enemies and even against one's own self. Islamic teachings not only lay down the foundation of justice but also make benevolence along with justice obligatory so that balance and fairness may prevail in society.

"إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾"

Translation: 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.

This verse emphasizes that justice must be the fundamental standard in decision-making and policy-making. Youth should keep their opinions and roles subject to the principles of fairness so that transparency and equality may be established in policy-making. In the noble Hadiths also, justice is regarded as the pillar of governance and the success of society. It is narrated from Abdullah bin Umar (RA) that the Messenger of Allah ﷺ said:

إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرٍ مِنْ نُورٍ، عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ، وَكُنَّا يَدَيْهِ  
يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا-"

Translation: Behold! the Dispensers of justice will be seated on the pulpits of light beside God, on the right side of the Merciful, Exalted and Glorious. Either side of the Being is the right side both being equally meritorious. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do.

That is, those who establish justice will be on pulpits of light before Allah. This makes it clear that youth should adopt a justice-based mindset so that they can play an active role in policy-making and the establishment of peace. This Hadith shows that justice is not only for rulers but that every individual has the responsibility to establish fairness in his personal and social life. There are also practical examples of justice in Islamic history. During the caliphate of Umar bin Khattab (RA), justice was established so strongly that a non-Muslim went to court against the Caliph himself for his right and the decision was given in favor of that non-Muslim. This is a shining example of Islamic justice that in fairness there is no distinction of religion or status. From the Islamic point of view, without justice, the establishment of peace, security and social justice is not possible. Justice is the principle that prevents the misuse of power, provides protection to the weak and promotes trust and equality in society. The demand of justice is that every person should be given his right, whether powerful or weak. Social justice can only be established when justice is implemented at the institutional level. Without justice, reconciliation cannot remain sustainable, because peace without justice merely takes the form of oppression.

### The Concept of Ihsan (Benevolence)

Ihsan is the highest degree of Islamic ethics, which, along with justice and reconciliation, lays the foundation of an ideal social system. Linguistically, Ihsan means doing good, doing good in the best manner and showing favor and kindness to others. In the light of the Qur'an and Sunnah, the concept of Ihsan is that a person not only fulfills the rights of others but also does more good to them according to his capacity. Justice demands that everyone be given his right, while Ihsan demands that good be done beyond the right. If justice gives balance to society, then Ihsan adorns it with love, compassion and sacrifice. That is why it is mentioned in the Qur'an:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَ  
الْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾<sup>٨</sup>

Translation: Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded. This verse clarifies that after justice, Ihsan is the principle that not only gives balance to society but also creates affection and trust in hearts. The Messenger of Allah ﷺ

declared Ihsan as the spirit of religion. In a famous hadith, Jibreel (AS) asked: "What is Ihsan?" The Prophet ﷺ replied:

"أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ."<sup>9</sup>

Translation: To worship Allah as if you see Him and if you cannot achieve this state of devotion then you must consider that He is looking at you.

This Hadith shows that the scope of Ihsan is not limited to social relations but also extends to the relationship between man and Allah. When a servant acts with the belief that his Lord is seeing him, a spirit of goodness and virtue develops in all his affairs. At the social level, Ihsan also holds central importance. The Messenger of Allah ﷺ said:

"إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ. فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ، وَلِيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ، فَلْيُرِحْ ذَبِيحَتَهُ."<sup>10</sup>

Translation: Verily Allah has enjoined goodness to everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife and let the slaughtered animal die comfortably.

This hadith shows that Ihsan is not confined merely to good deeds or charity, but it is required in every sphere of life, even in the treatment of animals. In the role of youth, Ihsan holds central importance because they are the generation that can promote compassion, tolerance and goodwill in society. In Islamic history, there are many bright examples of Ihsan. When the Messenger of Allah ﷺ conquered Makkah, despite the fact that the people of Makkah had oppressed him and his Companions, he ﷺ declared a general amnesty and said:

"There is no blame upon you today, go, you are all free."<sup>11</sup> This was the highest degree of Ihsan which turned enemies into friends and established peace and harmony in society. According to the Islamic concept, Ihsan is such a moral principle that takes social justice deep into the hearts. Justice guarantees the distribution of rights, while Ihsan nurtures mutual trust, love and brotherhood. In the light of the Holy Qur'an and Sunnah, reconciliation, justice and Ihsan are the three pillars upon which peace and social justice are established. If the autonomy and participation of youth are based on these principles, then not only transparency and equality will be established in policy-making, but also a society will come into being that will be a bearer of lasting peace and justice. The practical manifestation of Ihsan is that a person rises above his personal interests and thinks for the good of others—whether it is helping the poor, supporting the oppressed, or giving up his right for the sake of peace and reconciliation. This attitude not only refines individual character but also strengthens social relations. The concept of Ihsan in the autonomy and policy-making of youth demands that youth should not be confined merely to their personal development but should be included in serving the weaker segments of society and collective welfare projects. In this way, they can utilize their abilities more effectively and play a role in forming a peaceful, just and harmonious society.

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## The Relation of Reconciliation, Justice and Benevolence with Social Justice

The social system that Islam has laid the foundation of is based on three major principles: Reconciliation (Sulh), Justice ('Adl) and Benevolence (Ihsan). These principles not only provide guidance in the personal life of individuals but also serve as a means of establishing peace, balance and justice in collective life. Without these three principles, the establishment of social justice in any society is not possible.

### The Role of Youth

Youth are the valuable asset of any nation and the builders of its future. Their energy, innovation of thought, spirit of service and ability to move forward with sincerity play a fundamental role in the development of society and the establishment of social justice. History bears witness that the nation whose youth are awakened and possess positive thinking, that nation continues to move on the path of progress and prosperity.

**The role of youth is prominent in various dimensions:** Promotion of Education and **Awareness:** By acquiring education, youth not only refine their personality but also spread knowledge and awareness in society. Their study and research tendency help in solving social problems and finding new paths.

**Contribution in the Promotion of Peace and Justice:** Through their strength and zeal, youth can play an important role in establishing peace, tolerance and justice in society. They stand firm against extremism and prejudice and can make the service of humanity their motto.

**Social Services and Welfare Activities:** By actively participating in welfare works, youth help the needy. This attitude presents the practical picture of social justice and benevolence.

**Policy-making and Leadership:** When youth are included in policy-making, they can strengthen the state and social structures through their fresh thinking and new ideas. Their participation guarantees policies aligned with the needs of the future.

**Promotion of Moral Values:** If youth adopt justice, benevolence and reconciliation in their lives, the whole society benefits from these values. By becoming practical examples, they inspire others towards goodness and righteousness. Youth are not only the builders of their own future but also possess the ability to change the destiny of the whole nation. If their abilities are directed in the right path, they can form a peaceful society based on justice, benevolence and social justice.

In Islamic history and teachings, youth have always been presented as an active, revolutionary and constructive force. The Qur'an has highlighted the role of youth at many places. The most prominent example is of the Companions of the Cave (Ashab al-Kahf), who, despite the pressure of a false society, showed steadfastness upon the Oneness of Allah. About them, Allah Almighty said:

"إِنَّهُمْ فَتْيَةٌ أٰمَنُوا بِرَبِّهِمْ وَزِدْنٰهُمْ هُدًى ﴿١١﴾"

Translation: Indeed, they were youths who believed in their Lord and We increased them in guidance.

This verse shows that if the youth are on the path of faith and guidance, they possess the ability to change the destiny of an entire nation. Similarly, the role of Prophet Ibrahim (peace be upon him) also became prominent in his youth, when he broke the false deities of his people and declared that the true deity is only Allah:

"وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَلِيمِينَ ﴿٥١﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ  
التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾" ١٣

Translation: And We had certainly given Abraham his sound judgement before and We were of him well-Knowing. When he said to his father and his people, "What are these statues to which you are devoted?"

These verses reveal the fact that youth is the period when a person has greater courage of expression and the strength to stand against falsehood. The blessed life of the Prophet ﷺ is also filled with great examples of the role of youth. Hazrat Ali (RA) was among the first to embrace Islam at a very young age. Similarly, Hazrat Usama bin Zaid (RA) was appointed commander of an army towards the land of Syria at the age of only seventeen.<sup>14</sup>

This shows that the Holy Prophet ﷺ trusted the youth and granted them important positions of leadership. The Prophet ﷺ also said:

"سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ . الْإِمَامُ الْعَادِلُ ، وَشَابُّ نَشَأَ فِي عِبَادَةِ رَبِّهِ ،  
وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ ، وَرَجُلَانِ تَحَابَّتَا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ ، وَرَجُلٌ  
طَلَبَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ ، فَقَالَ : إِنِّي أَخَافُ اللَّهَ . وَرَجُلٌ تَصَدَّقَ أَخْفَى حَتَّى لَا تَعْلَمَ  
شِمَالُهُ مَا تُنْفِقُ يَبِينُهُ ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ" ١٥

Translation: Allah will give shade, to seven, on the Day when there will be no shade but His (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity) and a person who remembers Allah in seclusion and his eyes are then flooded with tears.

This Hadith gives fundamental importance to the role of youth not only at the religious level but also at the social and moral level. In the establishment of Islamic social principles (Reconciliation, Justice and Benevolence), the role of youth is pivotal. Their energy, insight and harmony with modern means make them the most effective source for the promotion of

peace and justice. If youth are given an active role in education, leadership and policy making, social justice, stability and development in society become certain.

## Summary

This research focuses on the fact that the autonomy of youth, the promotion of peace and alignment with policy-making are only possible when Islamic principles, namely Reconciliation, Justice and Benevolence, are practically implemented in the context of social justice. In the light of the Qur'an and Sunnah, it becomes clear that Islam not only guarantees social justice but also encourages youth to play a fundamental role in social change and construction. Reconciliation ensures peace and tranquility in society, Justice maintains the balance of rights and duties, while Benevolence creates moral beauty and social harmony. The harmony of these three principles is the guarantor of true social justice. In modern state and global policy-making, the inclusion of youth will also prove effective only when they are given an active role in decision-making and these principles are taken as the foundation.

## Results

1. In the light of the Qur'an and Sunnah, Reconciliation, Justice and Benevolence are not merely moral concepts but essential principles for sustaining the collective system.
2. Ignoring the autonomy of youth is the greatest obstacle in the path of social development, as they possess the highest capacity to influence change and policy.
3. Without Reconciliation, lasting peace cannot be established in society; without Justice, equality of rights is not possible; and without Benevolence, sustainable compassion and cooperation in social relations cannot be created.
4. Social justice established on Islamic principles is the true guarantee of lasting peace and development.
5. In the present era, the major gap in policy-making is that youth are included only symbolically, whereas Islam regards youth as active members of actual decision-making.

## Recommendations

1. State and social institutions should grant youth a genuine and empowered role in policy-making so that they can contribute to initiatives ensuring peace and development.
2. The principles of Reconciliation, Justice and Benevolence should be included in the educational curriculum with practical examples so that youth can better understand their role.
3. Media and digital platforms should be utilized for the purpose of motivating youth towards constructive thinking, social justice and participation in policy-making.
4. Governments and civil society should involve youth in practical projects of peacebuilding so that they can utilize their energy in a positive direction.

5. At the international level, concepts like Reconciliation, Justice and Benevolence should be promoted in the light of Islamic principles so that global peace and social justice may be strengthened.

## References

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