

MAQĀṢID AL-SHARĪ‘AH (ḤIFẒ AL-NASL) AND SUSTAINABLE ECONOMIC DEVELOPMENT: A CASE STUDY OF PAKISTAN

A Thesis

Submitted to the Master’s Study Program of Islamic Studies at the Faculty of Islamic
Studies in partial fulfilment of the requirement for the degree of

Master of Arts (M.A)



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UNIVERSITAS ISLAM INTERNASIONAL INDONESIA

DEPOK

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ABBREVIATION DIRECTORY

BISP	: <i>Benazir Income Support Programme</i>
NSER	: <i>National Socio-Economic Registry</i>
NADRA	: <i>National Database and Registration Authority</i>
SDGs	: <i>Sustainable Development Goals</i>
SECP	: <i>Security Exchange Commission of Pakistan</i>

DEDICATION

This thesis is lovingly dedicated to my dear parents my father, Ghulam Mustafa and my beloved mother. Your unwavering support, wisdom and encouragement have been the guiding light throughout my academic journey. Your belief in me has given me the strength to overcome every challenge. Thank you for being my pillar of strength, my mentor and my greatest inspiration. This work reflects your love and sacrifices and I am forever grateful for everything you have done for me.

I would also like to dedicate this work to my beloved husband, whose constant support, understanding and encouragement have been invaluable throughout this journey. Studying abroad is never easy but with your support I was able to complete this path with strength and confidence. Your patience during difficult times and your belief in me kept me going when things felt overwhelming.

Thank you for always standing by my side for encouraging me to pursue my goals and for making this journey easier with your care and support. This achievement is as much yours as it is mine.

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All praise and gratitude belong to Allah the Almighty whose blessings and wisdom made the completion of this work possible. This accomplishment is not solely the result of my own efforts but also of the unwavering support, guidance and generosity of those who stood by me and helped me reach this journey

I would like to express my sincere appreciation to my academic supervisor Bhirawa Anoraga for his invaluable guidance, insight and dedication. Your thoughtful feedback and continuous support have greatly contributed to shaping this thesis and my development as a researcher.

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ABSTRACT

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This study aims to explore the development policies of Pakistan in the light of the ethical normative framework of Maqāṣid al-Sharī'ah focusing especially on Ḥifẓ al-nasl (protection of future generations) in the context of sustainable economic development. The objective of the study is to assess how far Pakistan has reached in terms of intergenerational justice, sustainability and human well-being in the implementation of national development strategies. The study has employed a qualitative and analytical approach to review the salient policy frameworks such as Vision 2025, SDGs, policies on environmental governance and climate change and the social protection policies including the Ehsaas Programme. The findings show that sustainable development inclusive growth and poverty alleviation are very well aligned with the development discourse in Pakistan, illustrating the principles of Ḥifẓ al-nasl. Policy frameworks include environmental protection, human capital and social welfare but there is a considerable gap between policy formulation and implementation. Poor institutional weaknesses, governance issues, limited administrative capacity and inadequate enforcement stifle implementation efforts and environmental degradation and climate vulnerability and socio-economic inequalities remain a threat to future generations. The study reveals that the development model in Pakistan is partially like the objectives of Ḥifẓ al-nasl but it is of a formational kind that does not necessarily come with practice. This illustrates from an Islamic studies point of view how government is seeing and utilizing the concept of Maqāṣid al-Sharī'ah in governance. While policy statements may constitute a set of values (society, nature and intergenerational responsibility) they seem more like aspirations for development rather than a well-defined ethical framework within Islam. The findings also suggest that there is a lack of institutional involvement in the sharing of Maqāṣid al-Sharī'ah both in terms of implementation and in translating the principles of Islam into the practice of policy as there are also areas where the Qur'an and the Sunnah are not embraced. Therefore it is recommended to apply the concept of Maqāṣid in the policies formulation process so that the development model can be more coherent and in accordance with morals and values which are able to ensure the welfare of the current and future generations.

Keywords: *Maqasid al Shariah, Hifz al nasl, Sustainable Economic Development*

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CHAPTER I

INTRODUCTION

1.1 Background of Study

A global sustainability crisis is described by many scholars for the twenty first century. Long-term societies wellbeing continues to be challenged by climate change, environmental degradation, unsustainable use of resources, population pressures and economic inequality. To meet these challenges the notion of sustainable development was introduced as an organizing principle for the development of combining economic growth, social development and environmental protection. Sustainable development can be defined as development that “meets the needs of the present without jeopardizing the ability of future generations to meet their own needs” (World Commission on Environment and Development, 1987). Sustainable development is about taking care of the next generation ensuring the protection of resources and opportunities for future generations.¹

The traditional paradigm of sustainability is largely secular and technocratic although it is accepted worldwide. It is appropriate on subjects as important as poverty alleviation, environmental protection and economic security yet it is often lacking a holistic ethics and morals to motivate societies with a religious culture.² In many countries where Muslims dominate the population, development is not only an economic activity but also a moral and social activity as it should uphold religious principles and moral duties.³ The Constitution of Pakistan 1973 acknowledges Islam as a source of values and governance in the country in which development policies are implemented within the constitutional framework.⁴ However, how much the principles of Islam are systematically incorporated into development planning is debatable.⁵

¹ Imperatives, Strategic. "Report of the World Commission on Environment and Development: Our common future." *Accessed Feb 10*, no. 42,427 (1987): 1-223.

² Redclift, Michael. "Sustainable development (1987–2005): an oxymoron comes of age." *Sustainable development* 13, no. 4 (2005): 212-227.

³ Jenkins, Willis. "After Lynn White: Religious ethics and environmental problems." *Journal of Religious Ethics* 37, no. 2 (2009): 283-309.

⁴ (Constitution of Pakistan, 1973)

⁵ Zaman, Asad. "Islamic economics: A survey of the literature: I." *Islamic studies* (2009): 395-424.

Maqāṣid al-Sharī'ah literally meaning the objectives of Islamic law is a theory within Islamic intellectual tradition which offers a normative framework for ensuring human welfare and averting harm. The classical scholars especially Abū Ḥāmid al-Ghazālī recognized five purposes which Islamic law aims to safeguard religion (Ḥifẓ al-Dīn), life (Ḥifẓ al-Nafs), intellect (Ḥifẓ al-Aql), lineage or progeny (Ḥifẓ al-Nasl) and property (Ḥifẓ al-Māl). These are the basic interests that are essential to the well-being and health of people and society which have always been used as ethical standards in assessing social and political issues. While traditionally Ḥifẓ al-nasl meant protecting lineage, family and lawful progeny modern Maqāṣid scholars have broadened the definition to mean protecting future generations and the conditions for their wellbeing.⁶

This view of protecting future generations is not just about biological continuity it's also about maintaining the social, economic and educational underpinnings on which future generations rely as well as the environment they require. Access to education, health, social services, environmental protection and the economy are therefore brought into the equation of Ḥifẓ al-nasl. This broader knowledge provides a valuable conceptual connection between Maqāṣid al-Sharī'ah and sustainable development since both share the values of long-term human wellbeing, intergenerational justice and responsibility for future generations. One of the most salient aspects of the connection between the concept of sustainable development and the concept of Ḥifẓ al-nasl would be in the sphere of economic development. Economies that fail to eradicate the problem of persistent poverty, excessive inequality, environmental damage, unsustainable debt and social instability can threaten the welfare and opportunities of future generations.

On the other hand development policies which favour social protection, fair distribution of resources, quality education and environmental care foster sustainable development and development of Ḥifẓ al-nasl. Thus when considering economic development from the perspective of Maqāṣid al-Sharī'ah one can examine and evaluate development policies based on their ethical values to determine whether they are truly able to benefit the human welfare of their beneficiaries in the long-term or just in the short term. Although the concept of sustainable development has a lot in common with Maqāṣid al-Sharī'ah there has been little discussion of

⁶ Dayrobi, M. and Tanjung, D., 2024. Maqasid Syariah Perspective Abu Hamid Muhammad Bin Muhammad Al-Ghazali. *AMK: Abdi Masyarakat UIKA*, 3(3), pp.111-116.

the link between the two in public policy analysis. International development discourses like Sustainable Development Goals (SDGs) have inspired governments to implement policies for sustainability but in most Muslim majority countries the focus of development planning is still largely on traditional economic data and technocratic methods. Hence Islamic ethics are frequently a topic of debate but seldom used as analytical tools to examine national development strategies. The issue is of special interest in the context of Pakistan.⁷

The country has a lot of development problems such as population growth, poverty, vulnerability to the environment, economic instability and unequal access to education and health services. In response successive governments have launched development initiatives and welfare programmes including the Ehsaas Programme, Vision 2025 and policies which are in line with the Sustainable Development Goals. These programmes aim to enhance the socioeconomic situation but their long-term sustainability and impact on the welfare of future generations are not clear. Considering such policies within the context of Ḥifẓ al-nasl can offer fresh perspectives on the moral aspects of development and how much they are in harmony with the goals of Islam. While ample literature has already been produced on Islamic economics and sustainable development there is a large gap in research which focuses on the relationship between Maqāṣid al-Sharī'ah and sustainable economic development within the Pakistani context. This vacuum is very significant as Pakistan considers itself to be an Islamic state whose governance and policy making is expected to show consideration for Islamic ethical principles. However the use of the criteria of the Maqāṣid al-Sharī'ah especially that of the Ḥifẓ al-nasl for the assessment of development policies is still restricted. Hence the present study explores the issue of sustainable economic development in Pakistan in the light of analytical framework of Maqāṣid al-Sharī'ah with special focus of Ḥifẓ al-nasl. The study aims to contribute to the debate on ethical development in Pakistan and Islam while offering a normative framework for assessing development policies and strategies.

1.2 Research Problem

Sustainable development has been an important topic of global policy and academic study yet the influence of Islamic ethics has not been fully incorporated. The focus of development

⁷ Visser, Wayne. "Our common future (The Brundtland report) world commission on environment and development (1987)." In *The top 50 sustainability books*, pp. 52-55. Routledge, 2017.

policies in Pakistan has been mostly on economic criteria and international development agendas like Sustainable Development Goals (SDGs) without giving much thought to the moral goals of Maqāṣid al-Sharī'ah. The study of Maqāṣid al-Sharī'ah has gained momentum these years in Islamic economics research but most of the research is conceptual and seldom focuses on the application of the principles of Maqāṣid al-Sharī'ah in national development policies. Traditionally the objective of Ḥifẓ al-nasl has been linked to lineage and family however its wider implications of intergenerational responsibility and sustainable economic development has been underutilized. As a result there has been very little research assessing whether the development policies implemented in Pakistan are geared towards the welfare of future generations in the context of Ḥifẓ al-nasl. This is especially notable because Pakistan constitutionally must abide by Islamic values and it is not certain how far Islamic moral goals have been included in development planning of the state. Hence this study is an attempt to fill this gap by analyzing sustainable economic development of Pakistan using the perspective of analytical framework of Maqāṣid al-Sharī'ah focusing on Ḥifẓ al-nasl in terms of the contribution of development policies to protect and serve the wellbeing of future generations.

1.3 Research Objectives

This study seeks to achieve the following objectives:

1. To examine the conceptual relationship between sustainable economic development and Ḥifẓ al-nasl in the context of Maqāṣid al-Sharī'ah.
2. To explore how sustainable economic development is defined and implemented in Pakistan's economic and environmental policies.
3. To assess the extent to which Pakistan's economic institutions and development initiatives align with the objective of Ḥifẓ al-nasl.
4. To identify structural and institutional challenges that hinder the integration of maqāṣid-based principles into national development policy.

These objectives directly address the existing disconnect between the sustainability agenda and Islamic normative policy in Pakistan.

1.4 Research Question

1. How much do Pakistan's policies, laws and practices follow Islamic teachings and objectives?

Sub-Questions

1. Does Pakistan protect future generations in line with Islam?

2. How Pakistan defines sustainability?
3. Do institutions follow Maqāṣid Sharī‘ah?

1.5 Literature Review

1.5.1 Literature on Sustainable Development

There is agreement in the literature that sustainable development should strive to reconcile its triple bottom line economic growth, social wellbeing and environmental protection, whilst ensuring justice for future generations. This understanding stems from the definition of sustainable development provided by the World Commission on Environment and Development (1987) that laid the groundwork for intergenerational responsibility as the basis of sustainability. On this basis Anand and Sen (1994), Sachs (2012) and the UN 2030 Agenda (2015) propose to do more than just measure sustainable development by the economic growth more should be done to foster human capabilities, social inclusion and environmental sustainability. These scholars have varied focuses but they all acknowledge that the issue of sustainable development demands that the economic, social and environmental goals be united. However due to this general agreement some researchers have doubted the ethical underpinning of the traditional sustainability paradigm for long-term development. In his book 'Redclift (2005) Mr. Redclift states that in recent years sustainable development has become a policy-oriented and technocratic concept which is often not clearly defined. In the same way Jenkins (2009) argues that religious and moral issues have not been extensively addressed in environmental discourses and Visser (2017) recognizes that the Brundtland Report remains influential but he notes that there is ongoing debate about its moral boundaries and applicability. Collectively these studies indicate that the ethical basis of SD is problematic and subject to debate, offering the opportunity for other normative approaches to development including Maqāṣid al-Sharī‘ah.

1.5.2 Literature on Pakistan's Sustainable Development Policies

The study reveals that Pakistan has been having trouble with the implementation of its development policies and not the lack of sustainability initiatives. While Pakistan has integrated SDGs into national development policies it is generally agreed that the country is still struggling with institutional shortcomings, governance challenges and policy inconsistencies. Both Saher (2019) and Malik Zeewaqar (2024) conclude that Pakistan has been strong in policy commitments because of its initiatives like Vision 2025 and the SDGs but there are structural inequalities, financial limitations and institutional capacity issues which have

hindered implementation. This trend is also seen in research on the specific policy interventions. While working on varied sectors, Markhof (2020), Dogar (2023) and Qudrat-Ullah (2022) arrive at a similar conclusion that programmes like the Ehsaas Programme and renewable energy policies are an effective contribution to social protection and environmental planning, but nonetheless still encounter implementation, institutional capacity and sustainability challenges. Similarly Javeed et al. (2022) and Lakhan et al. (2023) state that good governance increased investment in human development and better policy coordination are needed to achieve sustainable economic development in Pakistan. All these studies show that Pakistan has put together a significant policy package for sustainable development but that the long-term effects and effectiveness of these policies is limited due to institutional and governance challenges.

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1.5.4 Literature on Maqāṣid al-Sharī'ah

The literature of Maqāṣid al-Sharī'ah reads it as a complete ethical system to enhance the welfare of humans and the establishment of justice. The primary goals of Islamic law are unity

of religion, life, intellect, lineage and property which form the basis for the good of the individual and society as agreed upon by classical scholars such as al-Ghazālī, al-Shāṭibī and Ibn 'Āshūr. These scholars set the classical framework in place but modern scholars have taken it into other aspects of modern social, economic and governance issues. The modern consensus is that Maqāṣid al-Sharī'ah provides a versatile tool for addressing current challenges of development though some scholars focus on various aspects. It's a very practical book for public policy and legal reasoning as noted by Kamali (2008) while Jasser Auda (2008) builds a systems framework that focuses on purpose, multi-dimensionality and human wellbeing. Likewise Islamic economics should not only aim for economic growth but justice and social welfare and balanced development as discussed by Chapra (1992) and Zaman (2010). Some more recent studies by Al Haq (2019), Isnan et al. (2025) and Safitri et al. (2025) extend Maqāṣid al-Sharī'ah to sustainability, environmental ethics and sustainable economic development. However not much research has been conducted to use Maqāṣid al-Sharī'ah as an analytical tool in the assessment of the national development policies, and most of the literature that is available is conceptual.

1.5.5 Conceptual Bridge and Research Gap

Existing literature illustrates that the concept of sustainable development, development policies of Pakistan and the concept of Maqāṣid al-Sharī'ah have been studied as distinct areas of study. The sustainable development literature has been concerned with intergenerationally and the wellbeing of the future but has done so largely in terms of secular and technocratic perspectives. On the other hand research on Pakistan primarily concentrates on policy implementation, governance, poverty alleviation and performance of SDG goals while Islamic ethical considerations have been neglected. Meanwhile the literature on the Māqāsid al-Sharī'ah offers a detailed moral guide for the benefit of humankind and the preservation of future generations but has been little used to evaluate modern public policy. As a result there is a great conceptual gap in the literature. There are very few studies that connect these three strands by comprehensively analyzing Pakistan's sustainable economic development based on the principle of Ḥifẓ al-nasl (inter-generational responsibility and long-term human wellbeing). The aim of this study is to fill that void by employing the analytical framework of Maqāṣid al-Sharī'ah especially Ḥifẓ al-nasl in the analysis of sustainable economic development policies of Pakistan and their role in enhancing the welfare of the future generation.

1.6 Theoretical Framework

The theoretical framework used is Maqāṣid al-Sharī'ah with a focus on the objective of Ḥifẓ al-nasl (protection of lineage/future generations) (al-Ghazālī, 2006, Dayrobi & Tanjung, 2024; Kamali, 2008). The study does not get into detailed jurisprudential discussions but rather posits that the meaning of Ḥifẓ al-nasl is a larger moral goal with a focus on:

- Keeping continuity with future generations.
- Supporting family stability and social solidarity.
- Supporting the well-being of society over a long-term.
- Ensuring intergenerational justice.

The framework is based on the normative policy analysis approach. Firstly it lays out the moral rules of Ḥifẓ al-nasl based on Maqāṣid al-Sharī'ah. Second it looks at the sustainable economic and social policies of Pakistan especially the welfare policies. Lastly it considers how well these policies meet the ethical goals of Maqāṣid al-Sharī'ah.

1.6.1 Maqāṣid al-Sharī'ah Framework

The higher objectives or purposes of Islamic law according to Maqāṣid al-Sharī'ah are the objectives that aim to benefit human welfare (maṣlaḥah) and to avoid harm (mafsadah). The present study addresses the issue of Ḥifẓ al-nasl specifically one that is not limited to just the physical preservation of lineage but also social and moral elements. The preservation of Ḥifẓ al-nasl is therefore not limited to the preservation of biological lineage but also includes the protection of stable families, the protection of children's welfare, the education and healthcare provision and the creation of social conditions which allow future generations to prosper.

Given the above the analytical approach used in this study is focused on finding out sustainable economic development by applying the ethical approach of Ḥifẓ al-nasl with the connection of Islamic norms with the problem of sustainable economic development in the present times which include poverty alleviation, demographic stability, social welfare and intergenerational justice as cited by Auda (2008), Isnani et al. (2025) and Safitri et al. (2025).

1.6.2 Systems Approach to Maqāṣid al-Sharī'ah (Jasser Auda's Framework)

The present study employs the system approach to Maqāṣid al-Sharī'ah of Jasser Auda whereas the classical method considers the purposes of Sharī'ah as hierarchical Jasser Auda says that it is a holistic and dynamic set of laws that adapts to the changing social status of the time.⁸

Jasser Auda says that systems theory is the idea that complex phenomena are not isolated but

interconnected. Hence Sharī'ah cannot be considered simply as a body of legal injunctions but rather as a holistic ethical system which covers the social, economic, political and moral aspects of human life.⁹ This approach allows Maqāṣid al-Sharī'ah to be a flexible analytical tool to tackle issues in the public policy arena today.

1.6.3 Jasser Auda's Systems Model

Holism

The first principle in the systems approach of Jasser Auda is holism which means that everything in relation to the objectives of Sharī'ah (Maqāṣid al-Sharī'ah) must be viewed in relation to each other. Jasser Auda argues that objectives of Sharī'ah are an integrated system such that one objective supports and reinforces the others in achieving the overall goal of human welfare (maṣlaḥah). The holistic approach is not merely about a single goal being pursued in isolation but it considers the dynamic interactions between social, economic, ethical, legal and environmental factors that impact human health.

The concept of Ḥifẓ al-nasl (preservation of Lineage) cannot be addressed without looking at other development goals within this study. Several factors that are mutually dependent are important for the preservation of future generations such as social justice, poverty reduction, quality education, healthcare, environmental stability and economic stability. All of them are areas of weakness which may negatively impact on the welfare of the family and the future generations. Hence this study takes a holistic approach to analyzing the development policies of Pakistan as a whole system and not as stand alone policy initiatives. This method will give a more comprehensive picture of the interactions between various policy fields and how they all contribute or obstruct the protection of future generations.

Multi-dimensionality

The second principle is multi-dimensionality meaning that the objectives of Sharī'ah are not just legal but moral, social, economic, political and institutional. Jasser Auda believes that to grasp the contemporary challenges one needs to analyze the different factors that impact society rather than one. It is a generalisation of the principle of Maqāṣid al-Sharī'ah to acknowledge that there are multiple interconnected dimensions of development which shape human welfare.

⁹ Auda, Jasser. *Maqasid al-Shariah as philosophy of Islamic law: A systems approach*. International Institute of Islamic Thought (IIIT), 2008. P. 52-60

This is especially true in the context of the current study as sustainable economic development in Pakistan cannot be measured by purely economic indicators. Social welfare, education, medical and health care, environmental protection and institutional governance policies all impact future generations protection. The education, healthcare and poverty alleviation programmes for instance Ehsaas Programme provide both economic security and family stability, human development and social inclusion. Thus the present study is based on a multi-dimensional approach which examined Pakistan's development policies from the perspective of Ḥifẓ al-nasl highlighting the need for well-rounded development in various domains.

Purposefulness

The third principle is purposefulness which is about the greater purposes of Sharī'ah and places greater emphasis on achieving human welfare (maṣlaḥah) than on the application of legal rules. Jasser Auda suggests that the principles of laws and public policies be assessed based on their effectiveness in achieving the goals of the laws and ensuring justice, human dignity and human welfare. This moves the focus of attention away from legal forms and action to the results of policies and institutions and their impact on society.

This principle of purposefulness is used to assess the effectiveness of Pakistan's development policies in protecting and ensuring the welfare of the future generations in this study. This research does not just evaluate policies for the presence but rather determines if they are effective in reaching their goals on the ground by supporting education, healthcare, environmental sustainability, poverty reduction and human development. Thus policy formulation is not the only concern of the analysis but also policy implementation and its long-term impact on intergenerational well-being. In this way the study examines how well the development policies in Pakistan are aligned with the goal of Maqāṣid al-Sharī'ah of sustainable and equitable development.

1.6.4 New Institutional Economics Perspective

While Maqāṣid al-Sharī'ah offers an ethical dimension to considerations of public policy it does not by itself account for what works and what doesn't in practice. To overcome this shortcoming the study also appeals to the theory of New Institutional Economics (NIE) that

focuses on the influence of institutions, governance frameworks and incentive regimes on policy outcomes.¹⁰

Institutions are according to North (1990) the formal rules and informal norms that govern political, economic and social relations. Likewise Williamson notes that the effectiveness of policies is shaped by institutional quality, governance and transaction costs.

However in Pakistan the implementation of constitutional provisions on Islamic principles and of social welfare and development policies may not necessarily lead to their results because institutional capacity, regulatory quality and administrative effectiveness and policy coordination have a bearing on implementation.¹¹

Thus when the concepts of Maqāṣid al-Sharī'ah are integrated with New Institutional Economics this study will investigate both the ethical compatibility of development policies with the concept of Ḥifẓ al-nasl and their feasibility into practice based on institutional structures.

1.7 Significance of the Study

The contributions of this thesis are in four main areas.

First it widens the scope of Maqāṣid al-Sharī'ah scholarship by casting a new light upon Ḥifẓ al-nasl traditionally a field of family law and bringing it into a new realm of sustainable economic development and intergenerational responsibility.

Second it provides a normative Islamic bench for evaluating policies of development in Pakistan thus filling the void between the moral principles of Islam and governmental economic planning in Pakistan.

Third it adds to the debate on sustainability by illustrating how Islamic ethical goals can help to promote inter-generational justice, environmental responsibility and long-term economic accountability.

¹⁰ Williamson, Oliver E. "The new institutional economics: taking stock, looking ahead." *Journal of economic literature* 38, no. 3 (2000): 595-613.

¹¹ North, Douglass C. *Institutions, institutional change and economic performance*. Cambridge university press, 1990.

1.8 Research Methodology

1.8.1 Research Design

The proposed study will employ a case study design that is based on a qualitative research design to examine the relationship between sustainable economic development in the context of Pakistan and Maqāṣid al-Sharīah the objective of Ḥifz al-nasl. Since it enables a detailed analysis of credible, ethical and policy-related factors that cannot be adequately reflected using quantitative methodology alone a qualitative methodology is considered appropriate in this study. This study looks at how Pakistan's sustainable strategies for economic growth might be evaluated using the goal of Ḥifz al-nasl.

The case study method enables a focused and contextualized study of Pakistan as a growing nation with many Muslims where contemporary development theories and Islamic values clash. This method makes it easier to examine in-depth how theoretical concepts such maqāṣid-based aims might be implemented in actual policy settings. The study tries to generate a thorough conception of the conflicts and fit between the Islamic ethical codes and contemporary development strategies by targeting a particular situation.

The qualitative case study approach also supports the analysis of the interpretive type that allows the researcher to be critical of the institutional structures, policy efforts and socioeconomic situation with reference to the maqāṣid framework developed in the previous chapter. This design is the best to fulfil the research purpose of assessing the extent to which the development policies in Pakistan are congruent with the maintenance of lineage (ḥifz al-nasl) and more general sustainability objectives.

1.8.2 Analytical Method

This paper is based on normative analytical paradigm that is rooted in principles of Maqāṣid al-Sharī'ah. An assessment of the sustainable economic development policies in Pakistan in terms of the ḥifz al-nasl (maintenance of lineage). The method of the analysis is based on the premise that the public policy should be focused on supporting social justice, the stability of families and welfare of the future generations in addition to the economic development.

The primary analysis tool of this research will be the framework developed in the last chapter that contains the operationalization of ḥifz al-nasl and the sustainable development model of evaluation. This method will help in systematic review of policy action concerning how it can safeguard family arrangement, enhance intergenerational fairness and access to essential social conveniences like healthcare and education. In this way development policies are evaluated

according to a maqāṣid-approach as a standard.

The analysis is a mix of interpretive and qualitative approach. It involves a critical review of policy texts, frameworks of development and welfare programs to see how far these objectives are aligned with the objectives of Maqāṣid al-Sharī'ah. Instead of quantitative action the strategy emphasizes more on conceptual differentiation, ethical stability and the degree in which the policies will increase the sustainability of the long term.

Additionally this analytical method integrates ideas from modern maqāṣid scholarship especially the systems-oriented viewpoint which considers Sharī'ah's goals as flexible and dynamic in response to present socioeconomic issues. This allows the research to transcend a thoroughly conventional definition of ḥifz al-nasl that is confined to the preservation of lineage to a broader concept that considers the preservation of future generations by engaging the environmentally and economically sustainable practices.

Through this method the study will seek to find out where the Pakistani development practices and the Islamic ethical principles converge and separate. It also aims at pointing out gaps in areas where the existing policies might not be sufficient in meeting the social and environmental long-term issues. By so doing, the analysis method provides a systematic and ethical basis to assess the effects and the ethical nature of sustainable economic development strategies in Pakistan.

1.8.3 Data Corpus

The sole qualitative secondary data for this study is official documents, policy reports and academic literature. The main data set is the national development policies and government documents on sustainable economic development in Pakistan. These include Pakistan Vision 2025, Constitution of Pakistan (1973), SDGs, Ehsas Programme and reports by the Planning Commission of Pakistan. Additionally relevant publications from international organisations such as the United Nations and the World Bank are used wherever applicable.

The study focuses primarily on the development policies that have been introduced since 2015 as this year coincided with the introduction of Sustainable Development Goals in Pakistan and the launch of major development initiatives undertaken by the state like Vision 2025 and Ehsas Programme. The classical and modern literature on the Maqāṣid al-Sharī'ah is also referenced to create the normative context in which these policies are considered.

1.8.4 Document Selection Criteria

The selection of the documents for this study was based on certain criteria. They had to be official government policies, development plans or internationally recognized policy

frameworks pertaining to sustainable economic development in Pakistan. Second the documents that were selected needed to be relevant to the goal of Ḥifẓ al-nasl which is defined as poverty reduction, education, healthcare, social welfare, environmental sustainability and the defence of the next generation. Third those policies were prioritized which have played a notable role in shaping the national agenda for Pakistan's development and are backed by enough official documents and academic discourse. This selection process will ensure that the analysis is based on reliable, relevant and authoritative sources.

1.8.5 Policy Analysis Procedure

The analysis is conducted in accordance with the systematic qualitative approach and the theoretical approach of Maqāṣid al-Sharī'ah. The first stage involves a review of the selected policy documents to determine their goals, priorities and implementation plans pertaining to sustainable economic development. Second these policy goals are juxtaposed against the principles of moral values of Ḥifẓ al-nasl namely the interest of the future generations, family welfare, social welfare, education, healthcare and intergenerational justice. Thirdly the study assesses the degree of congruence between the chosen policies and these Maqāṣid principles through identifying the areas of convergence and divergence. Finally the findings are presented and analysed through the lens of Jasser Auda's systems approach alongside that of insights from New Institutional Economics providing an assessment of the role of the institutions in implementation and impact of the above policies. This analytical process would give a systematic framework to the study of sustainable economic development of Pakistan with Islamic ethical viewpoints.

CHAPTER II

MAQASID AL SHARIAH (HIFZ AL NASL) AND SUSTAINABLE ECONOMIC DEVELOPMENT: CONCEPTUAL AND THEORETICAL FOUNDATIONS

2.1 Conceptual Clarification

The chapter lays the conceptual and theoretical groundwork for the study by exploring four concepts: Maqāṣid al-Sharī'ah, Ḥifẓ al-nasl, sustainable development and sustainable economic development. The ideas are drawn from varying intellectual frameworks. The term Maqāṣid al-Sharī'ah is grounded on Islamic legal and ethical reasoning based on God's revelation while sustainable development was the outcome of modern-day international debates on environmental protection, economic development and social justice. The two bases have some similarities in their underlying concerns both of which focus on the welfare of people, the prevention of harm and the wellbeing of both current and future generations.

The connection between Islamic ethical values and the modern conversation on sustainability has come under increasing investigation by scholars in recent years. In contrast to seeing these frameworks as distinct, modern Maqāṣid research holds that the moral underpinnings of the higher purposes of Sharī'ah also offer a basis for the solution of current social, economic and environmental problems. Ḥifẓ al-nasl (protection of lineage) has been expanded to encompass the protection of future generations through the social, economic and environmental responsibility and sustainability of public policy.¹²

To this end this chapter begins by exploring the classical and contemporary interpretations of the concept of Maqāṣid al-Sharī'ah. It then presents the development of Ḥifẓ al-nasl and then the concepts of sustainable development and sustainable economic development. This chapter compares the concepts to build the conceptual foundation for the analysis of sustainable economic development policies in Pakistan in relation to the ethical framework of Maqāṣid al-Sharī'ah.

¹² Auda, Jasser. *Maqasid al-Shariah as philosophy of Islamic law: A systems approach*. International Institute of Islamic Thought (IIIT), 2008.

2.2 Maqāṣid al-Sharī'ah

Maqāṣid al-Sharī'ah are the great aims or intentions of Islamic law. The theory of Maqāṣid attempts to elucidate the wisdom, goals and common good underlying God's legislation rather than restrict it to merely a compendium of legal verdicts. The Arabic word maqāṣid comes from the root word qaṣada that means purpose, intention or objective and the Arabic word Sharī'ah means the divinely revealed guidance which is obtained mainly from the Qur'an and the Sunnah of Prophet Muhammad (peace be upon him). Maqāṣid al-Sharī'ah therefore is the general goals which Islamic law strives to attain on behalf of humanity.¹³

The idea originated in classical Islamic law but slowly evolved into a more comprehensive ethical and policy framework. Classical scholars emphasized on identifying the fundamental interests protected by Islamic law while contemporary scholars have extended its application in the face of the contemporary issues like governance, human rights, economy, public policy, sustainable development etc. This progression highlights the ongoing relevance of Maqāṣid al-Sharī'ah as a flexible adaptable framework to meet the needs of society in changing times.

2.2.1 Classical Maqāṣid al-Sharī'ah

The classical Muslim jurists who wanted to grasp the underlying goals of Islamic laws laid the groundwork on Maqāṣid al-Sharī'ah. The fundamental principle that they advocated was that every rule of Sharī'ah is not only to impose a legal obligation but to protect welfare (maṣlaḥah) and avoid harm (mafsadah) on humanity.

The first prominent scholar of the group was Abū Ḥāmid al-Ghazālī (Islamic law has five goals which have been identified by Islamic scholars namely: Preservation of religion (ḥifẓ al-dīn), preservation of life (ḥifẓ al-nafs), preservation of intellect (ḥifẓ al-'aql), preservation of lineage (ḥifẓ al-nasl) and preservation of property (ḥifẓ al-māl) (Idris 2011). These five needs are the pillars of human welfare that cannot be denied and any legal decision made must ultimately ensure their protection.¹⁴

Abū Ishāq al-Shāṭibī built on al-Ghazālī's ideas and added the dimension that the ultimate objective of Sharī'ah is to achieve the welfare of the individual and society. He maintained that

¹³ Kamali, Mohammad Hashim. *Shari'ah law: An introduction*. Simon and Schuster, 2008.

¹⁴ Kamali, Mohammad Hashim. *Shari'ah law: An introduction*. Simon and Schuster, 2008.

the purpose of Islamic legislation is fundamental to rectifying understanding of verdicts and using them in the evolving social context. Al-Shāṭibī did not look at the legal texts alone rather he considers it to be a whole body of law that tries to realize justice and public welfare and social stability.¹⁵

Later Muḥammad al-Ṭāhir Ibn ʿĀashūr extended this general concept of classical Maqāṣid theory by claiming that Islamic law is fostering universal goals like justice, freedom, equality, moderation and social reform. He stressed that the understanding of Islamic law must be in line with the Maqāṣid such that the Islamic law will keep promoting human welfare in the different social situations.¹⁶

Taken together classical scholarship laid the framework of Maqāṣid al-Sharīʿah as an ethics of keeping alive the real interests of humanity. Initial discussions of Maqāṣid focused on jurisprudence but these ideas were the intellectual bedrock for the later application of Maqāṣid to social, political and economic matters.

2.2.2 Contemporary Maqāṣid al-Sharīʿah

Modern day scholars have broadened the usage of Maqāṣid al-Sharīʿah from its narrow legal definition to the multifaceted challenges faced by modern societies. Although the classical goals of al-Maqāṣid identified by the preceding jurists continue to be central. The contemporary debate on the subject has increasingly seen al-Maqāṣid as a holistic system of moral principles that can inform public policy, governance, economics, finance, human rights and sustainable development.

In Mohammad Hashim Kamali's opinion Maqāṣid al-Sharīʿah offers a flexible and dynamic approach to respond to contemporary issues while maintaining the fundamental principles of the Islamic law. With the knowledge of the goals of Sharīʿah the jurists and the policy makers are better equipped to respond to new scenarios without violating the Islamic moral values. For this reason he states that Maqāṣid is an important link between classical Islamic jurisprudence and today's social realities.¹⁷

¹⁵ Masud, Muhammad Khalid. *Shatibi's Philosophy of Islamic Law*. Adam Publishers, 2006.

¹⁶ Opwis, Felicitas. "Maslaha and the Purpose of the Law." *Islamic Discourse on Legal Change from the 4th to 8th/14th Century*, Leiden: Bostos (2010).

¹⁷ ¹⁷ Kamali, Mohammad Hashim. *Shari'ah law: An introduction*. Simon and Schuster, 2008.

One of the most important theories in the modern era of the study of Maqāṣid was that of Jasser Auda who brought his systems thinking approach to Islamic legal philosophy. Auda challenges literal and hierarchical readings of Sharī'ah and speaks against its goals being read within a more multi-faceted, interconnected and purposeful framework. Auda further explained that Islamic law is a living system in which legal, social, economic, political and ethical aspects interrelate to nurture all aspects of human well-being. With his approach to systems Maqāṣid can now be used more effectively to address current public policy and development issues such as sustainability, governance and social justice.¹⁸

Likewise Wael B. Hallaq states that the importance of Maqāṣid is that they are not just used to identify legal goals but also to make sure that Islamic law will consistently work for justice, public welfare and moral responsibility. He points out that the purpose of Sharī'ah must be the basis for reading the law and decision making and not only literal interpretation of legal rules.¹⁹ More recently Maqāṣid has been used on the topic of sustainable development and environmental ethics. In his article Al Haq states that the goals of Sharī'ah offer a moral underpinning for sustainable development which combines economic development with social justice and environmental responsibility. Similarly, Isnan et al. (2025) and Safitri et al. (2025) argue that Maqāṣid provides a normative lens to tackle development issues in the modern world by focusing on several values including intergenerational justice, environmental care, poverty alleviation and human wellbeing.

The studies show that Maqāṣid has now come to be recognized as a theory of Islamic jurisprudence but also a theory for assessing public policy and sustainable economic growth. The current scholarship demonstrates a marked progress in the understanding of Maqāṣid al-Sharī'ah. The classical scholars were mainly concerned with maintaining the basic needs of humanity using law but the modern scholars have extended its scope to governance, development policy, sustainability and protecting future generations. This is the wider understanding that gives way to the current study using Ḥifẓ al-nasl as an ethical yardstick for assessing sustainable economic development policies in Pakistan.

¹⁸ Auda, Jasser. *Maqasid al-Shariah as philosophy of Islamic law: A systems approach*. International Institute of Islamic Thought (IIIT), 2008.

¹⁹ Hallaq, Wael B. *A history of Islamic legal theories: An introduction to Sunni Usul al-Fiqh*. Cambridge University Press, 1997.

2.3 Ḥifẓ al-nasl

The concept of Ḥifẓ al-nasl (preservation of lineage) is placed in the heart of Maqāṣid al-Sharī'ah as one of the five essential goals of the Sharī'ah about maintaining continuity and stability of human society. The Arabic term *nasl* translates as offspring, progeny or lineage and *ḥifẓ* translates as to protect or to preserve. Classical jurists used the term Ḥifẓ al-nasl when discussing family law and inheritance and this term was also used in the context of lineage.²⁰ However in modern days the term has gained much wider connotation including other areas of social welfare, human welfare and inter-generational justice.

2.3.1 Classical Knowledge of Ḥifẓ al-nasl

Preservation of lineage was one of the necessary goals of Sharī'ah as the family is the basis of society according to classical Muslim jurists. In this context Ḥifẓ al-nasl was chiefly concerned with the issue of legitimate descent by marriage with the relations of the family with the inheritance and with what may be called family law that is with the avoidance of actions which might give reason for doubt with regard to a family such as adultery.²¹

The preservation of lineage was one of the five necessities upon which Islamic law aims to protect, as mentioned by Abū Ḥāmid al-Ghazālī. On this basis Abū Ishāq al-Shāṭibī concluded that the preservation of lineage must be interpreted in the context of the preservation of public welfare (*maṣlaḥah*).²² He pointed out that the primary objective of Sharī'ah is to build stable families and peaceful societies which are the bases for continuation of human civilization.

Later when he started to extend the classical conception his idea was that the goals of the Sharī'ah should be part of the overall reform of society. Although the term Ḥifẓ al-nasl was mainly connected with family law and lineage it laid the ethical foundations of protecting future generations and social continuity.

²⁰ Kamali, Mohammad Hashim. *Maqasid al-Shari'ah Made Simple*. Vol. 13. International Institute of Islamic Thought (IIIT), 2008. P. 1.13

²¹ Al Haq, M. Ashraf, and Norazlina Abd Wahab. "The Maqasid Al Shariah and the sustainability paradigm: Literature review and proposed mutual framework for asnaf development." *Journal of Accounting and Finance in Emerging Economies* 5, no. 2 (2019): 179-196.

²² Dayrobi, Mhd, and Dhiauddin Tanjung. "Maqasid Syariah Perspective Abu Hamid Muhammad Bin Muhammad Al-Ghazali." *AMK: Abdi Masyarakat UIKA* 3, no. 3 (2024): 111-116.

2.3.2 Contemporary understanding of Ḥifẓ al-nasl

Contemporary Maqāṣid scholars have greatly broadened the scope of Ḥifẓ al-nasl beyond its original scope which has been limited to the legal domain. Modern scholars do not restrict the concept of protecting future generations to the biological domain but believe that the provision of social, economic, educational and institutional environments that allow for human flourishing must also be considered.²³

Mohammad Hashim Kamali states that the goals of Sharī'ah must engage society's issues and fulfill their moral intent. Thus the preservation of lineage must be seen as not just legal lineage but also through policies that would reinforce family institutions, protect children, promote education, enhance healthcare and improve social welfare.²⁴

Jasser Auda delves deeper into this knowledge with his systems approach to Maqāṣid al-Sharī'ah. He suggests that the goals of Sharī'ah be understood not as separate categories of law but rather as part of a whole. However as is the case with other goals of development like those of justice, poverty alleviation, education, healthcare, economic opportunity and social development Ḥifẓ al-nasl cannot be divorced from them since they are all interrelated and will all affect the wellbeing of the current and future generations.²⁵

Over the past few years there has been growing research that is beginning to associate Ḥifẓ al-nasl to sustainable development. Al Haq contends that sustainability with its three elements social justice, economic development and environmental responsibility can be supported by a thorough moral framework provided by the concept of Maqāṣid al-Sharī'ah. Moreover Isnan et al. and Safitri et al. argue that the preservation of family structures is not enough to protect future generations. It should also be ensured that they have access to good education, health care, the environment and sustainable economic opportunities.²⁶

²³ Tajdin, Mustapha. "Sharī'a As State Law: An Analysis of 'allāl Al-Fāsī's Concept of The Objectives of Islamic Law." *Journal of Law and Religion* 35, no. 3 (2020): 494-514.

²⁴ Kamali, Mohammad Hashim. *Maqasid al-Shari'ah Made Simple*. Vol. 13. International Institute of Islamic Thought (IIIT), 2008.

²⁵ Auda, Jasser. *Maqasid al-Shariah as philosophy of Islamic law: A systems approach*. International Institute of Islamic Thought (IIIT), 2008.

²⁶ Al Haq (2019); Isnan et al. (2025); Safitri et al. (2025)

2.3.3 The concept of Ḥifẓ al-Bī'ah and scope of the present study.

In parallel with the current development of Ḥifẓ al-nasl recent scholarship on the Maqāṣid has brought Ḥifẓ al-Bī'ah (protection of the environment) as a new goal of the Sharī'ah into the fore. While Ḥifẓ al-Bī'ah is not one of al-Ghazālī's classical five necessities many modern scholars believe that with the constant advances of environmental protection the protection of the environment has become an indispensable condition to reach the other goals of Islamic law. The degradation of the environment, climate change, pollution and the use of natural resources directly endanger people's lives and health, food security and the well-being of future generations.²⁷

The concept of environmental stewardship has been discussed by scholars like Safitri et al. (2025), Isnan et al. (2025) and Mustafa et al. (2026) who posit that environmental care is inherently linked to the idea of Maqāṣid as safeguarding natural resources directly supports sustainable development and intergenerational justice. From this point of view the cause of protection of the environment is closely tied to the higher goals of Sharī'ah in the field of human welfare and future generations.²⁸

However although Ḥifẓ al-Bī'ah has a noteworthy role in the study of the Maqāṣid of Islam in the present day, the present study will use Ḥifẓ al-nasl as its main analytical tool. This decision is made in the light of the study's main goal of assessing the policies of sustainable economic development in the context of family wellbeing, poverty reduction, social protection, human development and intergenerational justice of Pakistan. This study does not discuss environmental sustainability as part of sustainable development but rather spans its examination as it relates to the more overarching goal of protecting this generation and the next through the lens of Ḥifẓ al-nasl.

²⁷ Safitri et al. (2025); Isnan et al. (2025).

²⁸ Mustafa, Saira, Mohsin Ali, and Arifa Ibrahim. "Financing Sustainability through Faith: The Role of Green Sukuk in Islamic Environmental Ethics." *International Journal of Sustainability in Research* 4, no. 1 (2026): 13-18.

2.4 Sustainable Development

Sustainable development became a global program of development when people became more aware of environmental degradation, depletion of resources and long-term effects of economic growth. While there were previous discussions on the protection of the environment. This idea was internationally acknowledged by the World Commission on Environment and Development (WCED) in its report entitled *Our Common Future* (1987). The report is based on the definition of sustainable development as "development that meets the needs of the present without threatening the ability of future generations to meet their own needs" which introduced the concept of intergenerational equity which means that the present generation has an obligation to preserve natural and social resources for future generations.²⁹

2.4.1 Classical Foundations of Sustainable Development

The Brundtland Report introduces a new concept of sustainable development as an integrated approach that involves balancing three dimensions of development economic growth, social equity and environmental protection. Sustainable development is not opposite and contradictory to economic development and environmental conservation. It is an integrated approach to development planning that would lead to long-term prosperity. This was a paradigm change in the international policy discussion from short-term economic expansion to development for current and future human well-being.

The ethical principle on which the Brundtland framework is based is the responsibility towards the future generations. The concept of intergenerational equity has now emerged as one of the most important normative principles in the field of sustainable development it calls on Governments to put in place policies that ensure the preservation of the resources they possess along with reducing inequities and protecting the environment for future generations.³⁰

In this sense sustainable development is not just about protecting the environment but is a long-term approach toward sustainable economic, social, and ecological development.

²⁹ Bruntland, Gro Harlem. "World commission on environment and development." *Our common future* 17 (1987): 43-66.

³⁰ Spijkers, Otto. "Intergenerational equity and the sustainable development goals." *Sustainability* 10, no. 11 (2018): 3836.

2.4.2 Contemporary Perspectives on Sustainable Development

The Brundtland Report marked the beginning of the concept of sustainable development transforming into a wider global development agenda. While previous efforts focused mainly on environmental issues the SDGs were adopted in 2015 as part of the United Nations 2030 Agenda for Sustainable Development which brings together poverty eradication, quality education, health, gender equality, economic growth, environmental sustainability and good institutions into one roadmap for sustainable development.³¹

In the same way Sachs claims that sustainable development should be achieved through an integrated approach between economic, social and environmental development instead of just economic development. Sachs highlights poverty reduction, natural resource protection, strengthening institutions and inclusive economic opportunities as key factors for long-term sustainable development. In recent years therefore sustainability is being increasingly embraced as a multi-faceted construct, comprising environmental, social, economic and governance aspects.³²

It is a concept which has gained widespread acceptance yet is still subject to debate on how it can be implemented. Similarly Visser notes that although the Brundtland principles are still widely influential the process of implementing sustainability pledges into public policies that can lead to sustainable society-level outcomes is fraught with difficulties.³³

Overall the modern view suggests that sustainable development is no longer just an environmental idea but a development paradigm focused on human development, inter-generational equity and institutional sustainability. The principles outlined above provide a valuable basis for the current study which investigates sustainable economic development from the perspective of the ethical principles of Maqāṣid al-Sharī'ah specifically the objective of Ḥifẓ al-nasl to determine if development policies are sufficient to protect the welfare of both present and future generations.

³¹ Assembly, General. "Resolution adopted by the General Assembly on 11 September 2015." *New York: United Nations* 14 (2015).

³² Sachs, Jeffrey D. "From millennium development goals to sustainable development goals." *The lancet* 379, no. 9832 (2012): 2206-2211.

³³ Visser, Wayne. "Our common future ('The brundtland report') world commission on environment and development (1987)." In *The top 50 sustainability books*, pp. 52-55. Routledge, 2017.

2.4.3 Sustainable Development: Conceptual Foundations and Contemporary Perspectives

Rising awareness about the degradation of environment, shortage of resources, growing social inequalities and the growth-oriented economic paradigms have come together to make sustainable development one of the main themes of the present development debates. Economic development was traditionally linked to the speed of economic growth, industrialisation and production increase and Gross Domestic Product (GDP) was the key indicator of economic development. But this technique has been critiqued as being primarily economic, overlooking social, environmental and long-term impacts of development projects. The concept of sustainable development marked a departure from the previous paradigm of development focusing on growth to a more comprehensive view of development that incorporates economic, social and environmental considerations.

The principles of sustainable development are that development should not only be for the current generation but for future generations as well. This principle adds a sense of responsibility for inter-generational management and the need for sustainable resource management for human welfare. In this respect sustainable development is akin to ethical approaches which focus on the idea of justice, responsibility and safeguarding future generations.³⁴

2.4.3. 1 Brundtland Commission and the Definition of Sustainability

The modern interpretation of sustainable development is closely linked to the work of the World Commission on Environment and Development (WCED) set up by the UN in 1983 led by the former Norwegian Prime Minister Mr. Gro Harlem Brundtland. Increased awareness of global problems of environmental degradation, poverty, rapid industrialisation and unsustainable use of natural resources prompted the establishment of the Commission. The central theme of its research was to explore the linkage between environmental crises and economic development processes as well as to develop a framework for economic development that could deal with current and future demands.

³⁴ Brundtland, Gro Harlem, and K. Mansour. "World commission on environment and development (wced). 1987." *Our common future* (2010): 2010.

The result of all the Commission's work was the release of the landmark report 'Our Common Future' (the Brundtland Report) in 1987. In this report one of the most accepted definitions for sustainable development is:

"Development which is not at the expense of the future generations ability to meet their needs."³⁵

Within this definition two key concepts were introduced needs and limitations. The term needs has a particular focus on the very basic needs food, shelter, health and economic opportunity that must be addressed to serve the world's poor populations. The term limitations is used to denote those restrictions that technology, social organisation and the environment impose on the planet's capacity to meet current and future needs (WCED, 1987). Hence the key to sustainable development is to tackle poverty and inequality while also managing natural resources responsibly.

The Brundtland Report marked a change in development thinking as it challenged the belief that growth was enough to ensure development. Until the latter half of the twentieth century development strategies were largely industrialization, production and economic growth, and Gross Domestic Product (GDP) was regarded as one of the key measures of national development. But these growth-oriented options frequently led to environmental issues such as pollution, deforestation, biodiversity loss and too heavy a reliance on natural resources. The Brundtland Commission maintained that development and environment must go together instead of economic development and environment separately.³⁶

The Brundtland Report highlighted the link between current development decisions and the well-being of future generations one of the most important of its achievements. The report put forward an ethical argument for the principle of intergenerational responsibility which means that the current generation has a moral duty to pass on resources and opportunities to the future generations. This principle was to become one of the cornerstones of the sustainability discourse and then was to shape international agreements and development frameworks.³⁷

³⁵ Brundtland, Gro Harlem, and K. Mansour. "World commission on environment and development (wced). 1987." *Our common future* (2010): 2010.

³⁶ Daly, Herman E. *Beyond growth: The economics of sustainable development*. Beacon press, 1997.

³⁷ Anand, Sudhir, and Amartya Sen. "Human development and economic sustainability." *World development* 28, no. 12 (2000): 2029-2049.

The Brundtland approach also pointed out that the goal of environmental protection should not be at odds with the economic development. Rather it is balanced integration of three major elements of sustainable development economic development, social progress and environmental protection. Activity should bring prosperity and poverty alleviation yet under ecological constraints and with social justice. This insight later turned into the idea of the three pillars of sustainability economic sustainability the social and environmental sustainability.³⁸ In addition the Brundtland Report emphasized the need for change in patterns of production and consumption. It claimed that unsustainable consumption especially in developed countries is a major cause of environmental stresses and global inequality. However to make sustainability happen not only technological innovations are needed, but also structural and governmental change as well as behavioral change.³⁹

The Brundtland Report's impact was not limited to environmental policy but was also a cornerstone of future international efforts for sustainability. The general spirit of these principles was followed in the 1992 United Nations Conference on Environment and Development (Rio Earth Summit), the Millennium Development Goals (MDGs) agreed upon in 2000 and the Sustainable Development Goals (SDGs) agreed upon in 2015. These systems remained influential in perpetuating the notion of a development that is both economically driven and socially just and environmentally sustainable.⁴⁰

From an Islamic standpoint the Brundtland definition of sustainability has some important parallels with the Maqāṣid al-Sharī'ah specifically the goal of protecting future generations. Intergenerational responsibility does not contradict the existing perception of ḥifẓ al-nasl in the modern era because in modern times preservation of lineage is being extended to the welfare and survival of future generations. Likewise khilāfah the Islamic notion of stewardship also espouses the responsibility of managing the resources of the earth in a manner that doesn't cause harm. So it's very useful to use the Brundtland definition to discuss the relationship between sustainable development and Islamic ethics in the present.

³⁸ Elkington, John, and Ian H. Rowlands. "Cannibals with forks: The triple bottom line of 21st century business." *Alternatives Journal* 25, no. 4 (1999): 42.

³⁹ Brundtland, Gro Harlem, and K. Mansour. "World commission on environment and development (wced). 1987." *Our common future* (2010): 2010.

⁴⁰ Sachs, Jeffrey D. "The age of sustainable development." In *The age of sustainable development*. Columbia University Press, 2015.

2.4.3.2 Intergenerational Equity and Development Ethics

Intergenerational equity is seen as the moral obligation of one generation to provide future generations with adequate resources, opportunities and an environment for growth. It questions the development models which focus on short-term economic gains but end up with long-term social and ecological impacts. In this view development should not be based on the premise of short-term gain at the cost of long-term generations.

Intergenerational equity is an important principle of sustainable development ethics. It makes the point that natural resources are not just for this generation but for future generations as well. This is very much related to Islamic ethical values one of which is *khilāfah* (the responsibility of human beings for the earth). In this regard both sustainable development and Islamic ethics have the same underlying concept of responsibility, utilization of the resources and safeguarding of future welfare.⁴¹

2.4.3.3 Sustainable Development Goals (SDGs)

The Sustainable Development Goals (SDGs) were introduced by the United Nations in 2015 as part of the 2030 Agenda for Sustainable Development. The SDGs are 17 interconnected goals aimed at tackling issues of poverty, inequality, economic development, environmental protection and social well-being globally.

Unlike previous models of development that primarily centered on economic development the SDGs have a multi-faceted concept of development by incorporating economic, social and environmental goals. Poverty reduction, quality education, decent work, responsible consumption, climate action and reduced inequalities are examples of goals that embody the wider concept of sustainable development.⁴²

The SDGs also highlight the need for inclusive development which will help make economic growth inclusive and beneficial for all groups of society and will safeguard environmental resources. The fact that this approach reflects the modern perception of the importance of

⁴¹ Anand, Sudhir, and Amartya Sen. "Human development and economic sustainability." *World development* 28, no. 12 (2000): 2029-2049.

⁴² Lee, Bandy X., Finn Kjaerulf, Shannon Turner, Larry Cohen, Peter D. Donnelly, Robert Muggah, Rachel Davis et al. "Transforming our world: implementing the 2030 agenda through sustainable development goal indicators." *Journal of public health policy* 37, no. Suppl 1 (2016): 13-31.

collaboration between economic growth, social justice and ecological responsibility in the context of sustainable development is a testament to its relevance.

2.4.3.4 Environmental Economics and Ecological Constraints

The fact that economic activities interact within the ecological limits gave rise to environmental economics. In fact the traditional economic models have considered natural resources as unlimited inputs for production while the economic approach on environment has emphasized that natural resources are limited and that there are negative externalities arising from economic activities, for example pollution, environmental degradation and resource depletion.

This is the view that sustainable development involves integrating the environmental aspects into economic decisions. Environmental policies, sustainable resource management, investment in renewable energy, conservation measures and more are essential for minimizing environmental harm and ensuring economic stability over time.⁴³

Limits imposed by the environment and economic activities show that development cannot be separate from ecological reality. Therefore the sustainable economic systems must operate within the limits of nature and maintain human welfare and economic opportunities.

2.4.3.5 Critiques of Growth-Centered Development Models

While sustainable development is now an accepted framework many development policies are still based on the principle of economic growth as the prime indicator of development. Growth-based models tend to measure development using measures like GDP and neglect the social inequities, environmental impacts and quality of life.

Ecological economists and sustainability scholars have been critical of the notion that economic growth is a continuous process that is sustainable in a finite ecological system. They argue that unlimited growth may contribute to resource depletion, environmental degradation and increased social inequalities if it is not guided by ethical and ecological considerations.⁴⁴

⁴³ Canton, Helen. "Organisation for economic co-operation and development—OECD." In *The Europa directory of international organizations 2021*, pp. 677-687. Routledge, 2021.

⁴⁴ Redclift, Michael. "Sustainable development (1987–2005): an oxymoron comes of age." *Sustainable development* 13, no. 4 (2005): 212-227.

But critics by no means oppose growth. Rather they advocate for a shift in paradigms in development that includes economic growth and social and environmental well-being. Sustainable development is thus a way of thinking that goes beyond the limited approach to economic growth and considers the present and the future.

2.5 Sustainable Economic Development

Sustainable economic development is a more specific aspect of sustainable development which aims to sustainable economic progress and maintain social welfare, environmental protection and future resources in the long-term. In contrast to traditional measures of economic development based mainly on economic indicators like Gross Domestic Product (GDP) sustainable economic development takes a broader view and pays attention to the quality of growth, the distribution of wealth, the reduction of inequality, human well-being and ecological sustainability.

It was developed because traditional economic theories tend to focus on quick economic growth and industrialization without considering the impact on society and the environment. Sustainable economic development thus aims to develop an economy where the economic needs of the current generation are met without diminishing the capacity of future generations to meet their own needs. It is designed to combine economic efficiency with social justice and environmental responsibility and to make development a multidimensional process rather than just an increase in national income.⁴⁵

2.5.1 Conventional Perspective

In terms of conventional development theory sustainable economic development is about finding a balance between economic growth, social inclusion and environment sustainability. In most earlier models of development the growth of the economy as manifested in GDP was the main yardstick of a nation's development. Despite its significance GDP has been faulted for its shortcomings with regard to income distribution, poverty, costs to the environment and enhancements in human welfare.

⁴⁵ Brundtland, Gro Harlem, and K. Mansour. "World commission on environment and development (wced). 1987." *Our common future* (2010): 2010.

Due to the constraints posed by growth-focused approaches other perspectives on development emerged focusing on inclusive and sustainable development. Amartya Sen and other scholars were instrumental in defining development as more than just economic growth a term that also includes a range of human capabilities and opportunities available to people including access to education, health care, social security and freedom from poverty. Hence sustainable economic development not only measures development using income growth but also using human quality of life.⁴⁶

Another key aspect of sustainable economic growth is inclusive development that is ensuring that the benefits of the economy are shared fairly across different groups of people. Inequality- and vulnerable group-inclusive economic growth is unsustainable. Thus the policies for sustainable economic development should be designed to create jobs, fight poverty, ensure social protection and ensure equitable access to resources.

The green economy is also an important element of sustainable economic development. A green economy aims to grow the economy in a way that lowers environmental risks and ecological degradation by using efficient resource management, renewable energy, sustainable production and environmentally friendly technologies. It questions the conventional wisdom that economic development inevitably leads to environmental degradation and advocates for economic development within an ecological framework.⁴⁷

Moreover in today's debates on sustainable economic development, governance and institutional effectiveness issues are also emerging as significant. It is believed that the five elements of strong institutions, effective policies, accountability and responsible management of resources are key to long-term economic sustainability. In this sense sustainable economic development is now known as an integrated approach that involves economic growth, social inclusion, environmental protection and good governance.

2.5.2 Islamic Perspective

⁴⁶ Stiglitz, Joseph E., Amartya Sen, and Jean-Paul Fitoussi. *Report by the commission on the measurement of economic performance and social progress*. 2009.

⁴⁷ Nhamo, Godwell. "From sustainable development through green growth to sustainable development plus." *International Journal of African Renaissance Studies-Multi-, Inter-and Transdisciplinarity* 9, no. 2 (2014): 20-38.

The Islamic view of sustainable economic development is based on the perception and understanding that sustainable economic development is not merely limited to material economic development but has an ethical, social and spiritual element to human welfare. Islam does not demand that the economic activity as such be the objective of its economic activity but rather it serves to other goals such as that of achieving justice, human dignity and general welfare. Thus an economy should function within the ethical framework and be geared towards the fulfilment of the *maṣlaḥah* (public welfare).

The Islamic concept of development is based on the aims of *Sharī'ah* (*Maqāṣid al-Sharī'ah*) which are meant to preserve and encourage human welfare by safeguarding the essential values of human life which include religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-aql*), lineage (*ḥifẓ al-nasl*) and property (*ḥifẓ al-māl*). In this context the efficiency of economic activities is not the sole criteria used to assess them but also the contribution they provide for justice, social welfare and harm prevention.

Justice is the central doctrine of Islamic economic thought. It involves a fair relationship between the economy, fair distribution of wealth, protection of vulnerable groups and prevention of exploitation. The focus on *maṣlaḥah* also highlights that the purpose of the economy should not be limited to serving individual or short-term interests but extended to what is good for the community and what is good for humanity.

The other principle is *mīzān* (balance) which embodies the Islamic focus on harmonizing human needs and the natural environment. Human beings are stewards (*khulafā*) of the earth and have a responsibility to use resources in a responsible way and not to consume excessively and to cause harm. This is very similar to what is now being discussed in the context of sustainable development and the balance of nature.

Islamic economic theory therefore has a lot in common with sustainable economic development. Both highlight the principles of long-term well-being, sustainable resource management, social justice and the future generation. Islamic economists say development is not just about economic growth but about the attainment of justice, poverty alleviation, maintenance of human dignity and social stability.⁴⁸

⁴⁸ Chapra, Muhammad Umer. "The Islamic vision of development in the light of *Maqāṣid al-sharī'ah*." *Islamic Research and Training Institute Islamic Development Bank Jeddah*, DOI 10 (2008).

In this regard one could cite the modern-day scholars of the Maqāṣid al-Sharī'ah such as Jasser Auda who have emphasised the dynamism of Maqāṣid and the fact that it can be used to answer modern day challenges. The systems-oriented approach to Maqāṣid can offer an ethical benchmark to assess development policies according to their contribution to human welfare and sustainability.

In this context the preservation of the biological line (ḥifẓ al-nasl) has special importance as its modern meaning is not limited to the preservation of the genealogy of future generations but includes protection of social, economic and environmental conditions conducive to human flourishing. Thus, Islamic perspective to sustainable economic development should be measured not only by economic results but also by its justice ('adl), public welfare (maṣlaḥah), balance (mīzān) and future generation responsibility.

In this study the same approach is taken to explore the sustainable economic development policies in Pakistan from the perspective of ḥifẓ al-nasl. It examines the possibility that these policies are in keeping with the broader goals of Maqāṣid al-Sharī'ah which include the promotion of social welfare, protection of future generations, responsible economic development.

2.6 Evolution of Maqāṣid al-Sharī'ah: Classical and Contemporary Perspectives

The theory of the Maqāṣid al-Sharī'ah or the higher objectives and purposes of the Islamic law is a concept that has developed throughout centuries of the works of classical and modern Islamic thinkers. This theory attempts to offer an insight into the wisdom and purposes behind the legal norms that are enshrined in the Islamic law. In contrast with the classical conception of the Islamic law which rests on the principles of the Sharī'ah as such the Maqāṣid approach to Islamic law is premised on the goals that Sharī'ah is meant to accomplish in the social and ethical realms.⁴⁹

⁴⁹ Alias, Muhammad Nazir, Muhammad Najib Abdullah, Mohd Farihal Osman, Nor Faizah Ismail, and Mohd Sham Kamis. "The Position of Maqasid Al-Shariah within Islamic Legal Sources: A Comprehensive Analysis." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 9, no. 2 (2025): 937-964.

2.6.1 Al-Ghazali's Formulation of the Five Necessities

Abu Hamid al-Ghazali is known to have been the first person to clearly explain the Maqāṣid idea. In his writings about the basics of Islamic law. According to Al-Ghazali the protection and preservation of basic human interests is the main goal of the Islamic law. He says that the five most important human needs (al-ḍaruriyyat al-khams) are the protection of religion (ḥifẓ al-dīn), protection of life (ḥifẓ al-nafs), protection of intellect (ḥifẓ al-aql), protection of lineage (ḥifẓ al-nasl) and protection of property (ḥifẓ al-māl). Al-Ghazali asserts that the five components are the pillars of human well-being and social order which state that all the rules and principles of law are meant to preserve and safeguard these pillars of fundamental human necessities.⁵⁰

This was the first major explanation of the goals of Islamic law. Naming the fundamental human needs that the Sharīah tries to defend and maintain al-Ghazali could manage to contribute to the subsequent shaping of the concept of Maqāṣid.

2.6.2 Al-Shatibi's Systematization of Maqasid Theory

The Maqāṣid al- Sharī'ah theory was then developed and systematized in the works of the Andalusian scholar Abu Ishaq al-Shatibi. In his book *Al-Muwafaqat* he talked about the principles that the objectives of the Sharī'ah are based on stressing that the Sharī'ah was revealed mainly to promote human welfare (maslahah) and prevent harm (mafsadah). According to al-Shatibi the aims of the Sharī'ah should be comprehended to correctly interpret its decisions and to apply the Islamic law in the changing social conditions.⁵¹

Al-Shatibi categorized human interests as three general categories ḍarūriyyāt (necessities), ḥājjiyyāt (needs) and taḥsīniyyat (complementary interests). The classification came in handy in showing how different laws of Sharīah helped in protecting human welfare in one way or another. In this manner al-Shatibi contributed to the development of the theoretical foundation of the theory of Maqāṣid al- Sharīah greatly.

⁵⁰ Kamali, Mohammad Hashim. *Shari'ah law: An introduction*. Simon and Schuster, 2008. P.31-38

⁵¹ Kurniawan, Edi, Ahmad Mustaniruddin, Akhmad Kamil Rizani, Ahmad Zaenuri Muchimah, and Muhamad Zaenal Muttaqin. "Recent Studies on the Maqāṣid al-Sharī'ah of Abū Ishāq al-Shāṭibī: A Systematic Literature Review." *AJIS* 10, no. 1 (2025): 1-26.

2.6.3 Ibn Ashur and the Expansion of Maqāṣid

However in the modern era this theory of Maqāṣid was further developed by various scholars including Muhammad al-Tahir Ibn Ashur. In this regard it was stressed that the objectives of Sharī'ah must be considered in a wider social context rather than at an individual level. It was further stated that Maqāṣid must be followed in such a manner that it can be beneficial for the creation of justice and social welfare.

In his work on Maqāṣid it was stated by Ibn Ashur that Islamic law aims at creating social order, maintaining human dignity and promoting moral values within society. It was further stated that the objectives of Sharī'ah must be considered in accordance with changing social contexts thus keeping this law relevant in modern contexts. In this regard it can be stated that his contributions to this theory have been crucial in bridging classical and modern thoughts on governance and law.⁵²

2.6.4 Contemporary Reformulations: Jasser Auda and Modern Scholars

In the last few decades contemporary scholars have tried to reinterpret the Maqāṣid theory in the context of contemporary global challenges like the promotion of human rights, good governance and sustainable development. Among the contemporary scholars who have tried to reinterpret the Maqāṣid theory in the context of contemporary challenges is Jasser Auda. Moreover, according to Jasser Auda the Maqāṣid of Islamic law should not be understood in a narrow sense but rather in a broad sense so that it can respond to contemporary challenges.⁵³ This modern interpretation of the Maqāṣid of Islamic law can be considered a dynamic form of ethics which can be used to shape public policy and socioeconomic development within the Muslim world. The current interpretation of the Maqāṣid of Islamic law highlights the possibilities of the Maqāṣid al-Sharī'ah.

2.7 Empirical Applications of Maqāṣid al-Sharī'ah

⁵² Wahid, Z. U., H. B. Prasetyo, and T. Hamidah. *Ibn Asyur's Concept of Maqashid Al-Shariah and Its Urgency as a Basis for Contemporary Ijtihad*. *Fonologi: Jurnal Ilmuan Bahasa Dan Sastra Inggris*, 3 (2), 14–26. 2025.

⁵³ Auda, Jasser. *Maqasid al-Shariah as philosophy of Islamic law: A systems approach*. International Institute of Islamic Thought (IIIT), 2008.

Maqāṣid al-Sharī'ah has been applied in the empirical world in various contexts. Empirical applications of Maqāṣid al-Sharī'ah in various contexts have been done.

During the past few decades an attempt has been made to operationalize Maqāṣid al-Sharī'ah into the modern economic and financial framework. In the classical period the concept of maqāṣid was mainly expressed as a normative ethical system whereas contemporary states and institutions have tried to convert the concepts into policy and practice. However the empirical applications are quite different across different contexts in terms of their scope, depth and coherence.⁵⁴

The implementation of maqāṣid-oriented framework is cited as a leading example in Malaysia. Bank Negara Malaysia's initiatives including the Value Based Intermediation (VBI) framework promote Islamic financial institutions to contribute more to social and ethical purposes. These include financial inclusion, fair distribution of wealth and sustainable economic development. In some cases these initiatives have not necessarily focused on categories of maqāṣid but have nonetheless been motivated by an implicit commitment to the realisation of public welfare (maṣlaḥah) which plays a key role in the concept of maqāṣid al-Sharī'ah.⁵⁵

The same applies to Indonesia which has been able to make significant strides in the inclusion of Islamic ethics in its economic policies including on the economic field of Islamic finance and the issuance of green sukuk. The instruments aim to fund environmentally friendly projects, such as renewable energy and climate-resilient projects. These activities are also reflections of the goals of maqāṣid particularly in terms of intergenerational justice and environmental responsibility and could be related to the more general interpretation of Ḥifẓ al-nasl in the current debate.⁵⁶

For Pakistan there is an attempt to introduce Islamic banking and the Securities and Exchange Commission of Pakistan has introduced regulations for Islamic banks. Frequently national development plans like Vision 2025 also highlight sustainable development, energy security and social welfare. Most of these initiatives, however are not explicitly based on a maqāṣid-based approach and the use of maqāṣid especially Ḥifẓ al-nasl is not systematic and integrated.

⁵⁴ Dusuki, Asyraf Wajdi, and Said Bouheraoua. "The framework of Maqasid al-Shari'ah and its implication for Islamic finance." *Islam and Civilisational Renewal (ICR)* 2, no. 2 (2011).

⁵⁵ Bank Negara Malaysia. "Value-based intermediation: strengthening the roles and impact of Islamic finance." (2018).

⁵⁶ Mustafa, Saira, and Mohsin Ali. "The Reception of Maqasid al-Shariah in Islamic Finance Reforms: A Comparative Study of Indonesia and Morocco." *COMSATS Journal of Islamic Finance (CJIF)* 10, no. 2 (2025): 1.

This implies that there is a problem between the set ideals of Islam and the implementation of Islam in the policy frameworks.⁵⁷

Internationally institutions like the Islamic Development Bank (IsDB) have been trying to design development models that are compatible with Islamic moral values such as poverty eradication, social justice and sustainable development. In the same way the standard setting bodies like AAOIFI and Islamic Financial Services Board (IFSB) offer regulatory guidance in Islamic finance. However there is a tendency to focus on the technical and legal aspects and not enough consideration is given to a comprehensive evaluation based on the maqāṣid.⁵⁸

Overall this collection of empirical examples illustrates that the discourse of the Maqāṣid al-Sharī'ah has been growing more popular in recent economic ideas but it has not been consistently applied and in many cases remains implicit. Specifically the implementation of Ḥifẓ al-nasl is not yet systematically linked to the national development policies and is understood in the context of environmental sustainability and intergenerational equity. This divide highlights the necessity of the development of a more coherent maqāṣid-based framework which this research aims to discuss in the context of Pakistan.

2.8 Analytical Integration Framework

The above discussion was about the theories behind Maqāṣid al-Sharī'ah particularly in reference to ḥifẓ al-nasl and sustainable economic development in modern times. Even though these theories have diverse foundations, ranging from Islamic law to modern development theories it is possible to see that both have some normative considerations concerning human welfare, justice and stability. In this section a theoretical framework will be developed that combines all the perspectives discussed above. This will provide the basis for understanding sustainable economic development in Pakistan through Maqāṣid al-Sharī'ah.

2.8.1 Conceptual Convergences

Although both approaches stem from diverse origins it cannot be denied that there are many similarities shared by the Maqāṣid perspective and sustainable development. Both approaches place great importance on protecting the necessities of humanity and promoting mutual benefits. In classical Islam Abu Hamid, al-Ghazali and Abu Ishaq al-Shatibi proposed that the

⁵⁷ Vision, Pakistan. "Ministry of Planning." *Development & Reform* (2014).

⁵⁸ Mnif, Yosra, and Marwa Tahari. "The effect of Islamic banks' specific corporate governance mechanisms on compliance with AAOIFI governance standards." *Journal of Islamic Accounting and Business Research* 12, no. 1 (2021): 21-43.

necessities of human including life, intellect, lineage and wealth were the core objectives of Sharī'ah law.⁵⁹

When sustainability is being considered from the viewpoint of today's discourse on the subject then the necessity of aligning economic growth with both social justice and ecological conservation becomes important in the context of the definition provided by the World Commission on Environment and Development concerning sustainability (WCED, 1987). Considering this ḥifẓ al-nasl under Maqāṣid is considered an Islamic ethic concept which relates well to the central idea of sustainability ethics.⁶⁰

Modern scholars like Jasser Auda have pointed out that Maqāṣid al-Sharī'ah must be regarded as an open and adaptable system that can effectively deal with current issues such as social justice, good governance and sustainable development (Auda, 2008). The idea of ḥifẓ al-nasl which focuses on protecting future generations and promoting the well-being of society, serves as a basis for normative justification and is consistent with the ethical goals of sustainable economic development.⁶¹

2.8.2 Points of Tension

Even though Maqāṣid al-Sharī'ah shares many of the goals with modern-day development theory practical conflicts emerge due to the translation of these goals into real practices in the context of Pakistan's economic policies. For instance the concept of development in modern development theories focuses on the aspects of efficiency and growth and uses such measures as gross domestic product (GDP) to gauge it disregarding the ethical aspect of the matter and intergenerational justice and the principles of equity. On the contrary from the perspective of Maqāṣid al-Sharī'ah, development should imply material development and protection of people's wellbeing minimizing the risk of harmful impact as noted by researchers like Mohammad Hashim Kamal (Kamali, 2008).

⁵⁹ Saeed, Abdullah. *Islamic thought: An introduction*. Routledge, 2006. P.56-60

⁶⁰ Bruntland, Gro Harlem. "World commission on environment and development." *Our common future* 17 (1987): 43-66.

⁶¹ Aud, Jasser. *Maqasid al-Shariah as philosophy of Islamic law: A systems approach*. International Institute of Islamic Thought (IIIT), 2008. P. 23-25, 49-52.

2.8.3 Operationalizing Ḥifẓ al-nasl

If we look at the aspect of ḥifẓ al-nasl about economic development then it is essential to consider the use of this principle as a factor of evaluation. About the idea of sustainable development this implies creating conditions for prosperity both now and in the future, involving stable family life, equality in economic terms, environmental issues and access to basic social services such as education and healthcare.

Analyzing such programs as EHSAS it is possible to detect the weaknesses in their implementation and create tools for enhancing the correlation with the objectives of Maqāṣid al-Sharīʿah. For example the policies may involve specific provisions regarding intergenerational equity, evaluation of social justice results and greater concern about ecological factors. In this way any economic program is made to serve the purposes of growth and comply with the ethical principles underlying Maqāṣid al-Sharīʿah simultaneously.

2.8.4 Evaluative Model for the Pakistan Case Study

This study based on the concept of ḥifẓ al-nasl develops the evaluative model to measure sustainable economic development in Pakistan based on the above presented integration framework. The model will investigate the degree to which economic policies can lead to social wellbeing, environmental conservation and intergenerational equity. The chapter uses the of Maqāṣid al-Sharīʿah as a method of analyzing the alignment between Islamic ethics and modernization development strategies.

Within the framework of Pakistan, the government has demonstrated a great determination towards sustainable development by adopting and localizing the United Nations Sustainable Development Goals (SDGs). In its national development agenda Pakistan was one of the first countries to embrace the SDGs as a component of its national development agenda and integrated it into the planning framework at both federal and provincial levels. The key institutions especially the ministry of planning, development and special initiatives have been able to play an important role in the coordination of SDG implementation, monitoring of progress and alignment of development policies with global sustainability goals. The aim of these initiatives is to reduce poverty, enhance education, health, environmental sustainability and inclusive economic growth⁶²

⁶² Kamali, Mohammad Hashim. "Ethics and Finance: Perspectives of the Shari'ah and its Higher Objectives (Maqasid)." *ICR Journal* 3, no. 4 (2012): 618-636.

Simultaneously whereas the policies on development in Pakistan are mostly framed within the global and secular development discourse there is an increasing understanding of applicability of Islamic principles in the development of socio-economic policies. Ideas that are embedded in the of Maqāṣid al-Sharī‘ah including social justice, guarding of future generations (ḥifẓ al-nasl) and equitable allocation of resources are very alluring to the goals of sustainable development. But the adoption of these Islamic principles into formal policy frameworks is not extensive and in most cases it is implicit and not explicitly stated.

Thus this analytical framework presents a process of connecting normative Islamic morality especially the goal of ḥifẓ al-nasl with the contemporary development sustainability paradigms in the assessment of development policies of Pakistan as well as in determining the gaps between theoretical consistency and practical policy.

2.9 Conclusion

In this chapter an overview of some theories and concepts has been presented on which the correlation between the Maqāṣid al-Sharī‘ah especially ḥifẓ al-nasl and the concept of sustainable economic development. In the beginning of this chapter some concepts have been discussed upon which this research will be based. These include the concepts of Maqāṣid al-Sharī‘ah, ḥifẓ al-nasl, sustainable development and sustainable economic development. The concepts made it very clear that despite having different origins in terms of being part of Islamic Jurisprudence or modern development studies both are connected in terms of safeguarding the welfare of individuals. It was also discovered through linguistic and technical definition of Maqāṣid al-Sharī‘ah that the objectives of Islamic law do not limit themselves to the regulation of behaviors of individuals.

This was followed by an analysis of the evolution of the theory of Maqāṣid in classical and modern scholarship. Classical thinkers like Abu Hamid Ghazali and Abu Ishaq al-Shatibi developed the theoretical framework of Maqāṣid through the concept of securing the basic human interests which is the aim of Islamic laws. The contributions of classical thinkers towards developing the theory of Maqāṣid include their efforts in the identification of five necessities of life namely religion, life, intellect, lineage and property thus providing a theoretical framework of Islamic law through its socio-ethical role. Contributions made by contemporary thinkers like Muhammad Tahir ibn Ashur towards evolving the theory of Maqāṣid include a socio-civilizational outlook to the theory where objectives of Sharī‘ah must be aimed at social and civilizational aspects of justice and welfare. Jasser Auda among other

contemporary scholars also contributed towards making the theory of Maqāṣid dynamic and systemic for coping with socio-economic issues.

One of the issues that have preoccupied the discussion in this chapter is the notion of ḥifẓ al-nasl. It has always been regarded in relation to kinship and family structures in the traditional sense of the term. In Islamic jurisprudence for example scholars have emphasized the significance of preserving genealogies and marriage to secure stability in society. In contemporary scholarship however the scope of ḥifẓ al-nasl has expanded in such a way that it considers the needs of future generations. In this regard ḥifẓ al-nasl may be viewed not only in terms of preserving bloodlines but also in creating an appropriate environment where future generations can thrive.

The other issue discussed in the chapter was the one of sustainable economic development. Based on the definition of sustainability given in the Brundtland Report of the World Commission on Environment and Development the principle of sustainability has gone further to include the need for balancing growth, environment and equity. Concepts like intergenerational justice, environmental responsibility and social equity are all principles that form part of international treaties like the UN Sustainable Development Goals. This indicates that there is an awareness that growth needs to be sustainable.

Despite these similarities gaps have been identified in the literature. Firstly much of the literature is based on a secular approach to economics and the environment. Secondly there is limited attention paid to Islamic ethics in the study of sustainable development. Thirdly much of the study of Maqāṣid has been focused primarily on its moral or legal aspects without fully exploring its possible contributions to contemporary discussions of development.

Considering the issues mentioned above this chapter presents an analytical framework which integrates the objective of the Maqāṣid principle of ḥifẓ al-nasl with the principles of sustainable development. The framework offers a theoretical foundation for the assessment of the impacts of economic policy on society based on the principle of ḥifẓ al-nasl. The proposed analytical framework can provide an important approach to assessing development issues in contemporary Muslim societies particularly with regards to the example of Pakistan. The analytical framework presented in this chapter forms the theoretical foundation of empirical studies conducted in subsequent chapters of this research project.

CHAPTER III

ISLAMIC ECONOMIC AND DEVELOPMENT POLICIES IN PAKISTAN: HISTORICAL DEVELOPMENT AND CONTEXT (1947- PRESENT)

3.1 Introduction

The chapter gives a background of sustainable development and socio-economic importance of Maqāṣid al-Sharī'ah to Pakistan in its historical, institutional and socio-economic environment. The chapter introduces the discussion in the context of the changing economic, political and policy landscape of Pakistan from Independence in 1947 till date building on the theoretical framework developed in the previous chapter which included the concept of ḥifz al-nasl (protection of future generations).

These changes should be interpreted in the context of Pakistan as an Islamic state which has a normative basis in the constitution that is why its laws must be in line with Islamic principles. Concurrently policy making takes place in the relevant state institutions including the Planning Commission, Ministry of Finance, State Bank of Pakistan and provincial governments while at the same time international development frameworks like SDGs and structural reforms imposed by the IMF shape policy making.

Thus in this chapter a periodized historical approach is used to discuss the development of Islamic economic thinking welfare system and sustainable development thinking in the context of Pakistan. It also includes a specific case study on the Ehsaas Programme which is one of the large-scale social protection programmes in existence today.

3.2 Pre-Islamic Institutional Phase (1947-1977): Constitutional Identity and Conventional Development

During the period from 1947 to 1977 the country was in the Pre-Islamic Institutional Phase (which was dominated by a Constitutional Identity and Conventional Development).

Since its establishment in 1947 Pakistan has been declared an Islamic Republic and the constitution of Pakistan is based on Islamic tenets. In the early decades however the philosophy of development policy was still mainly dictated by the traditional western economic planning paradigm via the Planning Commission of Pakistan.

In this period the emphasis on economic growth was on industrialization, infrastructure

building and state-led planning so that Islamic principles of economics were mostly normative and not operational. While the Objectives Resolution (1949) reaffirmed the Islamic principles of governance there was no structured application of economy principles of Maqāsid al-Sharī'ah at that time.⁶⁴

In this sense Islamic identity was not actually a policy framework as such but rather a constitutional and ideological framework.

3.3 Islamization Phase (1977-1988): Institutionalization of Islamic Economic Elements

The years 1977-1988 were a turning point in the policy making of the Islamization reforms in Pakistan. At this time Islamic economic principle was formally introduced into the governance system. The key initiatives were the institutionalization of Zakat and Ushr system efforts to remove the interest (riba) from the financial system and some early work on Islamic banking system under the supervision of the State Bank of Pakistan. The reforms were carried out via the state institutions and were part of a wider political and legal restructuring of society.⁶⁵

In the light of Maqāsid al-Sharī'ah this stage is the first attempt in a systematic way to operationalize Islamic principles in the field of economic governance however implementation was partial and irregular.

3.4 Post-Islamization Institutional Development Phase (1988-2010)

After the Islamization era Pakistan began to pursue a mixed model of economic governance in which marketisation and an incremental process of building Islamic financial institutions were integrated. It was a period when the State Bank of Pakistan and the Securities and Exchange Commission of Pakistan (SECP) were at the forefront of creating regulations and financial instruments based on Islamic principles. Meanwhile Pakistan implements structural adjustment policies based on the policies of the international financial institutions which created a dual economic system. This is the period of coexistence between Islamic economic goals and the conventional capitalist development models resulting in a partial and inconsistent application of Islamic economic principles.

⁶⁴ Zaman, Asad. "Islamic economics: A survey of the literature." *Islamic Studies* 49, no. 1 (2010): 37-63.

⁶⁵ Mehmood, Aurangzeb. "Islamisation of economy in Pakistan: Past, present and future." *Islamic studies* 41, no. 4 (2002): 675-704.

3.5 Institutional Expansion and Development Reform Phase (2010-2015)

The time frame 2010-2015 was marked by a growth in development planning and governance change and the attention to and focus on social policy. The 18th Constitutional Amendment was instrumental in devolution of powers to the provincial governments which restructured governance.

As the time passed the concepts of human development, social inclusion and awareness of the environment became increasingly part of the development discourse. Islamic economic principles, however, were largely "uncharted" and not embedded in policy design.⁶⁷

3.6 SDGs and Maqāṣid Reframing Era (2015-Present)

The years between 2015 and now are a significant turning point in the evolution of Pakistan's development discourse as the Sustainable Development Goals (SDGs) were adopted and the focus is now on climate action, poverty reduction and human development.

SDGs are now a key tool for national development planning which is realized through inter-sectoral coordination among federal ministries, planning institutions and international development partners. At the same time prominent initiatives were launched under the leadership of the federal government like Vision 2025 and Ehsaas Programme to tackle the issue of structural inequality and poverty.⁶⁶

In this phase an increasing convergence of global sustainability frameworks and Islamic ethics values is being observed especially regarding intergenerational justice and protection of future generations, Ḥifẓ al-nasl. While the values are now more commonly reflected in policy discourse, implementation gaps are large because of institutional and governance constraints.

3.7 Socio-Economic and Environmental Context of Pakistan

Pakistan is a lower middle-income developing nation with multifaceted socio-economic and environmental issues such as poverty, inequality, population growth and inadequacies of access to basic public services. All these problems are accentuated by environmental risks like floods, droughts, water scarcity and climate change impacts on agriculture, food security and public health.⁶⁷

⁶⁶ Husain, Ishrat. "Pakistan: The economy of an elitist state." *OUP Catalogue* (2000).

⁶⁷ Hussain, Mahboob, and Rizwan Ullah Kokab. "Eighteenth amendment in the constitution of Pakistan: Success and controversies." *Asian social science* 8, no. 1 (2012):

These structural challenges directly affect ḥifẓ al-nasl from the perspective of Maqāṣid al-Sharī'ah since they directly affect the future generations well-being and sustainability.

3.8 Climate Vulnerability and Environmental Challenges

Pakistan is one of the most climate vulnerable countries of the world. Climate extremes, melting glaciers, heatwaves and unpredictable rainfall are serious threats to the economic and human well-being.

These environmental problems impact upon the current development situation and have a long-term dimension on the future generations thus sustainability in the environment is a major issue of intergenerational justice in Islamic ethical development.

3.9 Case Study: Ehsaas Programme

3.9.1 Introduction

Ehsaas Programme was announced by the Government of Pakistan on 27 March 2019 as the largest and most comprehensive social protection and poverty alleviation programme in Pakistan. Ehsaas means compassion or empathy and demonstrates the government's dedication to promoting the welfare of disadvantaged groups through a comprehensive welfare system. The programme was launched due to persistent socio-economic problems such as poverty, unemployment, income inequality, food insecurity, low education levels, poor health and lack of access to financial resources. The Ehsaas Programme was multidimensional as it not only supported income but also included education, health, nutrition, employment and financial inclusion and social empowerment. The programme was thus a major departure from the previous social protection policy in Pakistan which was focused on immediate poverty alleviation and towards human development. The programme was managed by the poverty alleviation and social safety division with the participation of various federal ministries, provincial governments, the Benazir Income Support Programme (BISP), the National Database and Registration Authority (NADRA), the National Socio-Economic Registry (NSER), commercial banks and other public institutions. The integration of digital tools and biometric verification along with the use of socio-economic databases facilitated transparency, accountability and efficiency in determining eligible beneficiaries and providing financial assistance.

3.9.2 Objectives of the Ehsaas Programme

Ehsaas Programme's main purpose was to reduce multidimensional poverty and inclusive socio-economic development across Pakistan. The programme aimed to both alleviate the

living standard of poor & vulnerable households with financial support and invest in education, healthcare, nutrition and employment opportunities. It also sought to include women, directing financial resources to female beneficiaries, enhance children's access to education through conditional cash transfers and combat child and maternal malnutrition, to boost financial inclusion and opportunities for women's self-employment and to strengthen the country's wider social protection system. These objectives were largely in line with Pakistan Vision 2025 and Sustainable Development Goals (SDGs) including poverty reduction, food security, quality education, good health, gender equality, decent work and reduced inequalities.⁷²

3.9.3 Institutional Framework

The institutionalization for the implementation of the Ehsaas Programme was a coordinated institutional framework with various government agencies and public institutions. The Poverty Alleviation and Social Safety Division took the lead in coordination and the Benazir Income Support Programme offered a large part of the administrative framework to support the delivery of financial support. The National Database and Registration Authority (NADRA) was the key player in biometric verification, while the National Socio-Economic Registry (NSER) was the tool for the poverty assessment survey to identify eligible households. Programme implementation was also supported by Federal ministries, provincial governments, commercial banks, Pakistan Post and digital payment service providers. This institutional system represented a new form of governance in which the administration was digital, transparent and evidence based.

3.9.4 Major Components of the Ehsaas Programme

Ehsaas Programme involved several policies and programmes covering various aspects of poverty and social exclusion. One of its flagship programmes was the Ehsaas Kafaalat Programme, providing regular cash transfer to low-income women across Pakistan. Biometric authentication and digital payments were used to move financial support directly into the beneficiary's accounts, ensuring women's economic empowerment and financial inclusion and minimising the risk of corruption and leakages. One of the other programmes that was implemented was the Ehsaas Emergency Cash Programme launched during the COVID-19 pandemic to safeguard vulnerable households that were impacted by economic disruptions. The programme extended emergency financial support to millions of families especially those who

⁷² Sethuraman, T. V. "Government of Pakistan" Economic Survey of Pakistan 1963-64"(Book Review)." *Indian Economic Journal* 12, no. 3 (1965).

made a living on a daily wage who were unable to earn from the informal sector during the lockdowns. Digital registration and biometric verification were quickly deployed allowing for efficient emergency cash transfer rollout nationally which was one of the largest emergency cash transfer programmes in the developing world.

Ehsaas Taleemi Wazaif Programme was launched to boost school enrolment and minimize school dropouts of children from low-income families. As part of this families who were already getting payments under the Ehsaas Kafaalat were now eligible for extra educational stipends provided they ensured their children attended school regularly. The program was implemented for students from the primary, secondary and higher secondary levels and higher stipends were provided for the girl students to promote girl education and to lessen the gender gap in education.

Ehsaas Nashonuma Programme aimed at tackling the issue of child stunting and maternal malnutrition which was prevalent in Pakistan. The programme aimed at the pregnant women, lactating mothers and children under two years of age providing nutritional supplements, routine health checks, health education and financial support for enhancing recommended health practices. The programme aimed to create the following interventions to benefit maternal health, child malnutrition and early childhood development.

Ehsaas Panagah Programme was implemented to provide temporary shelter to homeless persons daily wage labourers and travellers who were not getting any safe shelter. The panagah centres provided free shelter, nutritious food, clean drinking water, sanitary services, washing facilities and basic health care facilities. The programme was designed to provide access to basic living facilities and to prevent vulnerable people becoming homeless and to enhance the welfare of those who were homeless.

The complements to Panagah were the Ehsaas Langar Programme which provided free meals to the economically weaker and labourers with daily wages. The programme was undertaken in conjunction with charitable organisation and private sector institutions and has set up food distribution points in areas where there is many labourers especially near transport terminals and industrial areas. The main goal was to alleviate food insecurity of the most vulnerable groups.

Ehsaas Undergraduate Scholarship Programme was expanded to transform into one of the biggest meritorious scholarship programmes for higher education in Pakistan based on need. The programme paid the tuition fees for students from financially disadvantaged families who had the talent for studying in public universities and it offered annual stipends for those students. One of the important aspects of the scholarship programme was that half of the scholarships were reserved for female students encouraging more gender equality to higher

education.

Ehsaas interest-free loan Programme was designed to encourage the economically disadvantaged population to become entrepreneurs and self-employed. Low-income households, women and young entrepreneurs and small business owners received interest-free loans for income generating activities. The programme promoted a non-financial approach to livelihoods by encouraging beneficiaries to adopt sustainable livelihoods through small business development rather than just providing direct financial support. Likewise the Ehsaas Amdan Programme aimed at enhancing the income of households through productive assets like livestock, agricultural machinery and sewing machines along with other small business instruments to the poor families. These resources allowed beneficiaries to participate in income-generating activities and eventually to enhance their economic situation by means of self-employment and entrepreneurship. Ehsaas Rashan Riayat Programme has been launched to alleviate the hardship of increasing food prices among the poor. Subsidy on essential food items like wheat flour, cooking oil and sugar was provided to the eligible families through the registered grocery stores and digital payment method. This program helped to alleviate food insecurity in times of inflation and economic distress. The Ehsaas One Window Initiative further increased the access to social protection services by harmonizing several welfare programmes under a welfare delivery platform. Physical facilitation centres an online portal and a mobile application would allow beneficiaries to access information, register and access various services of the Ehsaas. This integration streamlined administrative processes and made the government's welfare initiatives more accessible.

3.9.5 Governance and Digital Reforms

A major improvement implemented in the Ehsaas Programme was digital governance and evidence-based policy implementation. The National Socio-Economic Registry (NSESr) was used to identify beneficiaries and the biometric verification process using the NADRA minimised duplication, fraud and administrative leakages. Financial support was provided through digital banking systems and indicated commercial banks, enhancing efficiency, transparency and accountability. The widespread adoption of digital technologies highlighted Pakistan's move towards a more digital and data-driven social protection system.

3.9.6 Achievements of the Ehsaas Programme

In terms of coverage the Ehsaas Programme had a major impact as it reached millions of vulnerable households and greatly enhanced the nation's social protection system. The programme was able to boost women's economic participation through direct cash transfers, higher school enrolment by giving educational stipends, improved maternal and child nutrition

to expand access to higher education through scholarships and to provide emergency financial support during the COVID-19 pandemic. Moreover digital payment systems and biometric identification and the use of integrated social registries significantly increased transparency, lowered corruption risks and increased the trust in welfare delivery mechanisms. The programme also contributed to the realization of several SDGs that focused on reduction of poverty, education, health and social inclusion of Pakistan.

3.9.7 Challenges and Limitations

Although the programme has had impressive results it had a few structural and administrative problems. Many programs were not sustainable due to financial limitations and inflation caused the purchasing power of cash transfers for beneficiaries to decline. There was variation in implementation at the regional level limited poverty data coverage and some variation in the administrative capacity of the provinces impacted programme effectiveness. Furthermore although the programme was effective in tackling immediate poverty through cash transfers it could not work on root causes of poverty such as unemployment, low productivity and inequitable economic opportunities. So there has been a school of thought that there needs to be more economic reform and social protection measures to reduce poverty in the long term.

3.9.8 Transition after 2022

Institutional attention shifted in 2022 because of the political transition to Pakistan's social protection system. The Benazir Income Support Programme (BISP) incorporated several flagship Ehsaas initiatives such as Ehsaas Kafaalat, Ehsaas Taleemi Wazaif and Ehsaas Nashonuma. Welfare programmes continued to be largely in place with the BISP branding, but with the same goals, funding and selection process. This resulted in continuity in the social protection system and a streamlining of the diverse welfare programmes into a single institutional framework in Pakistan.

3.9.9 Relevance to Sustainable Development and Maqāṣid al-Sharī'ah

The Ehsaas Programme is one of the most significant policy efforts by the Government of Pakistan for sustainable economic development via social protection and human capital investment. The programme directly promotes several of the Sustainable Development Goals including poverty eradication, zero hunger, good health and well-being, gender equality, decent work and reduced inequalities by decreasing poverty, working towards eliminating hunger, improving access to education and healthcare, nutrition and expanding financial inclusion. The programme can be viewed in the context of the Maqāṣid al-Sharī'ah through which it serves to protect wealth (ḥifẓ al-māl) by enhancing the economic security of vulnerable households, protect life (ḥifẓ al-nafs) by supporting healthcare and nutrition of beneficiaries, protect

intellect (ḥifẓ al-aql) by providing educational scholarships and incentives for school attendance and protect future generations (ḥifẓ al-nasl) by investing in maternal health, child welfare and long-term human development. It is worth noting that the programme is not an explicit Islamic policy but the social justice principles, compassion, poverty reduction and human dignity that it embodies align with the sharī'ah's general principles of governance and provide a practical illustration of a Maqāṣid-based policy in modern-day Pakistan.

3.10 Conclusion

The chapter explored the history of evolution of Islamic economic thoughts and policies for economic development in Pakistan since independence in 1947. It showed that Pakistan's policy trajectory has gone through various distinct phases of developments which include the foundation phase, the Islamization reforms, the mixed economic and liberalization phase, institutions development and reforming the governance and the current phase of sustainable development and implementation of Sustainable Development Goals (SDGs). In all these stages the constitutional key of Islam has been always a factor of reference for policymaking and the practical application of Islamic economic principles in development planning has been mostly partial, fragmentary and inconsistent.

The chapter demonstrated that the institutional changes especially the enactment of the 18th Constitutional Amendment had profoundly changed the governance framework of Pakistan as it delegated several developmental activities to the provinces. National development strategies have shifted focus to poverty reduction, human development, social protection, environmental sustainability and inclusive economic growth with the introduction of Pakistan Vision 2025 and acceptance of SDGs. The changes reflect a shift from traditional economic growth towards more comprehensive and sustainable development goals.

The socio-economic situation and environmental issues in Pakistan were described which are still an obstacle in the sustainable development of the country. Enduring poverty, income inequalities, joblessness, poor governance, high population growth rates, low quality public services and growing climate risks are major obstacles to long-term economic and social sustainability. These issues illustrate not only the need for economic development but also good institutions, environmental protection and equitable access to opportunities and public goods in sustainable development in Pakistan.

The case of the Ehsaas Programme highlighted Pakistan's most comprehensive social protection programme and how contemporary welfare policies strive to combat multidimensional poverty through a combination of income-enhancing, educational, health,

nutritional, financial inclusion and social assistance measures. While the programme has helped to build human development it has also helped to enhance social protection it remains to be seen in the long term how effective it will be if it is not to be undermined by fiscal sustainability, institutional capacity, policy continuity and overall structural economic reform. This chapter shows that the development policies of Pakistan have shifted gradually towards the goals of sustainable development and some policies are now becoming more attuned to the ethical concerns of Maqāṣid al-Sharī'ah. Despite this the incorporation of Maqāṣid into public policy has been more implicit than explicit and there are still gaps between Islamic normative principles and concrete policy implementation. The following chapter however critically examines Pakistan's development policies using the analytical lens of Maqāṣid al-Sharī'ah specifically focusing on the objective of ḥifẓ al-nasl (the protection of future generations) considering these observations to provide historical and policy context.

CHAPTER IV

POLICY ANALYSIS: EVALUATING PAKISTAN THROUGH THE LENS OF HIFZ AL NASL

4.1 Introduction

This chapter is a policy-oriented critical analysis of the development pattern of Pakistan from the normative ethical perspective of Ḥifẓ al-nasl (Guardian of progeny) of one of the most important goals of Maqāṣid al-Sharīʿah. This chapter combines the theory and analysis from the former chapters with the theoretical analysis of the latter chapter as an intermediate step between theoretical and applied analysis. It aims to evaluate the consistency of existing policy frameworks in Pakistan (including economic development, environmental sustainability and social welfare) with the long-term goal of safeguarding future generations.

The policies are developed in Pakistan's double context of international development commitments and a status of an Islamic republic where national moral considerations based on Islamic principles affect development planning as do the global sustainability agendas.

In modern development literature the concept of Sustainable Development is receiving growing interest as a concept of intergenerational equity, environmental responsibilities and inclusive development. These ideas are very much connected with the Islamic principle of Ḥifẓ al-nasl (the preservation of human life and the maintenance of the moral, social and environmental conditions for the benefit of future generations). The chapter places Pakistan's development policies in the context of two paradigms global paradigm of sustainable development and Islamic paradigm of ethical development based on Maqāṣid al-Sharīʿah.

Pakistan is an important country to consider because it is a developing country in which about 90% of the population is Muslim. The country is beset with high population growth, environmental degradation, economic inequity and institutional constraints that impact current populations and future generations. Despite various policy measures like laws for protection of environment, poverty alleviation programmes and long-term development plans, the effectiveness of these measures is still debatable in Pakistan.

The chapter reviews three critical policy dimensions that are important for the achievement of Ḥifẓ al-nasl namely national development planning, environmental governance and social protection systems. In methodologically aspect it is based on qualitative and analytical review of the policy documents and secondary sources to assess the extent of adherence to Islamic

values on moral aspect.

This chapter takes a critical approach rather than just describing the policies and provides insight into gaps inconsistencies and the lack of ethical considerations in some policies or weak implementation. Combines normative Islamic theory and analysis of governance in practice to show how the Maqāṣid al-Sharī'ah can be an evaluative framework for current policy.

4.2 National Development Frameworks

The two major planning frameworks which inspire national development agenda of Pakistan are Vision 2025 and the United Nations Sustainable Development Goals (SDGs). These structures serve as a long-term government vision to support sustainable economic growth, social development and environmental sustainability and institutional reform. They offer a strategic guidance for the process of structural transformation and at the same time respond to the most prominent development issues of the country such as poverty, inequality, education, health and climate change. These frameworks are not merely policy planning documents as viewed in this study. They can also be analyzed in the context of their normative character which represents the values and priorities of the development model of Pakistan. These policies can be evaluated in the light of the concept of Maqāṣid al-Sharī'ah especially the objective of protection of future generations (Ḥifẓ al-nasl) based on how well they contribute to long-term human welfare, environmental sustainability and intergenerational justice. In this sense development cannot be evaluated solely from the economic perspective but also in terms of its impact on the welfare of future generations their opportunities and their resources. Pakistan is an Islamic republic and the development policies are shaped by domestic priorities and international commitments. The Vision 2025 is the country's national development blueprint while SDGs is a globally recognised framework for sustainable and inclusive development. Pakistan has embraced the SDGs and incorporated them into its national development planning process at the federal and provincial level by formalizing the SDGs through inter-departmental and inter-agency arrangements responsible for development planning, coordination and implementation. The localisation process reflects an attempt to bring the international development commitments in line with the national socio-economic priorities. The individual sections review Vision 2025 and SDGs separately and then critically analyse the role they play in the vision of Ḥifẓ al-nasl and their efficacy to foster sustainable and intergenerational development in Pakistan.

4.2.1 Vision 2025: State-Led Long-Term Development Planning

Vision 2025 is a national development roadmap proposed by planning commission of Pakistan to secure sustainable growth and structural reform for structural transformation towards upper

middle income economy. It is organized in 5 pillars human capital development, sustainable growth, governance reforms, energy security and socio-environmental sustainability.

Vision 2025 is not only relevant from the perspective of Ḥifẓ al-nasl but also in terms of investments made in education, healthcare and skills development thus enhancing the human capital of the next generation. It also puts an emphasis on energy planning and environmental sustainability, indicating a long-term ecological concern.

Nevertheless even as a comprehensive Vision 2025 has been attacked for poor integration of enforceable intergenerational safeguards. However in practice ecological balance and social inclusion are not always put first and economic growth and infrastructure development are pursued at the expense of ecological balance and social inclusion leaving principles of Ḥifẓ al-nasl only partially realised.⁷⁴

4.2.2 SDGs: Global Framework for Sustainable and Inclusive Development

Sustainable Development Goals (SDGs) is a global normative framework adopted by the United Nations in 2015 to encourage sustainable inclusive and equitable development by 2030. Pakistan was one of the first countries to formally embrace the SDGs and they have linked them to the national development agenda by the interaction and coordination between the federal and provincial governments, planning institutions and international development partners. The framework covers the economic, social and environmental aspects of development and offers a broad framework for enhancing human benefit and natural resource health for future generations. Policies in Pakistan are oriented towards poverty alleviation, education and healthcare access, gender equality, climate change mitigation and sustainable economic development in line with SDGs. Many these goals are very similar to the concept of intergenerational responsibility including leaving no one behind. From the light of Ḥifẓ al-nasl these objectives play a part in maintaining the wellbeing of future generations by promoting human development, environmental sustainability and social inclusion. However there are still major hurdles to the implementation of the SDGs. Fiscal capacity, institutional coordination, weak governance and monitoring have limited the overall impact of these initiatives. Hence while the SDGs offer a good normative guidance for sustainable development, the effectiveness of their realization and the viability

⁷⁴ Chapra, M. Umer. *Islam and the economic challenge*. No. 17. International Institute of Islamic Thought (IIIT), 1992.

of implementation within the governance framework of Pakistan.⁷⁵

4.2.3 Critical Assessment Through Ḥifẓ al-nasl

The study of Vision 2025 and SDGs shows that Pakistan has taken in several long-term development objectives which are broadly consistent with the ethics of Ḥifẓ al-nasl. Both frameworks have a focus on human development, environmental sustainability and social inclusion which are all important for the well-being and opportunities of future generations. They are focused on education, health care, poverty reduction and sustainable management of resources a commitment that highlights their belief in the importance of development beyond just the economic level and supports long-term social well-being. The overall degree of alignment is only partial. The policy goals are largely aligned with co-ordinating the preservation of future generations but are hampered by institutional shortcomings and limited administrative capacity and governance issues. In most instances development agendas are still short-term economic and do not get the same attention as sustainability and intergenerational justice. This means that the desired outcomes from such frameworks are not always achieved. Preservation of future generations is not enough to simply formulate development strategies it must also be effectively implemented the institutionalization of the strategy must be coherent and sustained political commitment must be made. In this regard Vision 2025 and SDGs offer an adequate basis for sustainable development in Pakistan however to reach the long-term goals and the ethical goals of Maqāṣid al-Sharī'ah through the SDGs more robust governance mechanisms and better policies implementation are required.⁷⁶

4.3 Environmental and Climate Policies

Environmental and climate policies are an integral part of Pakistan's sustainable development strategy and they help to safeguard the well-being of current and future generations. The government of Pakistan has adopted several policies and programs under the Ministry of climate change and environmental co-ordination to combat degradation of environment and climate change, conservation of biodiversity and sustainable utilization of natural resources.

⁷⁵ Asad, Saher. "SDGs in Pakistan: an analysis." In *Social development and the sustainable development goals in South Asia*, pp. 92-110. Routledge, 2019.

⁷⁶ Zeewaqaar, Malik. "Sustainable development goals in Pakistan: A comprehensive analysis of progress, challenges, and recommendations." (2024)

The policies are designed to minimize environmental risks and to ensure long-term environmental and economic sustainability.

Environmental sustainability is not only a technical or policy question but it is also an ethical duty from the viewpoint of the Maqāṣid al-Sharī'ah specifically the objective of Ḥifẓ al-nasl (protection of future generations). Islam has laid great stress on the proper utilization of resources prevention of harm and preservation of the environment as essential prerequisites for the welfare of coming generations. So the preservation of the natural environment is a direct way of contributing to intergenerational justice as it is by preserving the resources and living conditions of future generations.

The sustainability challenges are being responded by the environmental and climatic policies of Pakistan with approaches of climate adaptation, renewable energy and environmental protection. Yet in practice the policy frameworks have not always been consistently applied due to limitations in governance, finance, institutions and enforcement. The challenges lessen the effectiveness of environmental policies and curb their role in sustainable development and the long-term goals of Ḥifẓ al-nasl.⁷⁷

4.3.1 Climate Change Vulnerability and Environmental Stress

Although Pakistan is a relatively small emitter of greenhouse gases it is one of the countries that is most vulnerable to climate change. These environmental issues keep occurring in the country including floods, heatwaves, melting of glaciers, irregular rainfall, drought and water shortages. These risks linked to the climate have direct impacts on agriculture, food security, public health and the overall economic security.

These challenges are especially serious from the point of view of Ḥifẓ al-nasl as they pose not just a danger to the current population but also to the future generations. Agricultural disruption, shortage of water and greater frequency of disasters undermines the structural foundations for long-term societal continuity.⁷⁸

⁷⁷ Sajid, Muhammad Jawad. "Inter-sectoral carbon ties and final demand in a high climate risk country: The case of Pakistan." *Journal of Cleaner Production* 269 (2020): 122254

⁷⁸ Awan, Hadeed Shahid, Rana Danish Nisar, and Taimoor Ahmad Chaudry. "Understanding United Nation (UNDP) Programs & Projects:(A Case Study of Rural Punjab, Pakistan)." *Turkish Online Journal of Qualitative Inquiry* 12, no. 10 (2021).

4.3.2 Pollution and Environmental Degradation

In addition to climate vulnerability, air, water and soil pollution is also a major concern in Pakistan especially in urban and industrial centers. Environmental quality has been declining due to rapid urbanization, poor environmental management and unsustainable industrial activities. Water pollution is still a problem in urban and rural areas and air pollution has become a major public health problem in the major cities.

These conditions are harmful to human health and productivity and have long-term development costs that go beyond the current generation. Environmental degradation is a direct threat to the quality of life and survival conditions of future generations since it is a gradual and progressive depletion of essential natural resources in the context of *Ḥifẓ al-nasl*.⁷⁹

4.3.3 Energy Policy and Sustainability Transition

The energy policy of Pakistan is another case in point of a balance between the need for development and environmental sustainability. The country has been engendering fossil fuel-based economy which has resulted in carbon emissions and environmental degradation. As a result Pakistan has taken steps towards renewable energy such as solar, wind and hydropower projects through policy changes.⁸⁰

The government's policies including the Alternative and Renewable Energy Policy (2019) reflect a policy priority to diversify energy supplies and minimise environmental impacts. As seen from the point of view of *Ḥifẓ al-nasl* it is an important move since sustainable energy systems minimize the ecological damage over time and maintain natural resources for generations to come.⁸¹

But advancements are not uniform, associated with financial constraints, technical challenges and varying implementation efforts. For this reason the use of non-renewable energy supplies is putting pressure on the environment.

⁷⁹ Khwaja, Mahmood A., and Tahira Shams. "Pakistan National Ambient Air Quality Standards: A comparative Assessment with Selected Asian Countries and World Health Organization (WHO)." (2020).

⁸⁰ Hassan, Rana Muneeb, Andrzej Bień, Szymon Barczentewicz, and Mohammad Abu Sarhan. "Energy sector of Pakistan—a review." *Przegląd Elektro techniczny* 97 (2021).

⁸¹ Qudrat-Ullah, Hassan. "A review and analysis of renewable energy policies and CO2 emissions of Pakistan." *Energy* 238 (2022): 121849.

4.3.4 Critical Reflection Through Ḥifẓ al-Nasl

The environmental and climate policies of Pakistan when seen in the context of Ḥifẓ al-nasl demonstrate a clear understanding of sustainability issues and have major execution problems. Governance is limited and enforcement capacity is weak and there are low levels of funding for climate adaptation, environmental protection and energy transition.

The policy implementation divides results in environmental risks that persist in the future and are a liability to future generations. The policy is thus partly congruent with sustainability goals but its real effects are not adequate to ensure intergenerational environmental protection.⁸²

4.4 Social Protection and Human Development

Social protection and human development policies are an integral part of the development strategy of Pakistan when seen from the ethical point of view of Maqāṣid al-Sharī'ah which is the protection of future generations. These policies are meant to increase the welfare of people and communities from poverty alleviation access to basic public services and inclusive socio-economic development. For a developing country like Pakistan effective social protection is crucial for vulnerable groups and reducing inequalities that could have long-term repercussions for future generations. Maqāṣid al-Sharī'ah can be seen as more than just a means of ensuring that the physical species survive. It also sees to the availability of education, health, good nutrition, social welfare and economic opportunities that help people to be productive and have a decent life. They help build human capital and enhance the social and economic foundations needed for sustainable development. Social protection policies are thus not just welfare policies but long-term investments in long-term well-being and resilience of society. To address human development issues and to alleviate poverty, promote education and food security. Pakistan has adopted various programmes and policy measures for the benefit of the disadvantaged sections of society. These initiatives are analysed in the following sections especially the Ehsaas Programme, education policies and food security, to assess the impact on the goals of Ḥifẓ al-nasl based on their promotion of intergenerational well-being.⁸³

⁸² Change, On Climate. "Intergovernmental panel on climate change." *World Meteorological Organization* 52, no. 1-43 (2007): 1.

4.4.1 Social Protection and the Ehsaas Programme

Ehsaas programme is one of the major social protection initiatives launched in Pakistan as a holistic poverty alleviation and welfare programme. It offers a broad spectrum of interventions including cash transfer programmes, disaster related financial support, interest-free loans, educational support, health support and stipends. The main goal of these efforts is to improve financial inclusion and immediate assistance for vulnerable groups while lowering poverty.

The Ehsaas Programme's role in alleviating extreme poverty and ensuring access to basic needs is a key factor in protecting future generations from the effects of poverty as per the vantage point of Hifz al-nasl. It will reduce immediate deprivation and thus contribute to stabilising household conditions, indirectly promoting child welfare and long-term human development. It does have an impact however more one-off in nature than structural with many elements being more about consumption than about long-term economic empowerment in the form of sustainable employment or skills.⁸⁴

4.4.1 Education and Human Capital Development

Education is important in human development and is one of the most important tools for intergenerational continuity. Despite policy interventions and institutional growth, education sector still has a few problems such as inequalities in access, poor quality infrastructure, shortage of teachers and regional differences especially in rural and underdeveloped region of Pakistan.

The impacts of these challenges will have lasting consequences for social mobility and economic productivity. Poor access to quality education hinders people to improve their socio-economic status and help perpetuate intergenerational poverty cycles.

Within the framework of Hifz al-nasl education is an essential part of safeguarding the future generations through building their mental ability, moral awareness and economic strength. Education is a key investment for the long-term preservation of society and nation as it guarantees continuity of social stability and national development.⁸⁵

⁸³ Markhof, Yannick. *Pakistan's social protection response to the COVID-19 pandemic: the adequacy of Ehsaas emergency cash and the road ahead*. No. 188. Working paper, 2020.

⁸⁴ Dogar, Ali Haider. "Evaluating the effectiveness of social safety nets: A case study of Pakistan's Ehsaas program and poverty alleviation." *Journal of Development and Social Sciences* 4, no. 1 (2023): 760-770.

4.4.2 Food Security and Basic Needs

Another key aspect of social protection and human development is food security. However the presence of inflation, poverty and inequitable distribution of resources in Pakistan have been a continuing problem for the country's vulnerable groups in accessing adequate nutrition. Children are especially vulnerable to food insecurity, resulting in malnutrition and chronic health problems.⁸⁶

The impact of these conditions extends beyond immediate harm to poor health to the loss of productivity and future development of tomorrow's generation. When part of the *Ḥifẓ al-nasl* food security is a direct link with the preservation of physical survival and the health and strength of future generations.

4.4.3 Critical Reflection Through *Ḥifẓ al-Nasl*

An assessment of Pakistan's social protection and human development policies using the lens of *Ḥifẓ al-nasl* shows that they are clearly aimed at the support of vulnerable groups and poverty alleviation. There is also an increasing focus on social welfare and human development through programs like Ehsaas and continued investments in education and food support systems.

But there are still structural challenges such as longer-term sustainability, institutional capacity and moving from short to long-term assistance to empowerment. These policies offer significant protection but more comprehensive linkages with education, job creation and structural economic changes are needed to guarantee a generation's well-being to the next.⁸⁷

4.5 Evaluation Through *Ḥifẓ al-nasl*

Pakistan's development frameworks environmental policies and social protection systems have been explored in this context in the preceding sections with the lens of *Ḥifẓ al-nasl* (protection of future generations). This section now aims to combine the results of the entire section by offering an integrated assessment of the extent to which all these policy areas collectively meet the goal of intergenerational well-being. In all the analysed policy fields a mixed pattern of

⁸⁵ Abdullah, Nauman A. "The state of education in Pakistan: An analytical review of basic education indicators." *New Horizons (1992-4399)* 14, no. 1 (2020).

⁸⁶ Ali, Amanat. "Current status of malnutrition and stunting in Pakistani children: what needs to be done?." *Journal of the American College of Nutrition* 40, no. 2 (2021): 180-192.

⁸⁷ Markhof, Yannick. *Pakistan's social protection response to the COVID-19 pandemic: the adequacy of Ehsaas emergency cash and the road ahead*. No. 188. Working paper, 2020.

alignment arises. On one side there are several initiatives introduced in Pakistan which show a clear understanding of the long-term development needs. Institutionalization of poverty reduction, human development and sustainability is visible in both the national planning documents (Vision 2025) and global documents (SDGs) as well as in environmental and climate policy and social protection programmes (Ehsaas). These are signs that the state is not totally divorced from its responsibilities with respect to the ethics and development of future generations.

In practice however the effectiveness and consistency of these policies is limited. One problem that is often encountered is that of policy formulation and implementation. The good design of many strategies is sometimes limited by poor governance and institutional capacity, disintegration of coordination and for many lacks funds to implement the strategy at the level of benefit realization. This means that often the planned developmental goals are not achieved in practice.

One other key thing to note is that several policies focus on short-term relief short-term growth targets as opposed to long-term structural transformation. For instance social protection programmes can offer short-term assistance to vulnerable groups but not always do so in a sustainable way. Likewise sustainability policies are frequently stated in the context of environmental and development frameworks but enforcement does not always happen and sustainability is not always sustained.

The restrictions are especially noteworthy from the point of view of *Hifz al-nasl* as they affect the quality of life, security and opportunities that are available to future generations. If implementation gaps remain, the lack of resolution of economic, social and environmental concerns may be passed on to future generations, reducing the concept of intergenerational justice.

The evaluation indicates that some aspects of the policy framework are in place in Pakistan that are conducive to the goals of *Hifz al-nasl* but their effectiveness is undermined in the absence of robust implementation mechanisms and structural coherence in the long-term. This calls for a more integrated and consistently implemented development process, transcending from policymaking to ongoing and outcomes-oriented governance that is based on ethical and inter-generational responsibility.

4.6 Conclusion

This chapter has critically examined Pakistan's development policies through the normative lens of *Ḥifẓ al-nasl* (protection of future generations) within *Maqāṣid al-Sharī'ah*. The analysis was concentrated on the three thematic areas of national development frameworks, environmental and climate policies and social protection and human development programmes. In general the results show that Pakistan has made significant strides towards sustainable development but there is not a complete match between policy practice and the ethical goals of *Maqāṣid al-Sharī'ah*.

However the institutional attention given to sustainability, poverty reduction and social welfare is increasing through measures like Vision2025, SDGs localization agenda, climate change related policies and Ehsaas Programme. An emerging trend in these frameworks is the underlying belief in the importance of long-term development priorities such as human capital development, environmental protection and support for vulnerable populations. Several policy options can be understood as being broadly in line with the goals of *Ḥifẓ al-nasl* in this sense particularly in the context of enhancing current welfare and ensuring fundamental conditions for future generations.

The analysis also shows several structural and operational weaknesses however. The biggest challenge is the continuing divide between policy making and implementation. Well formulated strategies, inadequate governance systems, low institutional capacity and inconsistent enforcement systems affect their overall effectiveness. This has led to environmental degradation, educational disparity and socio-economic vulnerability remaining which has reduced the long-term developmental outcomes.

Moreover many social protection interventions focus on relief rather than on structural change. Programmes like Ehsaas are a key intervention for helping disadvantaged people but without economic opportunities generation along with human capital development their contribution to poverty alleviation and human capital mobility is constrained. Likewise environmental and climate policies have been well formulated but more effective implementation is needed to be able to manage long-term ecological risks.

Ḥifẓ al-nasl considers these restrictions to be relevant for the state's capacity to provide future generations with stable, equitable and sustainable conditions. The lack of implementation gaps and disjointed policy results indicate that responsibility for the intergeneration is not yet fully incorporated in the development planning process.

To sum up the policy substructure of Pakistan is in the process to be aligned with the ethical aims of Maqāṣid al-Sharī'ah but it is still partial. Development needs to be more integrated and consistently enforced and needs to be more than a short-term response it needs to be longer term, more ethically driven and more sustainable and equitable with a greater focus on the intergenerational wellbeing of people and the planet.

CHAPTER V

CONCLUSION AND RECOMMENDATIONS

5.1 Conclusion

Pakistan's development policies were analyzed in the light of the normative and ethical concepts of Maqāsid al-Sharī'ah which were taken into consideration in a special light of Ḥifẓ al-nasl (protection of future generations). The analysis was centered on the relevant aspects of national development such as Vision 2025 and SDGs, environmental and climate governance structures and major social protection programs including Ehsaas Programme. The main goal was to find out how far Pakistan's development track is in line with sustainable economic development and intergenerational justice.

The study results show that the development policies of Pakistan are conceptually and politically inclined towards sustainability and human development. A long-term perspective, inclusive growth, poverty reduction and environmental protection are clearly apparent in the strategic level (sustainability agendas like Vision 2025 and the SDGs). The frameworks include core elements that align with the goals of Ḥifẓ al-nasl such as the social, ecological and human capital development aspects. Likewise environmental and climate-related policies have recognized the growing climate change risks and are aware that sustainable resource management is needed. Other social protection programmes particularly the Ehsaas Programme also signal a trend towards greater poverty reduction and targeting of vulnerable groups in policy.

Yet despite such positive policy intentions the study reveals that there are still substantial weaknesses in the translation of policy intentions to effective implementation and measurable outcomes. Among the main concerns the continuous implementation gap stands out as policies well designed do not have the impact envisaged due to institutional weaknesses, governance problems, lack of administrative capacity and limited resources. The environmental policies are comprehensive but on the ground are not effectively enforced, leading to ongoing degradation of natural resources, growing climate vulnerability and risks to future generations. In the same way social protection systems which play a key role in delivering immediate relief

are often much more concerned with the distribution of welfare than with the structural transformation that can help to escape poverty traps.

The study also identifies areas of continuing inequalities and systemic weaknesses in the context of education and food security that hinder the pursuit of the overall objective of intergenerational development. It is important to note these challenges from the standpoint of *Hifz al-nasl* because they impact on the access to the necessary resources, opportunities and environment for future generations to enjoy. Thus the language of sustainability and welfare is now a part of the policy discourse in Pakistan but is not seen in action.

The study suggests that there is overall evidence that the development model being adopted in Pakistan is partial alignment with the goals of *Hifz al-nasl*. Normative commitment and the concept of sustainability and welfare are strong, but these goals are not achieved well in terms of institutional execution or longer-term structural change. This leaves a discrepancy between the feasible policy results and the desired state of ethical development, indicating the need to have a more comprehensive, coherent and action-oriented development planning process.

5.2 Recommendations

Several important recommendations are made to improve the congruence between Pakistan's development policies and the goals of *Hifz al-nasl* from sustainable and inter-generational justice perspectives.

In the first place there is a great need to improve institutional governance and implementation capacity. In Pakistan the problem in many cases is not the lack of policies but weak mechanism of execution. Hence better coordination and collaboration between federal and provincial institutions, strengthening monitoring and evaluation systems and holding public sector accountable for its performance are important measures to address the gap in implementation. Even if the policies are well-designed like Vision 2025 and SDGs they will not have any meaningful impact if no reforms are made.

Second Pakistan's social protection strategy should shift from short-term relief-based interventions to long-term human development and economic empowerment. Programmes like Ehsaas Programme are very important in terms of the immediate relief from poverty and

vulnerability if they included components like skills development, vocational training, job creation and poverty exit pathways, they would be very effective in the long-term. This transformation would bring social protection to not only survive but also sustain economic independence and social mobility.

Thirdly environmental sustainability needs to be integrated in all areas of a country's development planning. Climate change should not be considered a policy field of its own but rather a challenge that crosses over to other policy domains such as agriculture, health, energy, infrastructure and urban development. To protect environmental resources, strengthen environmental governance, improve the regulation system and strengthen the implementation of the laws and regulations and invest in renewable energy transition.

Fourth education should be considered as an integral element of the intergenerational development. To build human capital, equitable access to quality education, improvements in infrastructure, teacher training and curriculum reform are necessary. Education is thus an integral part of the *Ḥifẓ al-nasl* directly contributing to the development of future generations who can positively influence their country's development and in turn to lift their families out of poverty.

And last it is recommended that the *Maqāṣid al-Sharī'ah* evaluation frameworks should be implemented in a systematic manner in the design and evaluation of the national plans. This would enable policymakers to consider development as a matter of economic benefit as well as a matter of ethical responsibility, social justice and intergenerational considerations. This would help realize a bridge between Islamic ethics and development practices today and would bring more holistic and value-based governance.

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