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# ETHICS OF SUSTAINABILITY: USING *MAQASHID AL-SHARIA* TO GUIDE NATURAL RESOURCE MANAGEMENT IN ALGERIA

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***Abstract***

*Natural wealth in resources, if not managed well, is likely to lead to environmental degradation, economic vulnerability, and social injustices, as in the majority of resource-endowed nations, including Algeria. This research examines the degree to which Maqasid al-Sharia, can act as ethical guidelines in sustainable management of resources.It uses a qualitative descriptive-analytical method in examining Algerian policies on the five maqasid: religion, life, intellect, lineage, and money. Although Algeria has initiated various policies, ranging from safeguarding the environment, water security, to economic diversification, their actualization is constrained by poor governance, delayed energy transition, and failure in integrating ethical principles. Conclusions from comparative experience of Muslim resource-dependent nations are that mainstreaming faith values in modern-day governance improves sustainability, accountability, and intergenerational justice. The conclusion is to present a composite approach that integrates Islamic moral values and policy instruments towards better stewardship of Algerian natural resources.*

***Keywords: Maqasid al-Sharia, Natural resource management, Algeria, Sustainability, Policies.***

## INTRODUCTION

Natural resources are the source of economic and social growth of most countries, including Algeria, whose huge reserves of oil, gas, and minerals have been the source of national planning for development for decades. Nevertheless, the mounting pressure on these finite resources as well as environmental pressures and population growth has necessitated concerns regarding sustainability and intergenerational equity (Bonnedahl et al., 2022). Global news currently shows that the diversion and abuse of natural resources naturally violate the environmental balance, economic diversification, and society's happiness (UNEP, 2024). In such situations, the need for the reinterpretation of resources' management on the value platform becomes more necessary, particularly in very developed ethical and religious cultures of the countries.

In Muslim societies, Islamic legislation has an entire normative structure that extends well beyond personal religion and worship. The higher goals of Islamic legislation, Maqasid al-Shariah, are ethical pillars striving to protect religion, life, mind, wealth, and linage. A multi-faceted framework, if applied wisely, can be an epistemological guide to how societies go about solving and preserving natural resources. In this regard, Islam views humankind as vicegerents on earth, entrusted with developing and caring for it while maintaining balance between human needs and environmental conservation. Any exploitation of resources, according to Islamic jurisprudence, must serve public benefit and avoid harm environmental or social with immediate corrective measures required whenever damage occurs. This ethical-legal framework ensures that natural resource management remains aligned with justice, sustainability, and the protection of future generations (Ben Gharbi, Burhan, Manzilati, & Wulandari, 2025). This Islamic worldview aligns closely with contemporary environmental discourse, which increasingly proposes the incorporation of culture and religious dimensions of sustainability into the language of policies to make policies ring true at the local level (Guzmán & Hernández, 2024). Drawing

on Maqasid values, wealth-resource nations can provide a new window to support moderation, responsibility, and environmental stewardship as part of integrated development policies.

In Algeria, although the country has vast hydrocarbon reserves, there is a question being posed in terms of levels of efficiency and equity of use of resources, especially from the perspective of long-term sustainability. Yet, long-standing energy market volatility coupled with growing social pressures and environmental issues require a long-term strategic shift towards models that balance economic interests against ethical calls (Fallah Shayan et al., 2022). The integration of Maqasid values in managing the resources has the potential to generate policies for preventing overexploitation, protecting vulnerable segments, and culture towards sustainable consumption. This can go in line with new paradigms across the world challenging bringing faith-based morality and the Sustainable Development Goals towards overall resilience (Sugiant & Shahruddin, 2025). But even though Maqasid theory is increasingly acknowledged by scholars, its application to the formation of natural resource management policy practice is otherwise less well researched, at least in the case of countries such as Algeria. This section calls for research into how these ethical objectives may be achieved within policies targeting both economic dependence on limited resources as well as the growing need for environmental protection.

## LITERATURE REVIEW

The integration of Maqasid al-Sharia in natural resource management offers a clear conceptual and ethical ground in Islamic law. Klongrua et al., (2025) contend that the five noble aims of Islamic law protecting religion, life, intellect, wealth, and posterity are strongly similar to modern-day sustainability goals insofar as they encourage moderation and prudence. Likewise, Torelli, (2021) observe that these goals can be turned into measurable indicators of sustainability, ending moral obligation to tangible policy tools. Altogether, these studies illustrate how Maqasid provide philosophical and functional models of coexistence use of resources.

Besides theory, scholars have challenged the application of Maqasid al-Sharia in environmental policy design practice. Basri et al., (2025) brings to notice that morality founded on Islam-based belief provides a solid basis for sustainable water and land management through the establishment of moral responsibility, stewardship by community, and equitable sharing of resources in environmental management. Additionally, Hamdi et al., (2025) Maqasid al-Sharia and Fiqh al-Bi'ah-based water governance frameworks are compared to determine that the inclusion of Islamic legal objectives and environmental ethics in governing water resources promotes sustainability, improves institutional designs, and improves joint responsibility in safeguarding water. These findings indicate that Maqasid are not theoretical concepts alone but operating processes to build country policies in responding to water resource efficiency, pollution control, and equity in water access. Finally, there is growing realization that Maqasid-based frameworks can help bridge the gap between ethical tenets and business sustainability on the ground. Jaiyeoba et al., (2024) illustrate how the implementation of Maqasid al-Sharia in corporate sustainability initiatives amplifies responsibility and enables environmental and social responsibility. The approach positions Islamic ethical values at the forefront as a sustainable framework for balancing profit with long-term sustainability.

Despite the fact that many researchs on natural resource management in Algeria and other resource-rich nations have been carried out, these have tended to cover the topic from economic, environmental, or governance angles. While these are valuable, they appear to fail to recognize the ways in which ethical and religious factors need to be incorporated into resource management options. Similarly, within academics, scholarly work based on the Maqasid al-Sharia methodology has been exclusively focused only on its application to Islamic finance, law, or policy, not generally in natural resource management and environmental sustainability. To our knowledge, there is no comprehensive study so far that has examined Algerian natural resource policies in detail according to the five higher objectives of Sharia, and cross-linked them with sustainability, governance, and intergenerational equity. This gap identifies the need for an inter-disciplinary approach which integrates Islamic ethical standards with contemporary policy

analysis to offer country-specific suggestions for Algeria's sustainable development. To address this lacuna, the present research will study how each of the five Maqasid pillars can be made into a decision-making tool to inform Algeria's natural resource management policy, assessing their compatibility with justice and sustainability, and making context-adapted recommendations that integrate Islamic ethical values with contemporary policy approaches.

## RESEARCH METHODS

Using a qualitative descriptive-analytical methodology, this study looks at Algeria's natural resource management practices from the perspective of Maqasid al-Shariah. This method works well for connecting normative Islamic values with real-world policy execution and for investigating how ethical Only secondary and documentary sources .and sustainable principles are incorporated into state policies were used to gather the data, including peer-reviewed academic publications, national strategies and sectoral plans (for water, energy, and biodiversity), legislative texts, and policy reports from Algerian .ministries and international organizations like the World Bank, IMF, and UNEP

The study used thematic content analysis approach to ensure analytical rigor. To determine ethical alignment, governance quality, and sustainability relevance in each domain, policy documents al- ḥifẓ ,(religion) al-Dīn ḥifẓ :were methodically reviewed and coded using the five Maqasid dimensions al-māl (wealth). Triangulation across ḥifẓ al-nasl (lineage), and ḥifẓ ,(intellect) al-ʿAql ḥifẓ ,nafs (life) several data sources and comparative references from other Muslim resource-based economies enhanced .the findings' believability

The analysis was organized in four interconnected phases:

1. **Theoretical analysis:** Reflect on the conceptual foundations of each Maqsid and definition .their relevance to natural resource management and sustainability
2. **National policy analysis:** Analysis of the Algerian government policies and programs under each Maqsid, taking into consideration their developmental and moral orientation in .particular
3. **International comparison:** Offering case studies from other Muslim-majority and resource-endowed countries to search for best practices and lessons that can be transferred to the .Algerian context
4. **Critical reflection:** Limitations and challenges in applying Algeria's policy and recommendation for areas of improvement to enhance both ethical compliance and sustainable .development objectives.

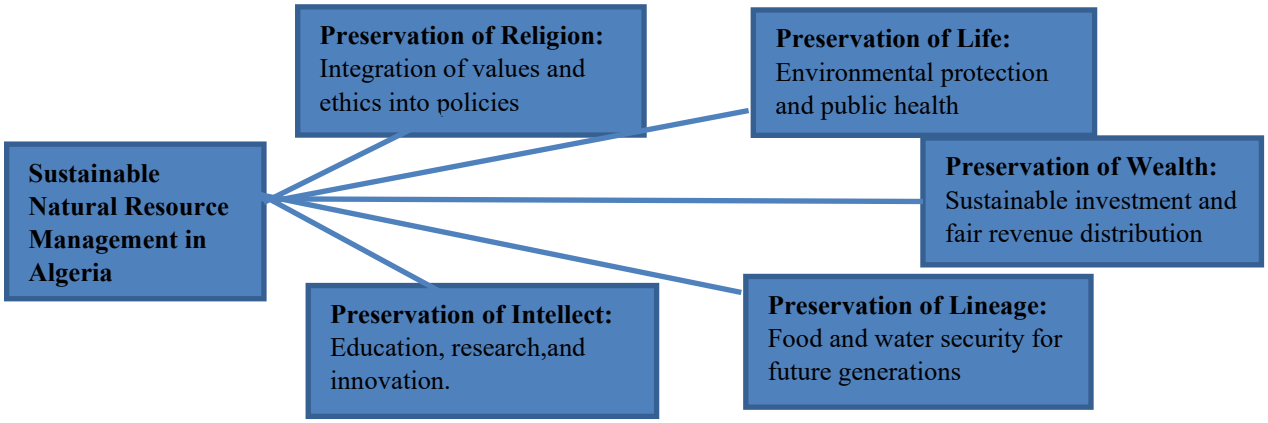


**Figure 1:** Conceptual framework linking *Maqasid al-Sharia* to sustainable natural resource management in Algeria.

## RESULT AND DISCUSSION

### 4.1. Preservation of Religion (Hifz al-Din)

#### 4.1.1. Theoretical Background for Preservation of Religion (Hifz al-Din)

In the Maqasid al-Sharia context, ḥifẓ al-Dīn (protection of religion) surpasses egocentric rituals but rather entails safeguarding the moral system that governs group behavior, e.g., the manner in which societies exploit natural resources. According to Shompa et al., (2024), consider safeguarding religion as safeguarding values like trust (amānah) and responsibility (mas'uliyyah) in human interactions with the environment. This validates the perception that wealth utilization and exploitation of resources must be in harmony with moral teachings to prevent wastage and corruption. In practice, this maxim advocates for transparent government administration of public wealth especially in resource-endowed Muslim nations to guarantee that development is in line with religious values and social justice.

#### 4.1.2. Relevant Policies in Algeria for Preservation of Religion (Hifz al-Din)

Algerian natural resource management has been governed in accordance with sustainable principles that are consonant with the Islamic ideal of protecting religion (ḥifẓ al-Dīn), that in this case includes also the moral responsibility of stewardship (khalifah) and trusteeship (amanah) of nature. Over the last decade, the Algerian state has instituted a succession of policies to protect natural systems and guarantee resources are being utilized appropriately. For example, Algeria's 2019–2035 National Strategy for the Environment and Sustainable Development (SNEDD) sets Algeria's agenda for balancing conservation and natural resource development. The strategy aims at forest conservation (over 4 million hectares), wetland conservation (over 50 Ramsar sites), and desertification-battling efforts on 20 million hectares in the south. (GOLD, 2019).

The government has also reinforced water resources management through the National Water Plan (PNE), which will enhance the water use efficiency to 80% in agricultural sectors by the year 2030 while encouraging the integrated water basin management (IMF, 2024a).Algeria's shift towards renewable energy under the National Renewable Energy and Energy Efficiency Program has set a goal to reach 27% of electricity production from renewable sources by 2035 an attempt at reducing hydrocarbon reliance and decreasing $CO_2$ emissions (ECP, 2023), pursuant to the Islamic directive of refraining from causing harm (darar) and protecting the interests of future generations. Such kinds of policies are usually undertaken in conjunction with religious messages by the Ministry of Religious Affairs, where environmental morality is emphasized in mosques and in community activities for public awareness that conserving nature is among the religious duties. As a case in point, official Friday sermons since 2021 have always highlighted the preservation of water as an issue of morality. the Ministry of Energy, Green Technology and Water, (2017) reports show that Algeria's protected areas have grown to encompass approximately 8% of national land (Imene, 2024), which indicates working efforts toward biodiversity conservation as a result of the moral obligation to care for creation. As a whole, these programs demonstrate how Algeria strives to balance resource management and Islamic moral accountability so that the achievement of natural treasures will never come at odds with religious principles and the common good.

#### 4.1.3. Comparative Insights for Preservation of Religion (Hifz al-Din)

In the majority of Muslim nations, resource management systems have increasingly relied on Islamic ethical values to reassert the connection between environmental stewardship and protecting religion (ḥifẓ al-Dīn). Indonesia, the biggest Muslim nation in the world, has established the Eco-Pesantren Program that incorporates national environmental policy into Islamic boarding schools (pesantren). More than 500 pesantren with this program have implemented green activities like organic village farming, waste management, and renewable energy programs all supported by the Ministry of Religious Affairs and the Ministry of Environment (Anabarja & Mubah, 2021). This model is clear in recognizing a relationship between religious education and resource responsibility and thus creates a culture in which environmental protection is religiously obligatory.

Another example is Malaysia's Halal Eco-Labeling Policy, which broadens the halal certification system to incorporate sustainability standards. By requiring that halal-certified products adhere to environmental standards like water considerate sourcing, soil conservation, and waste reduction Malaysia brings ḥifẓ al-Dīn to life with consumer confidence and producer responsibility (Esa et al., 2024). In addition, Indonesia's and Malaysia's National Green Technology Policies offers room for Islamic finance instruments such as green sukuk (sukuk hijau) for financing renewable energy and reforestation initiatives (Musari, 2021). That this synthesis of Islamic ethics, environmental law, and contemporary finance illustrates is the usability of maqasid al-shariah in policymaking with real-world solutions to the management of natural resources without sacrificing religious and ethical principles at Islam's core. Through such explanatory analogies, it is possible to witness how various Islamic nations have instituted new programs and policies that integrate Islamic teachings with modern concepts of sustainability. In doing so, they reiterate that the preservation of natural resources cannot be separated from the broader task of protecting religion (ḥifẓ al-Dīn) and upholding human beings' responsibility before God as creation's guardians.

#### 4.1.4. Critical Reflection for Preservation of Religion (Hifz al-Din)

Building on the previous discussion of Algeria's ethical integration and sustainability policies, it is clear that while frameworks like the SNEDD and National Water Plan reflect Islamic moral goals, their execution meets governance and coordination challenges. These structural limitations impede the translation of religious ethics into effective environmental behavior. Increasing institutional collaboration and community participation can improve the ethical application of ḥifẓ al-Dīn in natural resource management. (Ben Makhlouf, 2023).

Unlike Indonesia's Eco-Pesantren effort, which integrates environmental ethics into local educational and community structures, Algeria's sustainable development vision has yet to provide a solid foundation for incorporating practical environmental ethics into daily community life. This is exacerbated by structural limits such as environmental degradation, insufficient incentives, and societal pressures of poverty, unemployment, and inflation, which risk compromising the regenerating potential of natural resources. (Imene, 2024).

Furthermore, Algeria's ongoing economic dependence on hydrocarbons generates a structural incoherence with its discourse of sustainability. While the National Renewable Energy and Energy Efficiency Program has ambitious objectives of reaching 27% of renewable electricity generation by 2035, development continues to advance at a snail's pace because of deeply rooted economic dependencies, poor diversification, and the sensitivity of the economy to variations in international oil and gas prices (International Trade Adminstration, 2023). This is compounded by the global trend of delayed energy transitions after commitments at COP28 to triple the deployment of renewables and double the energy efficiency gains by 2030 evidencing a chronic gap between aspiration and action (IRENA, 2024). It risks breaching Islamic waste avoidance (isrāf) and harm avoidance (darar) to creation, to which end Malaysia's new Islamic finance tools, like the green sukuk, have sought to respond by channeling Sharia-compliant investment into clean energy and sustainable infrastructure (World Bank, 2019). To approach the Maqasid framework, Algeria would gain from increased cross-sector collaboration, better religious and civil society institution partnerships, and more expanded use of Islamic finance tools for green project underwriting. These steps would form the basis for the proper execution of ḥifẓ al-Dīn, such that sustainability would no longer remain an agenda item but an intrinsic moral and social obligation.While the moral and institutional components of ḥifẓ al-Dīn give an ethical foundation for environmental stewardship. The following section, ḥifẓ al-nafs analyzes how these moral imperatives translate into specific strategies for conserving life, health and ecological equilibrium.

### 4.2. Preservation of Life (Hifz al-Nafs)

#### 4.2.1. Theoretical Background for Preservation of Life (Hifz al-Nafs)

In the Maqasid al-Sharia context, ḥifẓ al-Nafs (protection of life) goes far beyond the protection of physical life of individuals; it also protects society's good, welfare, health, and safety. According to the

European Environment Agency, (2015), protection of life entails societies striving to create conditions for avoidance of harm (darar), mitigation of environmental risk, and protection of communities from harm resulting from unaccountable utilization of resources. This principle advises that natural resource management focuses on the health of the people, the balance of ecosystems, and readiness for disaster and pollution. Operationally, ḥifẓ al-Nafs requires governance systems providing clean water, fresh air, and healthy environments and promoting social justice and intergenerational accountability (Ismail & Firas, 2024). In Muslim resource countries, this means that environmental conservation practices are woven into development policy so that economic gain is not at the expense of survival and well-being among humans.

**4.2.2. Relevant Policies in Algeria for Preservation of Life (Hifz al-Nafs)**

In Algeria, the value of life protection (ḥifẓ al-Nafs) is being integrated into national policy aimed at meeting environmental and resource-based threats to the health and safety of individuals. One of the major initiatives is the National Water Security Strategy to upgrade irrigation systems, increase coastal desalination, and overhaul antiquated water supply systems in order to avoid outbreaks of contamination affecting rural and urban populations. Genuine government reports indicate that Algeria plans to provide as much as 60% of its drinking water from 19 desalination plants by 2024, providing easy access to safe and equitable water for more than 80% of the people living in the coastal areas within 150 km (Bensekkaim, 2024). By the end of 2024, Algeria had achieved a desalination capacity of around 2.1 million $m^3$ per day, meeting approximately 18-20 % of national potable-water demand representing tangible progress toward the 42 % target set in the National Water Security Strategy (Reuters, 2024; Energy Recovery, 2024; Ammitouche & Baloul, 2022).

Along with this, the National Integrated Waste Management and Valorization Strategy (2021-2035) also prioritizes its highest order the safe management of industrial and mining waste to avoid soil and groundwater pollution, particularly in Algeria's largest southeastern oil and gas production areas (Dahmane et al., 2024). By the end of 2023, Algeria had completed 412 waste-management structures including technical landfill centres, recycling units, and transfer stations marking tangible progress in the implementation of this strategy (Algeria Invest, 2025). Another pillar of ḥifẓ al-Nafs, food security, is encouraged through the National Food Security Program with objectives of enhanced local farm production and national self-sufficiency independent of international supply chains. Through investments in improved irrigation equipment, climate-resilient farming, and rural earnings, the program increases assured access to adequate and safe nutrition for all members of society, protecting physical well-being and also human dignity (Benarba, 2024) .By 2023, Algeria's agricultural sector contributed around 13.6 % of GDP, and national cereal output reached approximately 4.5 million tons, reflecting measurable progress toward food-security objectives (FAO, 2024; World Bank, 2024).

Additionally, the government has launched the National Program for Reducing Health Risk in Industrial Areas (NPHRIZ), where there are strict environmental impact assessments for new oil and gas production plants and compels emergency response strategies to avert industrial accidents and chemical spills (Bergougui, 2024). Parallely, Algeria is diversifying its energy base through the National Hydrogen Roadmap (2023–2040), which targets the production of 30–40 TWh of hydrogen by 2040. By late 2024, the government had initiated three to four pilot projects with a combined planned capacity of about 50 MW, representing the first tangible steps toward hydrogen production and export readiness (Renewables Now, 2023; African Energy Chamber, 2024). Collectively, these interconnected policies reflect the dedication of Algeria to the cause of making its energy and natural resources extraction consistent with the maqasid al-Shariah goal of protecting life, improving healthier environments, stronger societies, and better public health.

**4.2.3. Comparative Insights for Preservation of Life (Hifz al-Nafs)**

In most Muslim nations, resource management models have increasingly incorporated the principle of protection of life (ḥifẓ al-Nafs) by combining natural resource management with protection of public health. For instance, Turkey has pursued pragmatic strategies to phase out old coal-fired power

plants that damage air quality and public health over time. Its energy policy also seeks natural decline in the use of coal and increasing the renewable stocks like wind and sun to lower the pollution without compromising on energy security (Uyanik & Isiksungur, 2024). Likewise, Saudi Arabia's Saudi Green Initiative (SGI) marries restoring ecosystems to open-ended goals of public health gains. With 10 billion trees to be planted and 40 million hectares of lost ground to restore by 2030, the SGI will cut back on dust storms and desertification environmental factors that widen cardiovascular and respiratory diseases in the Gulf region. The project is deeply interwoven with the overall Vision 2030 (McCabe et al., 2023), which prioritizes the integration of natural resources management and economic diversification over the Islamic ethical responsibility to save human life.

Besides, the UAE has advanced policies forward-looking on innovation and aligning resource management with the Islamic value of safeguarding life (ḥifẓ al-Nafs). The UAE National Food Security Strategy 2051 is one flagship policy that aims to secure safe access to adequate nutrition for all residents by boosting food production within the country, restructuring irrigation, and promoting climate-resilient agriculture (UAE Food Security Office, 2021). This policy incorporates innovative technology solutions like vertical farming, hydroponics, and the utilization of desalination water to ensure food supply sustainability along with minimizing environmental effects that may have negative effects on public health. Collectively, these policies illustrate that Muslim nations have expressed the concept of ḥifẓ al-Nafs into pragmatic steps of managing resources, clearly showing that safeguarding human life can impact various strategies ranging from cleaner energy transition to nature restoration and food security to achieve healthier and more resilient communities.

#### 4.1.4. Critical Reflection for Preservation of Life (Hifz al-Nafs)

Whereas Algeria's policy platform has an evident institutional awareness of Maqasid Shariah requirement to protect life (ḥifẓ al-Nafs), systemic and implementation issues repeated constrain their effective applicability as opposed to analogous initiatives in other Muslim nations. While the National Water Security Strategy is ambitious in its intention to expand desalination capacity and upgrade irrigation networks, its performance in the real world is also impacted by long-standing infrastructure aging, repeated droughts, and ongoing water shortages issues (Mohammed & Al-Amin, 2018). Recent research identifies that Algeria is estimated to have a one-billion cubic meters water deficit by the year 2025 because of deteriorating per capita availability and below-improving drought conditions compromising regional sustainable water security (Imed Eddine & Yur'Evich, 2023). In the same vein, even with its National Food Security Program, Algeria is still a significant importer of foreign staples, exposing the country to international supply vulnerability and constraining effective food sovereignty (Nacef & Keddaoui, 2024). Conversely, the UAE National Food Security Strategy integrates such technological advancement as desalination with upgraded hydroponics and vertical farming within a more systemic regime of public–private partnerships to attain more rapid adaptation and more resilient supply chains (United Arab Emirates Ministry of climate Change & Environment, 2023).

Similarly, Algeria's National Integrated Waste Management Strategy and NPHRIZ are significant steps toward industrial and mining hazard minimization to human health.However, as of 2022, only about 7% of municipal solid waste in Algeria was recycled and less than 1% of the organic fraction valorized, indicating that the implementation of this strategy remains in its early operational phase N'Guessan et al., 2022)). Recent empirical evidence records severe ongoing hazards posed by mining tailings with elevated levels of toxic elements like arsenic, cadmium, and lead, in some areas breaching WHO and US EPA safety thresholds, imposing acute carcinogenic and non-carcinogenic hazards, particularly on children (Senouci et al., 2025). This proof is illustrative of enforcement, monitoring, and incentives to industrial compliance vulnerabilities restricting the de facto operation of such schemes. In contrast, Turkey's strategy for phasing out old coal-fired power plants demonstrates how phasing out environmentally dirty extractive operations may be more integrated with protecting public health as well as energy security objectives (Uyanik, 2024).

In the same vein, Saudi Arabia's Green Initiative not only rehabilitates degraded habitats but actually reduces disease risk such as dust storms directly through large-scale planting of trees, with

obvious linkage between rehabilitating the environment and real public health effects (McCabe, 2023), whereas Algeria's ongoing reliance on fossil industries and absence of regulation of hazardous waste exposes individuals to unnecessary environmental health hazard despite proclaimed sustainability priorities. This obvious connection between environmental preservation and human welfare highlights the significance of ḥifẓ al-ʿAql, since long-term life protection necessitates not just physical well-being but also intellectual awareness, education, and ethical reasoning to direct sustainable decision-making.

### 4.3. Preservation of intellect (Hifz al-ʿAql)

#### 4.3.1. Theoretical Background for Preservation of intellect (Hifz al-ʿAql)

In light of Maqasid al-Sharia, ḥifẓ al-ʿAql is focused on the protection, feeding, and rearing of human minds and knowledge. It cares deeply about education, free intellectuality, and protecting against whatever is detrimental to mental capacity, such as ignorance, misinformation, or social circumstances that hamper mental growth (Alias, 2024). Environmentally and resource management-wise, ḥifẓ al-ʿAql means that resource policies must enhance awareness, scientific investigation, and knowledgeable public involvement to allow the people to appreciate the consequences of resource utilization and be able to make sound decisions (Ramli, 2020). Better resource management in this goal then involves investing in environmental education, public access to information, and institution arrangements that facilitate sharing knowledge and innovation. By uniting these elements, Muslim nations can make sure that the natural resource exploitation does not disrupt the overall intellectual development but instead leads to a aware, conscious, and robust society.

#### 4.3.2 Relevant Policies in Algeria for Preservation of intellect (Hifz al-ʿAql)

In Algeria, intellectual preservation, ḥifẓ al-ʿAql, has been assured in the long term by national policies fortifying the education system, scientific research, and environmental consciousness. Among the pillars for ensuring fulfillment of this pledge is the National Research Strategy (2020–2030), with top priority financing of innovation in renewable energy, green agriculture, and water technologies fields where local knowledge building is critical to put an end to environmental adversity (MESRS, 2021) . According to recent official figures, the higher education and research sector in Algeria has launched 107 incubators, 91 innovation-technology support centres, 51 artificial intelligence hubs, and registered around 11,800 innovative projects in recent years (MESRS, 2024). This policy not only aims to keep up with technological advancements but also aims to develop intellectual autonomy and critical potential among scientists so that society can address its own development issues without overdependence on the outside world. Algerian universities started integrating sustainability into curricula, research activities, and university life within the last few years to ensure students acquire the environmental skills and critical thinking capabilities for effective resource management (Bouherar & Salem, 2025).These changes in academic dimensions bring questioning and thinking cultures, thus intellectual growth gets directed .towards ethical sensitivity and environmentally sustainable longer term

Also, Algeria's Open Government Data Initiative promotes intellectual empowerment through increased public and scientists' access to environmental and resource data (Bouchelouche et al., 2025). Through improved data transparency, the initiative promotes evidence-based policy making and civic participation and reinforces the public's ability to assess policy and engage actively in environmental decision-making. Moreover, Algeria's measures of preventing industrial pollution and monitoring the environment indirectly safeguard intellect by reducing neurotoxic hazards from heavy metals exposure and hydrocarbon operations' air pollutants (Benhaddya, 2016). Even though such policies are basically implemented for conservation of the environment and public health, these safeguard against cognitive as well as neurological damage, especially in vulnerable populations around oil and gas production sites. In addition, nationwide environmental and health awareness campaigns combine learning on mental health effects of industrial pollution and community resilience (Yoshida, 2018), supporting Maqasid's goal of protecting intellect alongside physical health. These campaigns lead to an educated population that can understand sophisticated environmental-health issues and hold environmental polluters and policy-makers accountable in their endeavors.

### 4.3.3. Comparative Insights for Preservation of intellect (Hifz al-ʿAql)

Natural resource management in the majority of Muslim nations has developed to promote the Islamic goal of protecting intellect (ḥifẓ al-ʿAql) through specifically combating environmental ills harming cognitive well-being and investing in knowledge-based sustainability. Examples include Costa Rica and Norway, which have passed progressive policies incorporating environmental sustainability and protection of cognitive health. Norway, through its instituting of numerous restrictions on hydrocarbon emissions and investment of oil profits in education and R&D, illustrates the power of foreign wealth to protect environmental quality and intellectual capital (Perifanis, 2022). Equally, Costa Rican investment in green science and environmental studies has placed a culture of environmentalism and scientific progress in the spotlight, thus supporting intellectual progress and social resilience (Jiménez-Aceituno et al., 2017).

Moreover, the Malaysia Green Technology Master Plan (2017–2030) has specific research and development focus areas on clean energy, environmental quality, and green urban infrastructure. In its efforts to mitigate urban air pollution and support sustainable living conditions, the plan contributes towards minimizing exposure to neurotoxicity and promoting mental health through cleaner ecosystems (Ministry of Energy, Green Technology and Water, 2017).In Qatar, the Second National Development Strategy 2018-2022 and the Qatar National Vision 2030 position environmental awareness as a top priority for sustainable development. Formal education has a contribution, but the strategy focuses on informal education activities through awareness campaigns, community programs, and media initiatives to build an environmental responsibility culture(Sever & Tok, 2022)It seeks to establish long-term . .environmental consciousness that helps public health along with intellectual well-being

At the same time, Saudi Arabia's Circular Carbon Economy (CCE) policy, which was launched during its G20 leadership, demonstrates a science-driven approach in emissions regulation with the utilization of carbon capture, reuse, and direct air capture (Shehri et al., 2023). Various studies associate exposure with nitrogen dioxide and fine particulate matter with adverse neurodevelopmental outcomes. As an example, a European cohort study reported that every 10 μg/m³ increase in prenatal $NO_2$ exposure was associated with a 1.4-decline in verbal IQ at age seven (Porta et al., 2016).This demonstrates the potential for natural resource management, when tied to science-based environmental policy such as the CCE framework, to contribute directly to addressing the maqṣad of ḥifẓ al-ʿaql (preservation of intellect) by reducing neurotoxic exposures that affect cognitive development. Together, these cases illustrate how Muslim nations are integrating the ethical responsibility of ḥifẓ al-ʿAql into environmental and knowledge policy at the expense of cognitive welfare, education, and clean technologies into broader paradigms of sustainable resource management.

### 4.1.4. Critical Reflection for Preservation of intellect (Hifz al-ʿAql)

Building upon the earlier analysis under ḥifẓ al-Nafs, Algeria's approach to protecting intellect faces similar structural weaknesses. Despite initiatives such as the National Research Strategy (2020–2030) and the Open Government Data program, weak institutional coordination and insufficient innovation support continue to hinder their effectiveness. These recurring governance and implementation gaps also limit the integration of ethical awareness and scientific research within sustainable policy frameworks (Abi et al., 2019). As Amina & dehimat, (2022) note structural and institutional issues such as defective academia-industry connections, inadequate innovation support, and early digital foundation and the country's education system still being out of sync with Industry 4.0 shifting requirements, which undermines the fundamental pillars of intellectual preservation

In rhetoric of innovation and research but actuality, Algerian R&D spending is below 1% of GDP (World Bank, 2025) a feature common to what Younes, (2019) describe as an "immature" or "incomplete" National Innovation System. Such systems, common in Southern countries, are marked by weak legal and institutional infrastructure, poor academia industry linkages, and low absorptive capacity for external knowledge, all of which significantly constrain the development of transformative knowledge ecosystems.

Besides, there is either disjointed or none of incorporating environmental health issues like neurotoxicity threats in the form of air pollution and industrial effluent into national cognitive health policy. For instance, while there are air quality monitoring measures, these are not globally connected with public health surveillance, especially in industrial settings, where exposures to heavy metals and particulate matter have been linked with neurology (Benselhoub & Kanlı, 2020).Furthermore, Algerian environmental governance continues to be decentralized with little inter-institutional coordination among environmental, health, and scientific agencies. This erosion of interdisciplinarity hinders the coordinated enforcement of ḥifẓ al-ʿAql, which requires coordinated strategies that integrate pollution data, health impacts, and policy interventions (Beldjillali & Boussmaha, 2025). Consequently, institutional fragmentation undermines the cognitive aspect of environmental governance and waters down the epistemic quality of scientific evidence accessed, making it unable to inform evidence-based public health policy.

Conversely, comparative examples are instructive. Norway, for example, has combined rigorous hydrocarbon emissions controls with reinvestment of oil revenues in education and research successfully maintaining intellectual capital and environmental quality. Costa Rica's investments in clean technology and environmental education have created a knowledge-aware, resilient society based on ecological and cognitive well-being. Malaysia's Master Plan on Green Technology 2017–2030 and Qatar's National Vision 2030 show the potential for incorporating awareness of the environment into both school and out-of-school education to promote mental health and behavioral change towards sustainability. Saudi Arabia's Circular Carbon Economy (CCE) program applies science-based carbon capture and pollution management to minimize exposures to neurotoxic environmental pollutants, directly addressing resource management in accordance with cognitive health goals.

These relative frameworks signal that Algerian policies continue to fall behind in integration and application. Political declarations are issued, but their translation into effective, cutting-across structures is absent., limited innovation climates, and siloed environmental health administration discourage the complete realization of ḥifẓ al-ʿAql. Algeria would benefit from dropping declaration in favor of systemic integration embracing interdisciplinary designs that elsewhere have worked effectively where environmental care, education, health, and technological innovation intersect to promote intellectual well-being among the present and future generations. Accordingly, meeting the maqasid-based prerequisite of ḥifẓ al-ʿAql entails not only rhetorical submission, but revolutionary transformation linking knowledge, health, and ecological care.This forward-looking vision naturally leads to the principle of ḥifẓ al-nasl, which extends the preservation of intellect toward ensuring the moral, social, and environmental well-being of future generations. Sustainable knowledge and ethical awareness are meaningful only when translated into the protection of family, community, and intergenerational continuity.

### 4.4. Preservation of Lineage (Hifz al-Nasl)

#### 4.4.1. Theoretical Background for Preservation of Lineage (Hifz al-Nasl)

In the Maqasid al-Sharia model, ḥifẓ al-Nasl is the protection of human children, family life, and posterity. In orthodox deliberations, the aim was targeted according to family morals, virtues, and right to procreation. In natural and environmental resources management, ḥifẓ al-Nasl encompasses a larger scope that involves protecting the natural resources in order to ensure their sustainability in providing welfare to the current and future generations (Fairuz, 2024).

It needs policies that avoid environmental degradation, maintain diversity, and reduce long-term risks like pollution, global warming, and degradation of resources all of which compromise human health, fertility, and societal existence. Misuse of exhaustible resources, toxic chemical exposure, or lack of preparedness in terms of environmental resiliency can lead to a catastrophic undermining of the basis for secure family living and healthy children. Hence, on this view, natural resource management based on ethics is not just an ethical and intergenerational obligation. By fostering sustainability values in development planning, Muslim communities can ensure the maqasid-inspired obligation of safeguarding lineage not only biologically, but socially, ecologically, and ethically.

**4.4.2 Relevant Policies in Algeria for Preservation of Lineage (Hifz al-Nasl)**

In Algeria, the Maqasid objective of maintaining lineage (ḥifẓ al-Nasl) more and more realizes itself in the agendas of environmental and natural resource management strategies aimed at protecting reproductive health, family welfare, and intergenerational justice. Among national strategies in this context is the National Environmental Action Plan for Sustainable Development (NEAP-SD), which identifies Algeria's efforts in mitigating pollution as a result of industrial, oil, gas, and mining activities especially in high-risk areas like the south and coastal areas (World Bank, 2002). However, despite the policy's objectives, environmental monitoring reports show that industrial pollution and soil degradation remain significant challenges, while some localized improvements were achieved - such as reductions of up to 56 % in $PM_{10}$ and 89 % in $SO_2$ levels in northeastern industrial zones (World Bank, 2005; Lagha & Bachi, 2018). It prioritizes protecting environmental health by maximizing pollution control measures, providing robust environmental monitoring, and avoiding land, air, and water contamination that can undermine the long-term health of families and communities residing in extraction areas.

Aside from this, one such very good project in line with the maqāṣid objective of maintaining lineage (ḥifẓ al-Nasl) is Algeria's Green Dam project, which since the 1960s (and reaffirmed during the 2000s) has sought to counter desertification and rehabilitate exposed agro-pastoral areas of the Pre-Saharan belt. Through restoration of soil fertility, stabilization of dune mobility, and enhancement of sustainable land use, the project improves rural livelihoods and ensures intergenerational sustainability of the local agriculture production systems,the initiative seeks to rehabilitate 4.7 million hectares across 13 wilayas by 2030 through reforestation, dune stabilization, and integrated land-use planning (Algeria Invest, 2023). By 2023, over 18,000 hectares had already been reforested, with an additional 11,000 hectares planned for 2024 and a DZD 75 million budget mobilized for the 2023–2030 period. Early tangible results include dune stabilization in Djelfa's Mesrane region and the creation of a 909-hectare olive grove in Khenchela, both demonstrating community resilience and youth engagement in green employment (APS, 2024) Furthermore, Algeria's National Biodiversity Strategy (2020–2030) complements these efforts by conserving genetic resources and natural habitats supporting rural livelihoods. Currently, around 10 % of national territory is designated as protected areas, reinforcing intergenerational knowledge transfer and the biological continuity crucial to future generations (CBD, 2024; Hebri, 2021).

In addition, Algeria's transition to renewable energy solar and wind is not only demonstrated as an economic and environmental imperative, but as a public health intervention. Through decreasing $PM_{2.5}$, $NO_x$, and $SO_x$ emissions, the shift in energy will reduce premature birth and low birth weight (Badreddine & Hadjira, 2024), and other perinatal disease thereby attaining the maqasid goal of ḥifẓ al-Nasl by preserving baby and mother health across generations. These two policies combined indicate that Algeria understood that long-term resource management has to consider the interests and well-being of coming generations, in line with the Islamic call to safeguard lineage (ḥifẓ al-Nasl) by not allowing natural resource extraction to compromise human fertility, family life, or the economic sustainability of coming families.

**4.4.3. Comparative Insights for Preservation of Lineage (Hifz al-Nasl)**

In some Muslim nations, natural resource management has increasingly implemented policies that uphold the maqasid principle of ḥifẓ al-Nasl (protection of progeny), by protecting ecosystems that preserve family health, reproductive health, and rural livelihoods. In Turkey, the Global Environment Facility (GEF)-financed Anatolia Watershed Rehabilitation Project supported the use of sustainable land in degraded river basins. Substantial measures entailed soil reclamation, organic community farming, and enhanced manure management for livestock. The measures boosted soil fertility by 20%, vegetation cover by 77%, and rural household incomes by 53% (World Bank, 2013). By maintaining environmental conservation and increased food security, the project indirectly enhanced mothers' and children's well-being, thereby ensuring long-term family stability and protection of future generations.

Turkey's EU-co-funded IPARD II Programme consolidates rural resilience by providing 70% subsidy on farm investment, with extra incentives for activity involving effluent storage and

environmental conservation (Kaya & Örs, 2019). Smallholder farmers and female entrepreneurs are given priority in the program to increase household income, enhance irrigation infrastructure, and restore ecological balance. These interventions support sustainable livelihoods, thus reinforcing structural pillars required to maintain family welfare and intergenerational continuity.

In Norway, the Government Pension Fund Global (GPFG), funded by oil revenues, is invested subject to a fiscal rule that guarantees annual withdrawals of less than 3% of the fund's value, while the rest is kept invested for future generations (CFP, 2025). This responsible strategy allows the state to fund universal health care, child and maternal care, schooling, and family allowances (Brudeset, 2024). These policies together form a secure, wealthy setting for promoting healthy family building and extension, indirectly serving the goal of ḥifẓ al-Nasl.

In Iran, the government has invested part of its oil income in funding rural health services through the Health Transformation Plan (HTP). Rural Residents Fund, managed by the Iran Health Insurance Organization, provides insurance without premiums to rural inhabitants, particularly women in pregnancy and children. The approach raised access substantially to maternal and child care, as well as cut out-of-pocket payments for health (Darvishi et al., 2021). Through the promotion of health equity within vulnerable populations, these efforts increase the health of rural families and intergenerational well-being, thereby realizing the concept of ḥifẓ al-Nasl in natural resource policy.

4.4.4. Critical Reflection for Preservation of Lineage (Hifz al-Nasl)

In spite of the fact that the National Environmental Action Plan for the Environment and Sustainable Development (NEAP-SD) was created in order to offer a general direction for the resolution of environmental problems in Algeria, it is still narrow in scope and integration. The plan was created as a short-term plan, without any visible mechanisms of coordination with national plans or other development programs (Gherbi, 2012). This horizontal disarticulation and incoherence make plan implementation in practice within the wider environmental governance regime troublesome. The monitoring and enforcement institutions are hence weak and both lack deterrent features as well as binding powers particularly in the oil- and gas-producing southern regions, where local communities keep complaining of air as well as water pollution, demonstrating the discrepancy between planning and practice implementation (Abi et al., 2019).

The Green Dam project, though historically significant, has been faulted on the basis of low community engagement, irregular funding, and poor follow-up of restored (Benhizia et al., 2021).Despite its national relaunch in 2023, only 18,000 hectares were reforested out of a 400,000-hectare target set for 2030, revealing the gap between policy ambition and implementation (APS, 2024). In contrast, Turkey's integrated watershed and rural development initiatives such as the Anatolia Rehabilitation Project and IPARD II Programme effectively connected ecological restoration with family income, women's empowerment, and intergenerational knowledge, demonstrating how sustainable land management can .reinforce the maqāṣid goal of lineage preservation (ḥifẓ al-Nasl)

Furthermore, although the National Biodiversity Strategy (2020–2030) represents an important framework for ecosystem conservation and rural resilience, its impact remains constrained by weak coordination with family health and social welfare programs. In practice, Algerian biodiversity remains under critical stress, with 75 out of 121 CITES-listed species endangered and up to 80 % of Algiers' beaches lost due to coastal erosion over the past five decades (CBD, 2024). This demonstrates that ecological preservation efforts have not yet translated into integrated social protection or health outcomes for families. Iran's experience offers a relevant contrast: through its Health Transformation Plan, oil revenues were systematically channeled into rural clinics and insurance programs for children and pregnant women, ensuring intergenerational welfare from natural-resource wealth. Such fiscal coordination remains absent in Algeria, where environmental and family-oriented programs still operate in silos rather than under a unified sustainability framework.

Despite the fact that Algeria's energy transition is a promising way to energy security and sustainability, it is confronted with pivotal challenges in policy effectiveness, infrastructure constraints, and poor sectoral integration. Recent analysis identifies pivotal gaps in basic knowledge in such areas as diversification, energy efficiency, and transport sector regulation. This gap closure is pivotal to enhancing

an improved sustainable energy transition and meeting national development objectives (Rabhi et al., 2024). Norway's sovereign wealth management regime, premised on prudent fiscal sobriety and long-term vision, demonstrates how systematically revenue from resources can underwrite provision comprehensively, thereby creating stable contexts for family formation and lineage endurance to be promoted. The absence of a comparable institutionalized savings-and-reinvestment scheme in Algeria subjects it to the volatility of the energy market and constrains intergenerational horizon for present resource policy.

Overall, Algeria's vision is consistent with ḥifẓ al-Nasl, but it trails nations that have managed to operationalize this maqṣad in the form of holistic, open, and socially participatory natural resource management. Closing the gap will involve not only technical realignment but also a paradigm shifts in policy design-one centered on reproductive health, rural resilience, and family continuity at the very core of environmental and economic planning.The sustainability of family and social welfare, however, cannot be achieved without economic stability and ethical financial management. This brings forward the dimension of ḥifẓ al-Māl, which emphasizes the preservation of wealth through justice, transparency, and .responsible stewardship of natural resources as a foundation for intergenerational equity

### 4.5. Preservation of Wealth (Ḥifẓ al-Māl)

#### 4.51..Theoretical Background for Preservation of Wealth (Ḥifẓ al-Māl)

In the Maqāṣid al-Sharīʿah, ḥifẓ al-māl (maintenance of wealth) is protection, rightful acquisition, righteous use, and right enlargement of material wealth. This objective puts weight on safeguarding personal and collective wealth from misuse, corruption, wastefulness, and exploitation while promoting economic justice and responsible stewardship (Anwar, 2025)The principle not only promotes individual . budget responsibility but institutional integrity in managing collective resources like public revenues and .natural resources

In our current economic situation, ḥifẓ al-māl demands governments to have transparent financial systems, possess anti-corruption strategies, and encourage equitable wealth distribution to avoid social disparities (Nuryanto & Jaelani, 2024)It also demands astute investment in sustainable business areas, natural capital conservation, and avoidance of extractive activities undermining long-term prosperity. In relation to natural resource-rich countries, including oil-dependent ones, ḥifẓ al-māl necessitates fiscal prudence, intergenerational fairness, and natural asset-based policies that translate into sustainable .economic and social advancement

#### 4.5.2. Relevant Policies in Algeria for Preservation of wealth (Hifz al-Mal)

In Algeria, the maqāṣid principle of preservation of assets (ḥifẓ al-Māl) is also becoming more and more integral to natural resources management policy, especially oil and gas revenues, in order to ensure fiscal sustainability, intergenerational equity, and sound economic conduct. The core of this policy is the Revenue Regulation Fund (Fonds de Régulation des Recettes – FRR), created in 2000, and intended to control government finances by saving overrevenue from oil during times of high prices to serve as a buffer for the economy during lean-price cycles (Moussa, 2021). However, the fund's reserves once exceeding DZD 4.8 trillion in 2014 were largely depleted by 2017 to offset budget shortfalls, reflecting the structural vulnerability of Algeria's oil-dependent economy (IMF, 2018). Additionally, Algeria's Hydrocarbon Act of 2019 introduced new fiscal frameworks to attract investment without sacrificing national ownership of resources through Sonatrach's compulsory 51% participation .(Rabhi, 2024)

Legislation seeks to balance revenue generation with long-term resource preservation, thus achieving the maqāṣid aim of protecting collective wealth .To prevent the prosperity derived from natural resources from being unfairly enjoyed by certain members of society, Algeria has also taken steps towards economic diversification. National Economic Recovery Plan (2020–2024) is giving greater importance to hydrocarbon revenues being used in industries like agriculture, renewable energy, and industrialisation, thus transforming finite oil wealth into permanent assets for future generations(Thabet & Saudi, 2024). Under this plan, non-hydrocarbon exports tripled between 2017 and 2023, reaching about

US $5.1 billion, reflecting tangible progress in diversifying Algeria's economy and reducing dependence on oil income (World Bank, 2025).

In public administration, attempts to promote revenue management openness, such as the adoption of International Public Sector Accounting Standards (IPSAS) (Boumediene & Benramdane, 2024) and cooperation with institutions such as the African Development Bank, indicate an increasing recognition of the importance of fiscal responsibility in securing public wealth and insulating it from corruption-concerns of direct significance to ḥifẓ al-Māl(AfDB, 2025). Together, all these represent Algeria's halting but genuine effort to balance natural resource management with the Islamic principle of preserving wealth, thus ensuring that national resources are not squandered through rentier finance or .mismanagement but invested to achieve long-term prosperity, security, and socio-economic equity

4.5.3. Comparative Insights for Preservation of wealth (Hifz al-māl)

In other Muslim nations, management of natural resources is becoming increasingly geared to the Maqāṣid principle of ḥifẓ al-Māl-deferring protection of sovereignty over protection of wealth in resources, financial stability, and prudent investment in the future generation through sustainable savings .and development mechanisms

The Malaysian sovereign wealth fund, Khazanah Nasional Berhad, invests excess oil and gas income in health, sustainable development, and infrastructure among others, khazanah also adheres to international best practice like the Santiago Principles that emphasizes investment transparency and national long-term gain ahead of short-term gains (Khazanah Nasional, 2025). In one of the world's leading copper exporters, Chile, the government created the Economic and Social Stabilization Fund (ESSF) to protect the economy of Chile against volatility in commodity prices. By saving during good times, Chile attains fiscal balance as well as long-term sustainable expenditure (Chen, 2022). This counter-cyclical saving policy conforms to ḥifẓ al-māl's ethics by keeping public funds from outside manipulation and profligacy in government finances.

In Botswana, revenues from diamonds have been directed under a regime of cautious saving and investment since the country gained independence. The state collaborated with De Beers to achieve equitable revenue sharing and made substantial investments in infrastructure, health, and education. Its past fiscal prudence and resistance to resource-based debt traps are frequently cited prototypes for Sub-Saharan Africa (IMF, 2024b).These approaches readily safeguard national wealth and illustrate how equity-based governance and forward-looking governance capture the ethical nature of ḥifẓ al-māl .These models demonstrate that Islamic and secular frameworks alike can come together in practice when there is ethical stewardship, institutional integrity, and fiscal prudence. Either within Islamic finance or within secular sovereign funds, they all work towards fulfilling the higher purpose of keeping public wealth for .the common good

**4.5.4. Critical Reflection for Preservation of wealth (Hifz al-māl)**

Building on the discussion of intergenerational equity under ḥifẓ al-Nasl, Algeria's fiscal policies reveal similar shortcomings in the domain of wealth preservation. Although the Revenue Regulation Fund was created in 2000 to protect the state budget against oil price shocks, the absence of a long-term reinvestment strategy has limited its developmental impact (Tebani, 2020). Particular highlight, the fund was about 31.6 % of GDP in late 2013 but collapsed to about 15.2 % in 2016 due to continuous withdrawals to cover budget deficits instead of investing in productive capital (Chikouri, 2019). This sudden decline reveals a deficiency in vision for the future, since the FRR was run more in an improvisational manner than as an instrument of diversification and long-term development.

Conversely, there are paradigms elsewhere, for instance, in Chile and Malaysia. Chile has its Economic and Social Stabilization Fund (ESSF), inaugurated in 2007, where it saves revenues during periods when copper prices rise and spends them during downturns to maintain consistency in spending as well as in servicing public debt. In Malaysia, the government-run sovereign wealth fund, Khazanah Nasional Berhad, invests excess oil and gas revenues into healthcare, infrastructure, and sustainable development under guiding principles of international frameworks like the Santiago Principles. These

principles capture the maqāṣid principle of ḥifẓ al-māl: protecting resource wealth and investing for posterity.

From an economic perspective, some studies acknowledge that certain provisions of law No. 19-13 such as reduced tax burdens and more flexible contractual terms may contribute to attracting foreign investors and stimulating short-term growth (Salima, 2022). However, these measures remain insufficient in the absence of broader socio-economic reinvestment obligations and long-term development strategies. In the same vein, Algeria's Economic Recovery Plan for 2020–2024 places high emphasis on diversification into manufacturing, agriculture, and renewable energy but has been outwitted by bureaucratic resistances, absence of private-sector participation, and unbending financial institutions (IMF, 2023). Recent empirical analysis confirms this trend, indicating that domestic investment and foreign direct investment (FDI) still have limited effects on Algeria's economic growth due to persistent structural and regulatory barriers (Ben Gharbi, et al., 2025). Institutional weaknesses divert the productive investment of the oil revenues in long-term assets and sabotage the maqāṣid ideal of turning temporary resources riches into permanent capital.

In general, Algeria's experience also warns against the reliance on resource booms without a clearly defined reinvestment plan. International comparators have achieved stability and growth by saving wisely and investing in the public sector with planning, whereas Algerian policies have too often dived into short-term deficit financing. Without making transparency, intergenerational responsibility, and long-term thinking real in such policies, the country risks systemically entrenching volatility instead of resilience.

## CONCLUSION AND SUGGESTION

This study demonstrates that applying the Maqasid al-Sharia framework to natural resource management provides a comprehensive ethical foundation for sustainable governance in Algeria. By analyzing national policies through the five higher objectives preservation of religion, life, intellect, lineage, and wealth the research highlights that ethical values can serve as operational tools for sustainability rather than abstract ideals. The findings reveal that while Algeria's environmental and economic strategies embody aspects of Maqasid ethics, their practical impact depends on institutional coherence, knowledge integration, and participatory implementation. Comparative insights from other Muslim-majority countries further show that success in linking faith-based ethics to sustainability arises when policy, education, and finance systems are mutually reinforcing. To advance Algeria's sustainability strategy, not just improved coordination structures are required, but also an intellectual shift: Maqasid must be viewed as actionable governance principles rather than moral ambitions. Incorporating these concepts into fiscal, environmental, and educational frameworks has the potential to turn resource management into a truly ethical and forward-looking development paradigm.

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