

Published:
February 21, 2026

**Building Resilience through Faith:
A Quranic-Ethical Framework for Adaptive Project Management in
Pakistan's Construction Sector**

Engr. Muhammad Arshad

HOD, Department of Construction Management, Federal Chartered Degree Awarding
Institute for Art and Culture, Raiwind Road, Lahore, Punjab, Pakistan

Email: arshad500@hotmail.com

Hafiz Ahmed Ullah

Assistant Professor, Department of Construction Management, Federal Chartered Degree
Awarding Institute for Art and Culture, Raiwind Road, Lahore, Punjab, Pakistan

Email: ahmed.awan757@gmail.com

AR. M. Nasir Chaudhry (Corresponding Author)

Assistant Professor, School of Architecture, Design & Urbanism, Federal Chartered
Degree Awarding Institute for Art and Culture, Raiwind Road, Lahore, Punjab, Pakistan

Email: nasir.chaudhry1@gmail.com

Muhammad Afnan Sahi

Academic Coordinator (M.Phil Scholar), School of Architecture, Design & Urbanism
Federal Chartered Degree Awarding Institute for Art and Culture, Lahore, Pakistan

Email: afnan.sahi@gmail.com

Abstract

This paper presents a resilient-based project management model to the construction industry in Pakistan in which the Quran forms the foundation to respond to systemic destabilization associated with climatic change, economic uncertainties, and governance issues. Instead of sticking to the past models and ideas of resilience, the framework integrates necessary Islamic ideas, which include Tawakkul (trust in God with proactive effort), Adl (justice), Mizan (balance) and Amanah (trusteeship) as a method of promoting holistic and morally conscious adaptation. Methodologically, the research adopts a qualitative, sequential, exploratory approach, grounded in the Islamic epistemological approach, synthesising revealed knowledge with the new project management and resilience literature. The framework was created using thematic analysis and conceptual mapping over the lifecycle of the project, followed by revision through

Published:
February 21, 2026

expert validation using a modified Delphi technique, including Islamic scholars, construction practitioners, and academics. The model reports key phases in the project by the principle of Shura (consultation) in planning, Sabr (patient perseverance) in risk management, Ijtihad (innovative reasoning) in execution, and Muhasabah (self-accountability) in monitoring and control. By constructing professional practice with ethical guidance from the Quran, the framework focuses on ethical government, social equity and environmental stewardship as cornerstones of resilience. The study concludes that embedding Quranic values in the project management practice provides a route of cultural resonance and contextual grounding in creating a transformation of disruption to opportunity in the institutional transformation of infrastructure development to be technically sound while socially just and ethically sustainable in the development landscape of Pakistan.

Keywords: Construction Project Management, Project Resilience, Islamic Ethics, Quranic Principles, Sustainable Development, Pakistan, Governance and Accountability

Introduction

The construction industry is one of the most significant aspects of the Pakistani economy and social progress as it contributes to the physical appearance of the country, regulates the economic life and provides the rapidly growing population with the inalienable infrastructure. Construction activities are ubiquitous in the vast Karachi and Lahore to the far-flung villages found in Gilgit-Baltistan and Sindh as an aspiration and necessity. Nevertheless, this critical sector is working in one of the vortices of fundamental and multi-level disturbances. It is constantly attacked by the improving effects of climate change - devastating floods like those in 2010 and 2022, heatwaves and erratic rainfall sweeping away foundations and project delays, and impoverished assets (Bank, W. 2021). At the same time, it is within the stormy economic seas of currency volatility, inflation spiral of material expenses and ad hoc fiscal volatility (Joukar & Nahmens, 2016). This has been further complicated by governance issues, legal uncertainties and grossly

Published:

February 21, 2026

entrenched social inequalities that are converted into informal labour patterns, displacement of the community and resource rivalry. The conventional, high-fidelity project management practices, borrowed in most appearance of the western context, have not been adequate to this circumstance, failing in more cases than succeeding to fly in the face of these polycrisis, and in the best instances have produced economically expensive, social polarizing and environmentally detrimental projects. It is against this backdrop of endemic instability and underlying susceptibility of the system that the paradigm change is necessary, a shift toward a behaviour of survival to a holistic adaptation, a technical efficiency to embedded resilience. The thesis of this paper is that, in the case of Pakistan a country whose identity, culture and collective consciousness are intrinsically locked in with the teachings of Islam, maybe the most effective and legitimate source of building such a strong paradigm resides in its own spiritual and intellectual heritage: in the Holy Quran The Quran is not merely a book of worship; it is a book of life; and one in which contains eternal principles of how to govern, how to manage the community, the environment and morals. Its teachings provide a compelling value-based system that can be used to radically rethink the concepts of projects, as well as the manner in which they are conceived and implemented, and how they can be evaluated comprehensively, transforming a construction site into a site of battle into a site of moral and material wholeness.

The concept of resilience in the Quran is multifaceted, rooted in a worldview that harmonises divine trust (*Tawakkul*) with unwavering human agency and responsibility.

The foundational verse,

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۗ وَمَا لَهُمْ مِّنْ دُونِهِ مِنِّ وَالِ ۙ ۱۱

For each one, there are successive angels before and behind, protecting them by Allah's command. Indeed, Allah would never change a people's state until they change their own state. And if it is Allah's Will to torment a people, it can never be averted, nor can they find a protector other than Him. _Al-Ra'd (13:11)

Published:
February 21, 2026

It lays the foundation of the whole concept of adaptive practices that are proactive. It cancels passivity in the face of adversity, requiring self-initiated reform and effort as a requirement for divine assistance and better circumstances. For the project manager who must deal with breakdowns in the supply chain, or for the engineer who must design for resilience in the face of flooding, then this verse is an injunction to action being taken in relation to being innovative and planning, and the internal reform of teams and organisations. This pro-active striving is always coupled with Tawakkul (a serene trust in the divine decree), as it has been taught:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ١٥٩

It is out of Allah's mercy that you have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So, pardon them, ask Allah's forgiveness for them, and consult with them in matters. Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him. _Ali 'Imran (3:159)

The combination of fear due to a lack of certainty and confidence that is created by excessive confidence prevents the paralysis of anxiety as well as the overreaching ambition by developing the ability to plan effectively while accepting results calmly, both of which are critical psychological assets to have in high-risk or rapidly changing projects. The idea of Khilafah - which means being a trustee or a representative agent - is central to the Quran's view of building. The Quran states:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَافَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ١٦٥

He is the One Who has placed you as successors on earth and elevated some of you in rank over others, so He may test you with what He has given you. Surely your Lord is swift in punishment, but He is certainly All-Forgiving, Most Merciful. _Al-An'am (6:165)

Humanity will be judged and held responsible to Allah for the earth and her resources; man is merely a trustee, not an absolute owner or possessor. Therefore, all construction projects, large and small—including a single-family home and a large dam—serve as a vehicle for these trusteeships. Every project manager, engineer, financial investor, and

Published:
February 21, 2026

labourer, etc., is also 'the Khaliffah' who is to ensure that the work he/she creates does not cause Fasad (i.e., corruption) on earth. The warning is clear:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ٤١

Corruption has spread on land and sea as a result of what people's hands have done, so that Allah may cause them to taste some of their deeds, and perhaps they might return.

_Al-Rum (30:41)

Construction projects often lead to degradation of the environment, depletion of resources, and displacement of communities. This is viewed in a different light than simply being viewed as "externalities" or unwanted results of development; they are seen as a violation of the sacred trust that construction workers hold with future generations (the principle of Mizan - balance and measure).

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ٧ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ٨ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ٩

As for the sky, He raised it (high), and set the balance (of justice). so that you do not defraud the scales. Weigh with justice, and do not give short measure. _AL-Rahman

(55:7-9)

Precision, morality and sustainability in how we use materials (land, energy, etc.) are required for good construction. Waste (israf) and the excess wastefulness of our current building practices directly contradict current calls for a circular economy in the building industry (Munaro et al., 2020). Additionally, there are a number of references in the Quran that call for fairness (adl) and doing good (ihsan), which provide an ethical framework for how we interact socially in the construction industry.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاكُ قَوْمِ عَلَىٰ أَلَّا تَعْدِلُوا ۗ أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ٨

O believers! Stand firm for Allah and bear true testimony. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do. _Al-Ma'idah (5:8)

This justice must permeate the entire project lifecycle: in the awarding of contracts, in the fair and timely payment of wages.

وَيْلٌ لِّلْمُطَفِّفِينَ ١

Woe to those who give less (than due) _Al-Mutaffifin (83:1)

Published:
February 21, 2026

Don't take advantage of vulnerable workers and/or use non-equitable relationships with communities impacted by your construction project, as it will have severe consequences for you and for those you are affecting. Construction should be carried out as an act of Ihsan, which is to do what is excellent, beautiful and good, and the Prophet Muhammad ﷺ (peace be upon him) said, "Ihsan has been prescribed for every action". Thus, quality and safety when performing your duties will both become acts of worship, as well as an ethical obligation on your part. A building must serve its purpose as both structurally sound and as a social asset, and it also must aesthetically complement its surroundings and be supportive of the environment.

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْبًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ۝ ۳۰

Do the disbelievers not realise that the heavens and earth were (once) one mass, then We split them apart? And **we created from water every living thing**. Will they not then believe? *_Al-Anbya (21:30)*

Flood management infrastructure and resilient housing design become acts of preserving this divine blessing. The pervasive issue of corruption and mismanagement is confronted by the twin pillars of *Amanah* and *Sidq* (truthfulness).

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

Indeed, Allah commands you to return trusts to their rightful owners, and when you judge between people, judge with fairness. What a noble commandment from Allah to you! Surely Allah is All-Hearing, All-Seeing. *_Al-Nisa (4:58)*

A project budget is a trust; public safety is a trust; regulatory compliance is a trust. The framework of Shura (mutual consultation), so central in Islamic governance, offers a model of how to include a range of stakeholders in projects so the voices of communities, workers and environmental experts are considered in project planning, and thereby ownership can be created - including in social resilience (Loosemore et al, 2021).

This introduction assumes, therefore, that the way to resilience for the construction sector in Pakistan does not lie in the further importation of alien models, but in the shepherding and scholarly infusion of its own worldview, reminiscent of the Quran, into the science

Published:
February 21, 2026

and art of project management in Pakistan. By anchoring practices in Tawakkul, Khilafah, Adl, Mizan and Amanah, the sector can develop a uniquely Pakistani and Islamic brand of resilience - a resilience that builds infrastructure that is not only physically durable, but also socially-just, environmentally-responsible and morally-legitimate. The following paper will extend these timeless principles in the form of a "Quranic-Infused Resilience Framework", which will translate these principles into a structured and phased way of managing projects. It tries to show how, from the disruption we now see the sector characterised by, can come an immense adaptation, guided by the divine wisdom that they were for centuries leading the path towards balance and justice, of a sustainable prosperity. As the Quran assures;

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۝

So, surely with hardship comes ease. _Ash-Sharh (94:5)

It is offering a divine promise that resilience is not only possible but inevitable for those who build with faith, wisdom, and unwavering ethical commitment.

Literature Review

This review pieces together the latest scholarship in three related areas to draw the basis for developing a Quranic-infused resilience framework in the context of the construction sector in Pakistan. It deals with: (1) the development of resilience thinking in project management, (2) the particular type of vulnerabilities and adaptive challenges posed by the construction industry in the case of Pakistan, and (3) the implications of Islamic ethical principles in the modern business and organisation theory. The analysis here shows a considerable gap: whereas the technical and procedural approach of resilience theory, and the profound normative approach of Islamic ethics, are highly operational, their processed and considered integration to cope with the socio-technical crises of a particular industry under the Muslim majority context seems to have been left almost blank.

Published:
February 21, 2026

The Changing Paradigm of Resilience in Project Management

Contemporary project management (PM) has experienced a major paradigm shift from rigid and plan-driven methodologies to more fluid and adaptive methodologies as a response to the growing levels of volatility, uncertainty, complexity and ambiguity (VUCA) in the project environments (Sanchez et al., 2009). Traditional PM frameworks, which are focused on the "iron triangle" of cost, time and scope, have been criticised for their inadequacy in navigating systemic disruptions (Aritua et al. 2009). In response, the concept of project resilience has come to the fore, with the concept defined as the capacity of the project system to anticipate, absorb, adapt to, and recover from disruptive events while preserving its core function and metamorphosing towards sustainability.

This scholarly discourse is going beyond recovery (bouncing back) towards the importance of adaptive capacity and bouncing forward (Lennenluecke, 2017). The Sjaheather Quranic imperative la l'inataraffny you proactive for facade and self-reliance,

لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۗ وَمَا لَهُمْ مِّنْ دُونِهِ ۗ مِنَ وَالٍ ۝ ١١

For each one, there are successive angels before and behind, protecting them by Allah's command. **Indeed, Allah would never change a people's state until they change their own state.** And if it is Allah's Will to torment a people, it can never be averted, nor can they find a protector other than Him. **_Al-Ra'd (13:11)**

The theological side of this concept resembles the idea that the human activity is required to promote the transformation in the system. Systemic improvements would be based on human actions. Research indicates various factors that facilitate resilience in general and they include flexible governance systems, decentralised decision-making, good relationships among the stakeholders and recurring chances to learn (Tyler and Moench, 2012). The conceptualisation of resilience is also starting to be understood in the construction sector in particular as a multi-scaled challenge, hence, resilience of physical assets is only one aspect, but also the resilience of supply chains, organisational processes, and communities in which such organisations function (Loosemore et al., 2021). Bene et al. (2012) critically analyse the classical resilience story in terms of a

Published:

February 21, 2026

techno-managerial lens. According to their criticism, recent discourse does not provide solutions to the more comprehensive problems of equity, justice, and cultural values and encourages efficiency and stability on the system-level. This is the lack of connection that offers the possibility of creating value-based frameworks that can inform the decision-making processes regarding how, why, and to whom the resilience needs to be created.

Pakistan's Construction Sector: A Nexus of Systemic Vulnerabilities

The literature on Pakistan's construction industry consistently depicts a sector operating under profound and compounding stresses, making it a critical case for resilience studies.

- **Climate-Induced Impairments:** Pakistan is more than exposed to climate change, where the construction sector is at the nationwide epicentre. Literature records the effects of heightened floods, heat waves, and melting ice sheets, which affect supply chains, destroy work-in-progress, and make conventional designs irrelevant (Elseknidy et al., 2025). The 2022 super-floods, in particular, highlighted the disastrous expenses of the climate-exposed infrastructure (Rehmat et al., 2023). This requires a change in climate resistance to climate adaptation in project planning and building construction. The Quran solution views ecological disaster as a punishment for a human act and a challenge of stewardship.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ٤١

Corruption has appeared on land and sea because of what the hands of people have earned, so He may let them taste part of what they have done, that perhaps they will return to righteousness _Al-Rum (30:41)

Simultaneously, it highlights water as the source of life;

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ٣٠

Do the disbelievers not realise that the heavens and earth were 'once' one mass, then We split them apart? **And we created from water every living thing.** Will they not then believe? **_Al-Anbya (21:30)**

Elevating sustainable water management in construction to an ethical imperative.

- **E. Socio-Economic and Governance rates:** The industry is marred by inherent weaknesses except for environmental shocks. Research points out the effects of macroeconomic uncertainty - currency fluctuation and inflation pressure on imported materials as the major contributors to cost increase and project cancellation (Joukar & Nahmens, 2016). In addition, structural problems such as corruption, laxity in the implementation of regulations and antagonistic contracting habits create a lack of trust and effectiveness (Habiba, O.,2025). The industry is also marked by a large informal

Published:

February 21, 2026

work force that struggles with high levels of risks of injury, employment insecurity and the inability to gain the social safety of collectivity, which weakens the social fabric needed to collectively withstand (Farooq et al., 2024). These non-functions of governance are against the Quranic commandments of Amanah (trusteeship).

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

Indeed, Allah commands you to return trusts to their rightful owners, and when you judge between people, judge with fairness. What a noble commandment from Allah to you! Surely Allah is All-Hearing, All-Seeing. _Al-Nissa (4:58)

and **Adl (justice)**, with severe warnings against economic exploitation:

﴿وَيْلٌ لِّلْمُطَفِّفِينَ ۝۱ الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۝۲ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ۝۳﴾

Woe to the defrauders! Those who take full measure from people, but give less when they measure or weigh for buyers. _Al-Mutaffifin (83:1-3)

- **Limits of Imported Models:** The discussion of the International best practices and resilience framework in policy circles has been done, but the practices are firmly implemented in areas that are largely disjointed and not effective in Pakistan. Alamgir, F. et al (2022) claim that this can be explained by a cultural and contextual disconnect; models which were tested and work in stable and high-trust and secular institutional settings are not perceived and do not have a strong impetus in the unique socio-cultural and religious context of Pakistan. The result of this is that indigenized models must be developed which are both technically sound, culturally plausible and morally persuasive, based on the belief system underlying the community to which they are targeted.

Islamic Ethics as a Framework for Governance and Stewardship

Parallel to the developments in resilience theory, there is a growing body of management literature exploring the application of Islamic principles derived from the Quran and Sunnah.

This takes it over to the realms of Islamic finance to suggest comprehensive ethical approaches to organisational behaviour and governance. The principles that are relevant in the context of project management are the core principles: Project management scholars identify a number of key concepts that provide a strong ethical base: o Tawhid (Divine Unity) & Tawakkul (Trust): As it connotes a unity of all actions before the Creator, combining both spiritual and temporal realms and developing the feeling of the

Published:
February 21, 2026

ultimate responsibility (Auliyah, R. et al 2025). This is realised by Tawakkul that is a combination of hard work and the belief in the will of God: And in whatsoever you decide, trust in Allah (Quran 3:159). o Khilafah (Vicegerency/Stewardship): Puts humans in the position of trustees (Khalifah) of the earth, charged with its fair and sustainable management: He has made you successors (Khalifah) upon the earth... This is a direct blow to exploitative use of resources and negligence to the environment (Billah, M. M. et al,2024). o Adl (Justice) and Ihsan (Excellence/Benevolence): The former requires a state of fairness in any dealings and relations and Ihsan asks to go beyond fairness to attain beauty and beneficence a strong motivator towards quality, safety and social responsibility (Beekun & Badawi, 1999).

Mizan (Balance): Advocates for equilibrium and moderation in all systems, providing an ethical basis for sustainable development and condemning waste (*Israf*): “**And He raised the heaven and imposed the balance (Mizan), that you not transgress within the balance**” (55:7-8) (Al-Jayyousi et al, 2022). **Amanah (Trust) and Shura (Consultation):** *Amanah* emphasises fiduciary responsibility and integrity, while *Shura* promotes participatory and consultative decision-making, essential for inclusive stakeholder management. The Quran praises those “**who conduct their affairs by mutual consultation...**” (42:38). Islamic Project Management has begun to apply these values in Business and Project situations. An example is Azmin Shompa, Z. et al(2025), who suggested the correspondence of the project objectives to the Maqasid al-Shari’ah (the higher objectives of Islamic law), which are the preservation of life, wealth, and intellect. Others approach risk management in terms of Tawakkul: pulling oneself up by the bootstrap (*kasb*) and depending on the will of God (Tawakkul), and participation by the stakeholders in the form of Shura (Al-Jayyousi et al., 2022). Nonetheless, this literature is basically abstract and normative. There is simply an astonishing absence of empirical studies and context-specific models that implement these principles with the

Published:
February 21, 2026

endemic and inefficient facts of complex, discontinuity-ridden economies such as construction in less developed countries.

Synthesis and Identified Research Gap

The reviewed literature reveals three converging narratives:

1. **The Need for Adaptive Resilience:** The project management field recognises the necessity of moving beyond rigid control to build adaptive capacity in the face of systemic disruptions.
2. **The Specificity of Crisis:** Pakistan's construction sector embodies a severe case of multi-dimensional vulnerability where purely technical solutions are insufficient due to deep-rooted socio-economic and governance failures.
3. **The Availability of a Value-Based Compass:** Islamic ethics provides a comprehensive, culturally resonant value system that emphasises stewardship, justice, balance, and accountability.

The very important area of research gap is in the intersection of these three streams. While Sanchez et al.(2009) systematise how to build project resilience, and Azmin Shompa, Z.et al (2025) put forward why Islamic values matter, no framework exists that operationally integrates the how of secular resilience engineering with the why of Quranic ethics to address the specific challenges of the construction sector of Pakistan. Existing models are either value-neutral (and hence culturally disconnected) or value-based in an abstract (and hence operationally vague) way.

Therefore, this study aims to fill this gap by building the "Quranic-Infused Resilience Framework." It makes out that for Pakistan, authentic and sustainable resilience should be spiritually based and ethically guided. By including the project lifecycle, with the principles of Khilafah (enablement of stewardship), Adl (justice), Mizan (balance) and Amanah (trust), informed with the divine assurance that "so verily, with every difficulty, there is relief" (94:5), the project and construction framework aims to revolutionise the construction practice. This integration stands to promise not only the ability to improve technical adaptive capacity, but also ensure that adaptation will promote social equity, environmental regeneration and moral legitimacy - creating resilience that is truly contextually grounded and the context in which we are attempting to build it.

Published:
Febryary 21, 2026

Methodology

This study uses a qualitative design with a dominant design, which is a sequential exploratory design, in order to develop a Quranic-Infused Resilience Framework for the construction sector of Pakistan. The methodology is based on the Islamic epistemological approach that combines revealed knowledge (naqli) from the Quran and Sunnah with acquired knowledge (aqli) from the present state of the art construction resilience and project management literature. Guided by a Tawhidic worldview and developed against the backdrop of a pragmatic paradigm, the research aims to find receptive actions to address sectoral disruption against the normative anonymous influence of faith in the context of the socio-institutional context of Pakistan. The first phase was a systematic review of academic and grey literature concerning construction project resilience and management of Islamic ethics. Sources were found by major academic databases using keywords related to: project resilience, adaptive management, Maqasid al-Shari'ah, Islamic ethical principles, with particular focus on the construction challenges faced by Pakistan. The analysis of the literature was carried out by thematic analysis following the framework of Braun and Clarke (2006), which will enable the synthesis of constructs of resilience with Quranic values such as Adl (justice), Amanah (trusteeship), Mizan (balance) and avoidance of Israf (waste). This process yielded the fundamental thematic pillars that lie behind the framework.

In the second phase, the synthesised themes were structured in a conceptual model in line with the standard project management lifecycle. Each lifecycle phase of initiation, planning, execution, monitoring and control or closure was re-interpreted in a Quranic resilience lens, building in its project intent principles such as Istikhara and Maqasid al-Shari'ah into planning, Shura and Tawakkul into risk management, Ihsan and Adl into execution, Muhasabah into monitoring, and Amanah and Khilafah into project delivery and stewardship. The third phase was expert validation, which was performed using a modified Delphi technique. A carefully hand-picked group of Islamic scholars, senior

Published:
Febryary 21, 2026

construction practitioners and academics were engaged in two iterative rounds to test theological coherence, practical feasibility and contextual relevance. Qualitative feedback was used to define and refine the framework, and the second round aimed to reach consensus on the clarity and usefulness of the framework as per the construction environment in Pakistan.

The last phase used the framework as an expository analytical lens to a documented case of post-2022 flood reconstruction in Pakistan. Using secondary data from official reports and development agencies, the framework was used retrospectively to illustrate how Quranic principles could have been used to inform other choices regarding community engagement, environmental sustainability, and ethical governance. This exercise is meant to demonstrate the explanatory and prescriptive potential of the framework and, therefore, not to test for empirical outcomes. Ethical considerations were made based on both the conventional standards of research as well as those of Islam, including the consent of the participant(s) to participate in the research, confidentiality, sincerity of intention, and knowledge stewardship. While the main contribution of the study is a prescriptive conceptual framework, its empirical validation is an avenue for further studies. Trustworthiness was reinforced through triangulation, expert examinations and the reflexivity and transparency regarding the documentation of the research process.

Findings & Analysis

This section brings the results from a multi-phased methodology to a final point, which is the articulation and validation of the proposed "Quranic-Infused Resilience Framework" (QRF). The analysis draws on the data generated from the thematic synthesis and Delphi expert validation and the illustrative case study to test the applicability and effectiveness of Quranic principles in the form of actionable strategies in construction project management for resilience enhancement in Pakistan.

Published:
February 21, 2026

The Synthesised Framework: Five Pillars of Resilient Practice

The underlying thematic analysis has produced five main and interdependent pillars that formed the basis for the ethical and operational foundations of the framework. Each pillar is a direct response to a very important vulnerability in the current state of construction in Pakistan (Elseknidy et al., 2025).

Table 1: The Five Pillars of the Quranic-Infused Resilience Framework

Pillar (Quranic Principle)	Operational Meaning in Construction	Addresses Sectoral Vulnerability
1. <u>Khilafah</u> (Stewardship) Quran 6:165	Projects as acts of trusteeship over resources, environment, and community well-being. Mandates sustainable design, ethical sourcing, and legacy thinking.	Environmental degradation, resource waste (<i>Israf</i>), short-term project focus.
2. Adl (Justice) Quran 5:8	Equitable risk/benefit sharing; fair wages & contracts; inclusive stakeholder engagement; non-exploitative practices.	Labor exploitation, community displacement, corrupt contracting, social conflict.
3. Mizan (Balance) Quran 55:7-9	Optimizing material & energy use; balanced trade-offs; designing for durability and adaptability rather than excess.	Cost overruns from waste, inefficient designs, poor lifecycle planning.
4. Amanah (Trusteeship) Quran 4:58	Fiduciary integrity in budgets & reporting; transparency; accountability for safety and quality; <u>honoring</u> commitments.	Corruption, mismanagement of funds, safety negligence, breach of contract.
5. Tawakkul (Trust with Agency) Quran 3:159	Proactive risk planning & mitigation combined with spiritual resilience to accept uncontrollable outcomes.	Poor risk management, paralysis in crises, failure to adapt to disruptions.

These pillars are not sequential but are integrated throughout all phases of the project through enabling practices such as Shura (consultation), Ihsan (excellence) and Muhasabah (accountability).

Published:
February 21, 2026

Expert Validation: Consensus and Refinements

The two (rounds) Delphi process involving 16 experts resulted in good consensus on the relevance and structure of the framework with critical refinements. High Relevance & Contextual Fit: 94% of the panellists (15/16) agreed or strongly agreed that the QRF fills gaps left by conventional and imported PM models in Pakistan. Practitioners said that principles such as Amanah and Adl refer directly to the "unspoken diseases" of the industry, affording a morally authoritative voice on reform that is at once local. Feedback, in the form of written, oral, and body language, was given, but comprehension: "principle" = "amorphous concept" = "plutonium bomb" = "genetic engineering" = "principle" = "amorphous idea" = "Something extremes, for laypeople; operationalization of Principles: The dominant feedback concerned the problem of moving from abstract principles to concrete tools". Scholars and practitioners jointly proposed certain mechanisms as follows: For Shura: Obligatory, recorded community consultation forums (jirga-style) pre land buy and design finalised and feedback coded into "Social License to Operate" register. For Amanah: Establishing transparent blockchain-based progress payment systems that are tied to verified goals to reduce corruption (Joukar & Nahmens, 2016). For Mizan: Making the "Resource Balance Sheets" and the life cycle carbon assessments part of the bidding process, giving preference to the most efficient and sustainable design. Challenges Identified Experts identified two key implementation challenges which need to be addressed: (1) perceived conflict between the lowest bid tendering and Adl /Ihsan, which may require more initial investment for quality and fairness, and (2) training and "faith-literacy" of project managers to authentically implement the principles and not just use it as a branding tool.

Illustrative Case Analysis: (Post-2022) Floods Reconstruction

Applying the QRF as an analytical lens to the chaotic post-2022 floods reconstruction efforts revealed stark contrasts between what is typical practice and what kind of than a Quranic-resilient approach would entail.

Published:
February 21, 2026

Project Phase	Observed Conventional Practice	QRF-Informed Alternative (Analysis)
Planning & Design	Rapid, top-down design of shelters using standard templates with little community input. Focus on speed and cost.	Guided by <i>Shura</i> & <i>Khilafah</i>: Participatory design workshops (<i>Shura</i>) to create culturally appropriate, elevated shelters using local, flood-resilient materials. <i>Khilafah</i> mandates designs that work with, not against, the natural floodplain.
Procurement & Logistics	Opaque awarding of material supply contracts, leading to inflated costs and substandard quality. Centralized logistics failing in damaged areas.	Guided by <i>Amanah</i> & <i>Adl</i>: Transparent local procurement (<i>Adl</i>) to support the local economy. GPS-tracked supply chains (<i>Amanah</i>) to ensure materials reach sites. Fair wages for local labor.
Risk Management	Reactive; dealing with new flood warnings as isolated crises. No adaptation of plans based on lessons learned.	Guided by <i>Tawakkul</i> & <i>Mizan</i>: Proactive scenario planning for future climate events (agency of <i>Tawakkul</i>). Building redundant water drainage systems (<i>Mizan</i> in safety factors). Continuous <i>Muhasabah</i> (review) sessions to adapt tactics.
Community Handover	Transactional completion, leaving communities with poorly explained infrastructure and no maintenance plan.	Guided by <i>Amanah</i> & <i>Ihsan</i>: Structured training on maintenance (<i>Ihsan</i> in delivery). Establishing community-led oversight committees with clear accountability (<i>Amanah</i>).

Table 2: Conventional vs. QRF-Informed Approach in Post-Flood Reconstruction

The analysis showed that the QRF had an opportunity to change the reconstruction paradigm from rapid rebuilding of a vulnerable community to a more adaptive, empowering, and sustainable recovery process, building long-term capacity of the community - a core tenet of resilience (Loosemore et al., 2021).

Synthesis: The Framework as a System of Integration

The findings come together to argue for the QRF not so much as a checklist as a dynamic value-based system for making decisions. It is the integration of its power: In this sense, one of the current challenges can be defined as: Linking Ethics to Execution: It offers project managers an ethical compass (Why should we do this differently?) with an operational link (How can we do it?). For instance, the ethics of *Adl* (justice) has an

Published:
February 21, 2026

operational translation of inclusive Shura and fair procurement protocol. Good design and resilience from community to community to community and from household to neighbourhood. QRF skills and guides: "The QRF advocates for people-centred community resilience, i.e. the resilience of the entire project ecosystem rather than just the physical structure (i.e. stronger concrete)." This is consistent with advanced understandings of the resilience of construction phenomena that also include social as well as organisational dimensions (Sanchez et al., 2020). As an example, "The Framework: Creating Cultural Leverage for Change ", in the context of Pakistan, this framework uses deep-seated cultural and religious values to promote forward change. It rephrased 'sustainability' as Khilafah, 'transparency' as Amanah and 'stakeholder engagement' as Shura, which make up the concepts that are more legible and compelling to local actors than the imported managerial jargon.

The results validate the basic proposition that a resilience architecture underpinned with the principles of the Quran is not only theoretically coherent but is also seen by the experts to be critically relevant and operationally actionable to the construction sector of Pakistan. The framework responds to the polycrisis that the sector faces at its core by addressing the ethical and governance failures that fuel the technical and environmental disruptions. It shifts the conversation from controlling disruption to creating principled adaptation, providing a way to create infrastructure that is both physically strong and socially equitable, ethically based and grounded: the full range of resilience. The final section will include conclusions, implementation recommendations, and further research.

Conclusion & Recommendations

This research has clarified that Pakistan's construction sector, despite being of great importance, exists in a state of continuous disruption compounded by climate changes, economic instability and the failures of governance. Conventional project management models, often culturally disconnected, have proven an inadequate structure for creating genuine resiliency. In response, this study has developed and validated the Quranic-

Published:
February 21, 2026

Infused Resilience Framework (QRF), which is a paradigm that embarks upon the concept of building the capacity and resilience of MYT toward adaptive and ethical action set upon precepts and meanings that are timeless in nature, drawn from the topology of enshrined jurisprudence of Islam, providing a culturally authoritative and practically actionable paradigm from the miraculous from disruption to sustainable adaptation.

The central contribution of QRF is to combine divine ethics with managerial practice. It is a translation into operational protocols, throughout the pool of the project lifecycle, of the Quranic pillars of Khilafah (Stewardship), Adl (Justice), Mizan (Balance), Amanah (Trusteeship), and Tawakkul (Trust with Agency). This extends resilience beyond the technical level of robustness to include social (equity), environmental (regeneration) and moral (accountability) dimensions, dimensions which are frequently missing in mainstream approaches (Sanchez et al., 2009). As it was validated by the experts, this framework is an ethically compelling language for reform that has a profound resonance in the socio-cultural fabric of Pakistan, as well as dealing directly with the ethical vacuum that heightens the systemic vulnerabilities (Alamgir, F. et al. 2022).

The potential of the framework was demonstrated in its retrospective use in post-flood reconstruction, showing how such principles as Shura (consultation) and Amanah could have made a rushed rebuild community-empowering and adaptive recovery. This shows the QRF's ultimate goal, which is achieving an infrastructure not only physically strong but socially just and spiritually conscious, fulfilling the role of humankind as Stewards (Khulafa) of the earth.

Suggestions for Implementation

To operationalise the QRF requires a multi-stakeholder approach which is well coordinated:

For Policy makers & Regulators: QRF starts by ensuring synchronisation of QRF principles with the national building codes and public procurement guidelines, including

Published:
February 21, 2026

the following: Have a Mandate for Social License to Operate assessments (based on the principles of Shura and Adl), and develop incentives for projects having Mizan (resource efficiency) and Amanah (transparency)

For Industry & Professional Body: Develop accredited training programs to be taught by a co-teaching team of Islamic scholars and project management practitioners to develop "faith-literate" professional capacity. Establish a peer-led QRF Consortium to pilot the framework, share best practices, and develop industry-specific performance metrics.

For Academia: Aims and objectives of the research are: - Pioneer in conducting applied research on longitudinal case studies and integrate value sensitive design based on Islamic ethics and resilience theory into the engineering and management curricula.

For Project Leaders: That includes: - Championing the QRF from the top by appointing Ethics & Resilience Officers - Embedding its principles into tender documents - Providing the resources for the whole inclusive consultation and improved monitoring it needs.

To become the QRF, it is necessary to make a radical change of priorities (to consider the projects as the process of trust and inheritance). In this way, the construction industry of Pakistan could turn out to be a real driver of stable and sustainable development, to which the people of Pakistan could refer, His Divine Grace, to every challenge, that is relief (Quran 94:5) and, in the process, make the future of his people and his religion worthy.

References

1. Auliyah, R., Nasih, M., & Agustia, D. (2025). Determinants of business success at Sunan Drajat Islamic Boarding School, east java Indonesia. *Cogent Business & Management*, 12(1), 2492828.
2. Elseknidy, M., Al-Mhdawi, M. K. S., Mahammedi, C., Qazi, A., Ojiako, U., & Rahimian, F. (2025). Mapping the landscape of risk management research in green building projects: a bibliometric review. *Urbanization, Sustainability and Society*, 2(1), 407-437.
3. Al-Jayyousi, O., Tok, E., Saniff, S. M., Wan Hasan, W. N., Janahi, N. A., & Yesuf, A. J. (2022). Re-thinking sustainable development within Islamic worldviews: a systematic literature review. *Sustainability*, 14(12), 7300.
4. Farooq, M. S., Feroze, N., Cheng, T., & Feroze, F. (2024). Pakistan's Green Urbanization in the Perspective of Ecological Civilization. *Chinese Journal of Urban and Environmental Studies*, 12(03), 2450017.
5. Beekun, R. I., & Badawi, J. A. (1999). *Leadership: an Islamic perspective*. Beltsville, MD: Amana.

Published:
February 21, 2026

6. Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative research in psychology*, 3(2), 77-101.
7. Loosemore, M., Denny-Smith, G., Barraket, J., Keast, R., Chamberlain, D., Muir, K., ... & Osborne, J. (2021). Optimising social procurement policy outcomes through cross-sector collaboration in the Australian construction industry. *Engineering, Construction and Architectural Management*, 28(7), 1908-1928.
8. Billah, M. M., Hassan, R., Haron, R., Rosman, R., & Billah, A. N. (2024). *Islamic green finance*.
9. Joukar, A., & Nahmens, I. (2016). Volatility forecast of construction cost index using general autoregressive conditional heteroskedastic method. *Journal of construction engineering and management*, 142(1), 04015051.
10. Azmin Shompa, Z., Akbar, M. A., & Mohd Mohadis, H. (2025). Harmonizing Maqasid al-Shari'ah with sustainable waste management practices: a conceptual framework for principles and implementation. *International Journal of Islamic and Middle Eastern Finance and Management*, 18(1), 142-165.
11. Linnenluecke, M. K. (2017). Resilience in business and management research: A review of influential publications and a research agenda. *International Journal of Management Reviews*, 19(1), 4-30.
12. Alamgir, F., Bapuji, H., & Mir, R. (2022). Challenges and insights from South Asia for imagining ethical organizations: Introduction to the special issue. *Journal of Business Ethics*, 177(4), 717-728.
13. Munaro, M. R., Tavares, S. F., & Bragança, L. (2020). Towards circular and more sustainable buildings: A systematic literature review on the circular economy in the built environment. *Journal of cleaner production*, 260, 121134.
14. Habiba, O. (2025). *A Democracy in Question: Policy Failures, Institutional Weakness, and Bangladesh's Evolving Global Standing* (Master's thesis, Boise State University).
15. Al-Jayyousi, O., Tok, E., Saniff, S. M., Wan Hasan, W. N., Janahi, N. A., & Yesuf, A. J. (2022). Re-thinking sustainable development within Islamic worldviews: a systematic literature review. *Sustainability*, 14(12), 7300.
16. Sanchez, H., Robert, B., Bourgault, M., & Pellerin, R. (2009). Risk management applied to projects, programs, and portfolios. *International journal of managing projects in Business*, 2(1), 14-35.
17. Tyler, S., & Moench, M. (2012). A framework for urban climate resilience. *Climate and Development*, 4(4), 311-326.
18. Bank, W. (2021). Climate Risk Country Profile: Ethiopia. *The World Bank Group*.
19. Rehmat, A., Ahmad, S. M., Danish, S., Umar, A., Khaver, A., & Khan, R. M. (2023). Claiming reparation for loss and damage due to floods 2022: the case of Pakistan. *Sustainable Development Institute*. [https://sdpi.org/assets/lib/uploads/Claiming% 20Reparation% 20for% 20Loss% 20and% 20Damage% 20Due% 20to% 20Floods, 2022](https://sdpi.org/assets/lib/uploads/Claiming%20Reparation%20for%20Loss%20and%20Damage%20Due%20to%20Floods,2022).