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ISLAMIC ENVIRONMENTAL PHILANTHROPY: LESSON FROM KITAB *AL-JIDAR* AND KITAB *AL-I'LAN BI AHKAM AL-BUNYAN*

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Abstract

Environmental philanthropy entails devoting time and resources to addressing environmental issues through non-governmental conservation organisations or community involvement. The purpose of this research is to delve into the lessons of Islamic environmental philanthropy outlined in *Kitab Al-Jidar* and *Kitab Al-I'lan Bi Ahkam Al-Bunyan*. This paper adds to the body of knowledge by focusing on environmental philanthropy in the traditional Islamic built environment, which has received little attention in the literature. To achieve the research objective, qualitative research methods were used, while content analysis was used for analysis. According to the findings of this study, the environmental philanthropy implemented in *Kitab Al-Jidar* and *Kitab Al-I'lan* is concerned with both environmental and social sustainability. It is hoped that this paper will provide new ideas and guidelines for future environmental conservation.

Keywords: environmental, Islamic perspective, philanthropy & traditional Islamic

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INTRODUCTION

Human, as the caliph of Allah, is responsible to manage the world in the right way. Nevertheless, because of human greed in exploiting the natural resources, the planet is now at risk of degradation and destruction. The situation calls for the systematic implementation of sustainable development. Sustainable development is not a new concept in Islam; it has already

existed in the past few centuries, as mentioned in the Al-Quran and the As-Sunnah, and further expanded by the fuqaha through their fatwas, judgments, and writings.

The efforts to preserve and converse the environment requires integrated action from all parties. Among the initiative to preserve the environment is via voluntary participation of the organization, community or individual, known as environmental philanthropy. Specifically, environmental philanthropy refers to the redistribution of time and resources by the non-governmental environmental organizations or community involvement to preserve nature.

Previous literature on environmental philanthropy from an Islamic viewpoint is quite limited. Therefore, to fulfill the gap, this paper aims to address the lessons of Islamic environmental philanthropy prescribed in *Kitab Al-Jidar* and *Kitab Al-I'lan Bi Ahkam Al-Bunyan*.

LITERATURE REVIEW

Philanthropy from Islamic Perspective

Philanthropy can be described as 'a non-compulsory redistribution of resources to the community's benefit without expecting anything as a return for the value of the resources given (Dariah, Salleh & Shafiai, 2016). Nearly, philanthropy is closely related to the principles of love, empathy, compassion, generosity, and reverence for human beings. Feelings of love and friendship in this way will encourage an individual to donate his belongings, either in the form of money, time, energy, and so on to help others (Othman, 2019).

The idea of philanthropy in Islam can be divided into two categories. First, material, or tangible philanthropy. This type refers to the donation of property such as land, houses, or money made by the philanthropists to alleviate others' burden (Othman, 2019). Second, spiritual philanthropy, which refers to the broader concept of generosity, encompasses all the beneficial things that every Muslim executed to gain blessings from Allah SWT (Othman, 2019). This good practice is regarded as a form of worship to close to Allah SWT either via *tasbih*, *tahmid*, *tahlil*, *amar ma'ruf nahi mungkar*, intimate relationship between husband and wife, work and take care for his family, reconcile between two people who dispute, visit the sick or give a smile to others.

Interestingly, the concept of goodness in Islam goes beyond the tradition of doing good to other human beings. Otherwise, Islam also encourages Muslim to be kind (*ihsan*) to all creatures, including animals and nature. For instance, harming animals or cutting trees for no reasonable cause is forbidden by Islam (Othman, 2019).

Environmental Philanthropy

Environmental philanthropy refers to using time and money by non-governmental environmental organizations to resolve environmental issues (Department of Environment and Water Resources, 2007; Greenspan, Handy, & Katz-Gerro, 2012). In the broader sense, environmental philanthropy can be characterized as 'voluntary efforts to conserve the environment without seeking personal or financial benefits.

Green philanthropy activities consist of performing the environmental work; including clean-up of premises and public parks (Dariah, Salleh, & Shafiai, 2016; Rahman, Jaafar, & Mohamed, 2018). Supporting education initiatives that raise consciousness among people about climate change and how they can reduce their ecological footprint in daily life, or renewable energy studies is also regarded as a philanthropic practice that aims at a broader environmental target than just conservation (Dariah et al., 2016). Environmental philanthropy also comes in support for the development of the human resource to preserve the natural resources and scenic sites. For example, Southern African Wildlife College research and learning centers are being set up around the world with the aid of philanthropists to extend and develop competent human capital required to support the conservation and management of natural resources (Dariah et al., 2016). Philanthropy plays a vital role in resolving environmental problems at all society levels (Quesnelle, 2011).

There is a specific typology of individual philanthropists, depending on how environmental philanthropy can be achieved (Carter & Ross, 2014). This type of philanthropists is presented in Table 1.

Table 1: Typologies of Environmental Philanthropists

No.	Typology	Explanation
1.	Eco-Barons	Wealthy individuals who buy land, also contribute their fund to manage land and conservation projects and eventually convert them into a nature reserve.
2.	Foundation Builders	Wealthy people who contribute funds for the development of the environmental foundation are dedicated to protecting the environment, biodiversity, and wildlife.
3.	Environmental Finance	Wealthy people who donate funds, committed to the conservation of the environment, biodiversity, and wildlife.
4.	Organizational Directors	A philanthropist whose goal is to contribute to environmental goals by serving on the boards of (an) environmental organizations and foundations.
5.	Land Contributors	Landowners who donate land to environmental philanthropy and conservation organizations.
6.	Passive Contributors	Landowners who engaged in environmental philanthropy through conservation agreements. They do not abandon or sell their land but agree to restrict other forms of land use or construction on their property in return for easement payments.
7.	Conserving Celebrities	This community is well-known, wealthy individuals (i.e. celebrities) who use their public profile to support the environmental conversation.

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| 8. | Celebrity Conservationists | <p>People who have gained recognition for their conservation activities.</p> <p>Devote substantial time and energy to the well-being of nature and wildlife. For example, they do this through advocacy, studies, and subsequent publications such as books, documentaries, etc.</p> |
|----|----------------------------|--|

Source: Carter & Ross (2014) & Dariah et al. (2016)

According to Greenspan et al. (2012), few factors motivate people to engage in environmental philanthropy, which includes:

- a. Sociopsychological factors correlate with environmental behavior, such as values and attitudes, including altruistic and bio spheric influences, which underlie environmental problems and encourage environmental behavior.
- b. Environmental consciousness – Improved knowledge of environmental issues impacts environmental attitudes, concerns and, eventually, behavior.
- c. Political orientation – Research has shown that there is a correlation between political orientation and environmental behavior.
- d. Sociodemographic factors – class, ethnicity, income, and educational background. For example, well-educated people generally have a greater understanding of science in general and the world. They are also mindful of the causes and consequences of environmental issues and continue to develop political awareness and critical thinking to others.

According to the Department of the Environment and Water Resources (2007), environmental philanthropic work addressed a range of critical environmental issues, including:

- a. climate change
- b. the conservation of mangrove ecosystems along the coasts and wetlands
- c. increased support for the protection of ecosystems and wildlife
- d. increased support for science
- e. to support all steps to ensure the protection of biodiversity
- f. protecting biodiversity
- g. improved water quality and quantity
- h. reducing greenhouse gas emission
- i. preventing salinity, soil acidification and erosion
- j. protection of environmental resources

METHOD

The analysis is focused on qualitative methods. In-depth reading is done on the main text, *Kitab Al-Jidar* and *Kitab Al-I'lan Bi Ahkam Al-Bunyan*, and some other relevant reading materials. The first step is translating the selected topic of the book, followed by a content analysis

approach to extract the critical point of Islamic environmental philanthropy outlined in both Kitab to be adapted in the current context. These books have been chosen because the subject discussed closely related to the implementation of Islamic environmental philanthropy. The bulk of environmental philanthropy methods addressed in both kitabs are presented via the decisions and judgments of the relevant cases that provide valuable key points to correlate with the contemporary environmental philanthropy.

RESULTS

From an Islamic point of view, there are many classic Kitab of Fiqh (books) connected to the world. This kitab can be divided into four major categories, including (1) The Kitab of General Fiqh; (2) The Kitab of Fatawa and Nawazil; (3) The Kitab of Hisbah; and (4) The specific Kitab of Islamic jurisprudence concerning on the environmental discourse. This paper focuses primarily on the Kitab of Al-Jidar and Kitab Al-Ilan Bi Ahkam Al-Bunyan, which regarded as the essential reference for environmental fiqh.

Brief Background of *Kitab Al-Jidar*

Kitab Al-Jidar is the work of Isa ibn Musa al-Tutili Dinar (A.H., 212). The biography of the author is not as detailed as the description of Ibn Al-Rami. The book contains 51 subtopics focusing on the built environment and related issues. Four manuscripts of this book can be found in Tunis, Algeria, and Morocco. This book has already been translated and published by Ibrahim Muhammad al-Faiz in Tunis. His writings' outcomes are significant and substantive, as the debates and decisions under review are described in a very detailed and in-depth manner.

The discussion in this book concerns various Maliki scholars, including Sahnun, Asbagh ibn Al-Faraj, Mohammad bin Telid, Ibn Majshun, Al-Qasim, Ibn Al-Qasim, Ibn Wahb, Ibn Musa, Abdullah ibn Zayd, Ibn Nafi, Motarref and Ibn Abdous.

Brief Background of *Kitab Al-I'lan Bi Ahkam Al-Bunyan*

The book is so detailed and lightweight that it should be one of the vital sources of reference for interested parties in urban planning and architecture areas. This book compiles the decisions on different environmental and economic cases in North Africa.

The benefit and importance of this book are that it was written by an authoritative person with extensive experience in the field of architecture, namely Abu Abd Allah Muhammad bin Ibrahim al-Lakhmiy, known as Ibn al-Rami al-Banna 'or Muhammad al-Banna, a well-known public engineer and Qadi Chief (Qadi al-Jama'ah), during the reign of the Hafsids. The discussions and discourse on the Islamic environmental philanthropy found in both Kitab will be further elaborated according to a few subthemes as follows:

Water and Wastewater Management

The environmental philanthropy activities for water and wastewater management in *Kitab Al-Jidar* are outlined in a case resolution to restore a collapse well (water supply used to irrigate crops) shared by two opposing parties which may harm them. According to Sahnun 's opinion, the approach suggested to resolve the issue are:

- a. All parties are responsible for repairing the well.
- b. Maintenance costs must be shared.
- c. If one of the parties disagree to rebuild the collapse well, he should:
 - i. Repay the expense to those who repair it, or;
 - ii. Sell his share to the parties who repair the well.

If he still refuses, the judge or *qadhi* shall have the right to use his power to sell his part to cover the reconstruction expenses done by another party. Also, *Kitab Al-I'lan Bi Ahkam Al-Bunyan* further explained the philanthropy aspect while discussing the costs of restoring damaged waterways in homes or residential areas. Sahnun put forward the view quoted by Ibn Habib that: "The first homeowner must fix his channel and help the second owner, the second owner must help the third owner, and so on."

Sewage Management

The ground floor occupants must clean and clear the sewage waste for a multi-storey building, as Ibn al-Qasim said in *Kitab Al-Jidar*. Nonetheless, Asbagh and Motarref agree that the sewage management task should be jointly carried out by the inhabitants of the upper and lower floors. At the same time, the maintenance costs depend on the proportion of occupants in both residences. If the occupants of the ground floor solely own the tank, Mohammed bin el-Labbad observes that the owner is entirely responsible for the tank's maintenance task and costs. The inhabitants of the floor shall be accountable if they are co-owners of the tank. The costs incurred shall depend on the number of family members. Unlike Ibn Wahb, he did not look ownership perspective to assimilate the duty for washing. Instead, he looked at the tank's usage. All those who benefit from using the sewage tank are responsible for cleaning it, whether they are the owner of the sewage tank or not.

Land Management

Kitab Al-Jidar concerns for the concept of *ihya' ardh-mawat* (revive dead land). Those who voluntarily cultivate or fertilize vacant land/areas will be recognized as owners from an Islamic perspective. Consequently, the right of ownership to land and land yield; whether crops or livestock farms, or buildings constructed, is justified by Shariah. Moreover, the revocation of land (*ihya' ardh mawat*) also involved with other activities such as providing water, carrying out agricultural activities, building houses, hedging or any other purposes. The majority of *fuqaha'* agreed that land without a possessor would necessarily belong to those who have successfully revived it (Borhan & Ab. Aziz, 2009).

Nevertheless, *Kitab Al-I'lan Bi Ahkam Al-Bunyan* describes how this philanthropic practice is carried out where the landlord permits other persons to use and revive their vacant land to build houses, industrial premises, agriculture purpose and so on for gratis (free of charge) through 'ariyah contract. 'Ariyah contract refers to an agreement in which one party gives the other party permission to use its property free of charge.

In a case where the individual (from now on referred to as the 'tenant') has constructed the house, the landowner shall be forbidden from expelling the occupant or damaging the building before the time specified in the lease contract. Similarly, the landlord should not force the occupant out with a short notice unless he pays the compensation to the tenant based on the building's value or cost. However, if no duration is prescribed and the tenant has not yet begun the construction work within the timeframe, the owner can revoke his permission to use the previously given land.

Kitab Al-I'lan Bi Ahkam Al-Bunyan also discusses the situations where this philanthropic dimension focuses on the cases where an individual requires the permission from a neighbor to build a utility or construct a road near the neighbor's property. In these cases, Islam encourages neighbors to approve a sign of equal treatment and hospitality. This situation demonstrates how Islam promotes the practice of philanthropy to be performed in a neighborly community.

The revocation of permission granted while the tenant has planted the trees and the like would cause trouble and may harm him as he had allocated the cost, time, and energy. Islam forbids this action, based on the hadith of the Prophet PBUH: "Do not injure yourself and others and do not injure yourself and others." The owner can only withhold permission if it does not entail the significant effort and costs. For example, if the tenant has built a window or constructed a pathway.

Agricultural

Kitab Al-Jidar explores how to encourage tree planting and prohibit harm from an Islamic viewpoint. Among the fascinating discussions in *Kitab Al-I'lan Bi Ahkam Al-Bunyan*, is about one person owning a tree in someone else's land, and the landowner wants to build a fence. The tree owner thinks that the fence's construction will destroy his crops because he could not have access to his plants. Master-mason Muhammad then suggested a solution to the tree owner to inform the landlord to construct the fence. At the same time, however, the landlord may allow the tree owner to reach the trees by using the nearby access or padlock for taking care of his plants.

Kitab Al-I'lan also focuses on a case where the tree is destroyed. The question arises on how the compensation can be paid to the person who caused the damage. Master-mason states that the sum of the compensation can be determined based on several methods, namely:

- a. Assessment on the property values (current land value deducted the property values after the tree has been destroyed).
- a. In the severe case, the liability shall be based on the maximum amount (the property's value after the damage and the value of the garden).
- c. The expenses shall be commensurate with the value of the tree.

Imposing a penalty is seen related to the principle of environmental philanthropy as it helps to protect the interests (*maslahah*) of the tree owners and gives the lesson to the culprit not to underestimate the resilience of nature.

In another chapter, *Kitab Al-I'lan Bi Ahkam Al-Bunyan* also discusses the debate on preserving crops and livestock. Master-mason Muhammad claimed that the garden owner was responsible for taking care of his crops by building the fence and observing the garden entirely the day. If the livestock cause crop damage due to negligence of livestock owner, such as opening the farm fence to release the livestock without supervision, he could be penalized. Master-mason Muhammad says that livestock owners are fully responsible for taking care of the livestock and not cause damage to the crops. The livestock should be taken directly to the pasture and, upon completion, brought back to the field. It demonstrates the need for a sense of responsibilities between the two parties to no harm and inconvenience caused to the other party. This action must be reciprocated and accomplished with a sense of morality, not of selfishness.

Besides, other sub-topics also addresses the protection of crops or trees owned by the local community. The problem that has been raised is, is it appropriate for an individual to keep the bees in the village while the bees are destroying the trees belong to other residents? Master-mason Muhammad referred to the view expressed by Ibn Habib that the owners should protect the bees away from the village because it may harm the people and quite challenging to handle.

Neighbourhood

Practising Islamic religion, the dead-end street owners typically hire someone or build a fence to take care of their homes and gardens. In the situations where the fence has been collapsed and needs to be repaired, the question arises as who should bear the costs of repairing the fence. This book presents the insightful views of Master-Mason Muhammad on the application of philanthropy to fund the expense (*gharam*) of the rebuilding of the fence.

Concerning Qadhi Ibn 'Abd al-Rafi, master-Mason Muhammad made it clear that fortification is an essential component of the house to secure the property. Designing the fence would increase the value of the property. The poor would then contribute based on their land's worth, just as the wealthy should contribute to the cost to support the poor. In this situation, master-Mason Muhammad proposed that the residents may list the names of the wealthiest people in descending order, and the wealthiest people had to fund at the highest rate, followed by the second, third and so on. In contrast, the solution suggested by al-Qadhi is to divide the costs into two parts. The first part is fairly divided by the number of houses and the second part is by the proportion of wealth.

Kitab Al-I'lan also addresses the need to practice *hibah* of the shared ownership property. The Master-Mason Muhammad said: Ibn al-Qasim states from Malik's point of view in the book of *al-Mudawwanah* that if two individuals share a property, and one party wishes to give his share to his neighbour as a gift (*hibah*), then his action this is encouraged and approved in Islam.

Waste Management

Kitab Al-Jidar focuses on the elimination of waste while Sahnun stresses on the importance of mutual civic responsibility. He said that if the building's garbage and debris were to harm the others, then the nearest neighbors would have to manage it as usually the neighboring parties produce the waste.

DISCUSSION

Forms of philanthropy in *Kitab Al-Jidar* and *Kitab Al-I'lan Bi Ahkam Al-Bunyan* have been described in both categories; 1) material or physical philanthropy – land or money allocation; and 2) spiritual philanthropy - to display kindness to others in supporting the environmental issues. This finding is like what is mentioned in the literature. The idea of philanthropy demonstrated in both kitab appeared to be beyond the standard of doing good to fellow human beings. Otherwise, the findings often highlight the protection of both animals and the environment as advocated in Islam.

The individual action has often incorporated philanthropy in this kitab as part of a religious obligation encouraged by Islam. The principles of social responsibility discussed in *Kitab Al-Jidar* and *Kitab Al-I'lan Bi Ahkam Al-Bunyan* focus mainly on how the community plays a principal role in the neighborhood. Such initiative includes the responsibility to take care of, manage and be responsible for any costs incurred in the restoration or repair of damaged infrastructure. The outcome is very different from the information gathered in literature, where environmental philanthropy is typically carried out based on the foundations funded by individuals. Related to environmental philanthropy's typology, we can relate the philanthropist typology to the categories of Environmental Finance, Land Contributors and Passive Contributors. However, there are still different approaches between traditional and contemporary. Private landlords are essential contributors to the environmental goals as they cultivate and preserve nature and protect the natural habitats from the effects of droughts, floods, fires, and property-clearing activities.

The discussion in *Kitab Al-Jidar* and *Kitab Al-I'lan Bi Ahkam Al-Bunyan* also revolves around *haq irtifaq* (the right to properties such as roads, rivers, etc.). According to al-Hanafiyah, there are six (6) types that are meant to be: the right to drink and water (*haq sharb*), the right to clean water (*haq al-majra*), the right to flow (*haq masil*), the right to access (*haq murur*), the right to raise buildings (*haq al-ta'alli*) and the right to the community (*haq jiwar*) (Zaman, Borham & Abd Latif, 2018). All these *haq irtifaq* discussed in both kitab may be applied in the present context if they comply with Islamic principles. This application reflects the dynamism and the flexibility of Islamic law. Essentially, the implementation of this *haq irtifaq* can preserve the *maslaha* (interest) and ensure society's cohesion.

'*Ariyah* contract refers to the possibility of using something halal, such as vacant land, as discussed in *Kitab Al-I'lan*, which seemed to propose new ideas and solutions to the problems of contemporary homeownership in Malaysia. According to the World Bank's forecasts, sustainable house prices are three times the average income. Based on salary data for 2016, the average household income is RM5,228 per month, equivalent to RM188,208 per year. The average house price, however, is RM387,258. These figures indicate that there is a disparity

between supply and demand in the real estate market. This eventually led to the dumping of unsold properties across the country hitting 40,916 residential units, worth RM27.39 billion ([https://www.bharian.com.my / business / harzanah/2019/08/592680 / isu-pemilikan-rumah](https://www.bharian.com.my/business/harzanah/2019/08/592680/isu-pemilikan-rumah)). Therefore, awareness should be spread throughout society, particularly among the wealthy, to practice '*ariyah*' as a benevolence action and an effective Islamic mechanism to address the issue of poverty and the inability of homeownership among society. This practice is widely promoted in Islam, where the Quran explains a good Muslim; to be compassionate and caring to others.

The idea of *hibah* of property management suggested in *Kitab Al-I'lan Bi Ahkam Al-Bunyan* will expand property and resources to benefit the society. Systematic and orderly management of *hibah* property would prevent difficulties that could undermine the economic activities. Besides, the practice of *hibah* is in line with Surah Al-Maidah: verse 5 and Surah An-Nahl: verse 90, which indicates the motivation to do *hibah* as one of the good deeds in Islam.

Hadith from Abu Hurairah r.a. that Rasulullah PBUH said related to *hibah*, which means: '*Give each other gifts, you will surely love each other.*' (Hadith Narrated by Al-Bukhari). This hadith signifies that Rasulullah PBUH urged us to exchange the gifts as such practice could reinforce the bonds of brotherhood and love between human beings. It also regarded as one of the Islamic philanthropies.

The debate on the neighborhood residents' responsibility to repair the fence and share the costs mentioned in the *Kitab Al-Jidar* is closely linked to the *Dharar* concept. This idea is derived from the Prophet PBUH's hadith: '*La Dharar Wa La Dhirar*' (There is no harm and no reciprocating harm). Definition of *dharar*: wrongdoing performed which may be of benefit to the perpetrator. Whereas the concept of *Dhirar*: refers to wrongdoing done that endangers the other person, but at the same time does not help the offender. Any behavior or activity that causes injury or damage shall be forbidden, whether it helps the perpetrator. In this case, the philanthropy is illustrated in preserving life and wealth through an essential structural building component, namely a fence.

Islam prohibits human beings from harming trees, plants and crops. Excessive deforestation without supervision can damage trees and crops. This prohibition is following the hadith of the Prophet SAW, which means: '*Whoever cuts the tree, then Allah will lower his head in hell.*' (Narrated by Abu Dawud)

At the same time, Islam actively promotes tree-planting practices. Rasulullah PBUH also organizes tree planting activities, and this is in line with the hadith of the Prophet PBUH, which means: '*No Muslim ever plants a tree or cultivates agriculture, and then birds, humans or animals eat from it unless it is alms for him.*' (Narrated Bukhari and Muslim).

Also, Islam puts a high priority on efforts to improve the agricultural industry. Nonetheless, the agriculture sector is regarded as a responsibility of society from an Islamic perspective (*Fard. al-Kifayah*). As such, getting involved in this critical area is a significant effort because the individual involved in food production is not only taking care of himself but also the rest of the community. This practice is analogous to giving (*sadaqah*) in Islam and considered an act of worship that will be rewarded with Allah SWT's permanent reward.

Good environmental health has a significant role in Islam, which stresses cleanliness, sanitation, and moderation of consumption. Incorporating the above Islamic thoughts could be

an efficient and holistic solution to the current waste management problem caused by the reckless nature and man actions.

Most of *Kitab Al-Jidar* and *Kitab Al-I'lan Bi Ahkam Al-Bunyan's* philanthropy practices indicate how Islam encourages cooperation, sympathy, and togetherness. It can be seen on how the elements of collaboration and mutual assistance in wastewater management are illustrated, as found in *Kitab Al-Jidar*. It relates to the sense of individual obligation to fulfill the needs of others via cost-sharing payments (financial) and voluntary programs.

The debate in both kitab showed that there should be no harm and inconvenience caused to the other party. Allah SWT emphasizes on the importance of the relationship between Muslim's believers. We must uphold and sustain the peace and tranquility of the Muslim community. Simultaneously, the sense of the interaction between humans, animals and nature are not overlooked in Islam. The ecosystem needs to be controlled prudently to preserve stability and sustainability. All-natural resources, such as water, air, soil, climate, trees, biodiversity, and so on, are interlinked and play an essential role in human beings and others' lives. Among the positive impacts of the protection of natural resources are the potential to preserve the balance of habitats, preserve protected areas, and develop the development objectives.

CONCLUSION

Environmental philanthropy in *Kitab Al-Jidar* and *Kitab Al-I'lan bi Ahkam Al-Bunyan* concerns the preservation of the environment and the social preservation in the built environment process. In short, it cannot be denied that religion plays a vital role in promoting environmental philanthropy. Religious principles will foster the altruistic values (moral obligation to others) and biocentric values (individual responsibility for preserving the environment and the ecosystem) among society, which may lead to direct or indirect involvement in the environmental conservation efforts. Most of the environmental philanthropy initiatives discussed in both kitab have shown considerable potential in addressing the socio-economic and environmental issues such as community disputes, asset ownership social, physical, and environmental sustainability based on the Islamic values.

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