

**INTEGRATING CLASSICAL JURISPRUDENCE INTO MODERN ISLAMIC
PHILANTHROPY: INSIGHTS FROM *KITAB AL-I'LAN BI AHKAM AL-BUNYAN***

Sharifah Fadylawaty Syed Abdullahⁱ & Amal Hayati Ishakⁱⁱ

ⁱ (Corresponding author). Academy of Contemporary Islamic Studies (ACIS), Universiti Teknologi MARA (UiTM), Shah Alam, Selangor, Malaysia. fadylawaty4935@uitm.edu.my

ⁱⁱ Academy of Contemporary Islamic Studies (ACIS), Universiti Teknologi MARA (UiTM), Shah Alam, Selangor, Malaysia. amalhayati@uitm.edu.my

Received: 6 June 2025

Article Progress
Revised: 1 July 2025

Accepted: 12 July 2025

Abstract	<p><i>Islamic philanthropy plays a pivotal role in advancing social justice, shared responsibility, and communal well-being across Muslim societies. This study explores how the classical Maliki text, Kitab al-I'lan bi Ahkam al-Bunyan by Ibn al-Rami, contributes to both the theoretical and practical underpinnings of modern Islamic philanthropy, with particular attention to zakat, waqf, and Islamic urban development. Although originally conceived as a manual on construction law and property rights, the text encapsulates broader jurisprudential principles—such as harm prevention (la darar wa la dirar), protection of neighborly rights, responsible asset management, and the prioritization of public interest—that are highly applicable to contemporary philanthropic governance. Employing a qualitative methodology, this study conducts a textual analysis of selected chapters from the Kitab, supported by secondary sources in Islamic legal and philanthropic literature. The analysis identifies core themes relevant to ethical stewardship and sustainable institutional development. Findings reveal that Ibn al-Rami's legal insights offer a robust and timeless framework for integrating classical jurisprudence into the administration of zakat and waqf in today's socio-economic context. These principles support improved transparency, long-term asset utilization, and community-centered urban planning. The study concludes that when thoughtfully adapted, classical Islamic legal heritage can significantly enrich the ethical and operational standards of modern Islamic philanthropy.</i></p> <p><i>Keywords: Islamic Philanthropy, Kitab I'lan, Waqf, Zakat, Islamic Development</i></p>
-----------------	---

INTRODUCTION

Definition and Evolution of Islamic Philanthropy

Philanthropy, derived from the Greek *philos* (love) and *anthropos* (human), refers broadly to acts of compassion and altruism aimed at promoting human welfare (Rodhiyah, Dahlia, Azizah & Nurrohim, 2022). While its ethical foundations are universal, every religious tradition—including Islam—has shaped its own vision of philanthropy through theological and legal frameworks (Kasdi, 2016).

In Islam, philanthropy is not merely an ethical inclination but a divinely mandated obligation. Concepts such as *al-'ata al-ijtima'i* (social giving), *al-takaful al-insani* (human solidarity), *sadaqah* (voluntary charity), and *al-birr* (righteous deeds) reflect the Quranic emphasis on justice, compassion, and communal responsibility (Susdarwono & Huda,

2023). The core instruments of Islamic philanthropy—zakat, sadaqah, infaq, and waqf—collectively known as ZISWAF, serve as mechanisms for equitable wealth distribution, poverty alleviation, and socio-economic balance (Kasdi, 2016).

Contemporary scholars emphasize that Islamic philanthropy operates at the intersection of spiritual devotion and social justice, linking the love of humanity with the worship of God (Siddiqui, Wasif & Hughes, 2024). In Muslim-majority contexts such as Indonesia, Pakistan, and Bangladesh, Islamic philanthropy is increasingly institutionalized and is regarded as a key strategy for promoting distributive justice and inclusive development (Siddiqui, 2024).

Modern applications of Islamic philanthropy are diverse and far-reaching, addressing complex societal challenges such as child protection, access to healthcare, and economic empowerment. Recent studies, including those by Afraz dan Tengku Muda (2024) underscore its impact in supporting abandoned children and marginalized families. Scholars also contributing significantly to studies on Muslim charity and its alignment with the Sustainable Development Goals (SDGs) (Nurul Huda et al., 2023).

While modern discourse emphasizes strategic impact and professionalized structures, the integration of classical jurisprudence remains underexplored. Classical texts such as *Kitab al-I'lan bi Ahkam al-Bunyan* offer deeply rooted legal and ethical principles—such as harm prevention, public benefit, and property responsibility—that remain highly relevant to modern waqf and zakat governance. Bridging this gap between fiqh heritage and contemporary institutional practice is essential for the ethical and sustainable growth of Islamic philanthropy in the 21st century.

Encouragement of Islamic Philanthropy

Islamic teachings emphasize compassion, generosity, and social responsibility as core expressions of faith (Bagasra & Bagasra, 2021). Philanthropy in Islam is not only a moral virtue but also a spiritual obligation, deeply embedded in the Qur'anic worldview and prophetic traditions (Mirza, 2024).

The Qur'an repeatedly encourages believers to spend in the way of Allah, promising immense rewards for sincere charitable acts. In Surah al-Baqarah (2:261), Allah declares:

Meaning, *"The likeness of those who spend their wealth in the way of Allah is as the likeness of a grain that grows seven ears, and in every ear a hundred grains. Allah gives manifold increase to whom He wills. Allah is All-Encompassing, All-Knowing"* (Al-Quran. Al-Baqarah, 2:261)

This verse reflects the transformative power of giving, promising returns that go far beyond material value.

Philanthropy in Islam is also framed as a means of fulfilling communal obligations, particularly toward vulnerable groups. As stated in Surah al-Baqarah (2:215):

Meaning, *"Whatever you spend for good must go to parents, relatives, orphans, the needy, and travelers. Whatever good you do, Allah is fully aware of it."*

This underscores the ethical imperative that charitable giving must not remain abstract or individualistic—it must translate into tangible benefit for the community.

The Sunnah of the Prophet Muhammad (PBUH) reinforces this ethos. He stated:

Meaning, *"When a person dies, all his deeds end except for three: a continuous charity (sadaqah jariyah), beneficial knowledge, or a righteous child who prays for him"* (Hadis Muslim, 1383).

Another narration emphasizes even the smallest act of generosity:

Meaning, “Protect yourself from Hellfire, even with half a date in charity” (Hadith Al-Bukhari, 1417/21).

These traditions emphasize the enduring spiritual rewards of ongoing charity, establishing a strong linkage between philanthropy, legacy, and the afterlife.

These values are foundational to Islamic philanthropic practice and resonate strongly with the legal principles found in classical texts such as *Kitab al-I‘lan bi Ahkam al-Bunyan*. The book’s emphasis on preventing harm, ensuring shared benefit, and upholding community rights complements Qur’anic and Sunnah-based exhortations to give. Together, they present a unified vision of philanthropy that is both spiritually inspired and legally regulated.

In summary, Islamic philanthropy is more than an act of charity—it is an integrated system of ethical behavior, shaped by divine guidance and classical jurisprudence, which aims to purify wealth, elevate character, and strengthen the social fabric of the ummah (Linge, 2015).

The Roles of Islamic Philanthropy in Societal Development

Islamic philanthropy serves as a vital mechanism for promoting social equity, economic justice, and communal well-being (Ali, Anjum, Iqbal & Ahmad, 2024). Deeply rooted in both divine injunctions and ethical jurisprudence, it functions not only as a religious obligation but also as a transformative tool for societal development (Kuanova, Sagiyeve & Shirazi, 2021). Core instruments such as zakat, infaq, sadaqah, and waqf are designed to redistribute wealth, uplift marginalized groups, and institutionalize compassion within the fabric of Muslim society (Thaidi, Ab Rahman & Salleh, 2023).

These mechanisms have been widely embedded in everyday social life, aligning closely with indigenous cultural values such as *gotong royong* (communal cooperation). Studies by Elbanna (2024), Maulana (2024) and Fitria and Sukardi (2025) highlight how zakat, infaq, and waqf have contributed to poverty reduction, social cohesion, and the preservation of religious identity—demonstrating the synergy between Islamic philanthropy and local traditions.

The emergence of charitable crowdfunding has added a new dimension to Islamic giving. Anoraga (2024) observes that digital platforms have broadened access to philanthropic participation, empowering both NGOs and grassroots actors to implement social programs at scale. However, he also cautions that this trend may prioritize short-term charitable relief over long-term structural change, raising concerns about transparency, governance, and sustainability in philanthropic management (Anoraga, 2024).

Islamic philanthropic tools also have proven essential in addressing the needs of vulnerable populations. demonstrate the effectiveness of zakat, waqf, sadaqah, and hibah in supporting orphanage and establishing holistic community care systems (Muqorobin & Urrosyidin, 2023; Afraz, Muliana & Muda, 2024). These interventions reflect the moral architecture of Islamic social responsibility, grounded in mercy (*rahmah*), generosity, and human dignity.

Expanding into the realm of environmental sustainability, Abduh (2024) proposes a model for integrating Islamic philanthropy with the circular economy. His research advocates mobilizing zakat and infaq for green initiatives such as sustainable farming and waste management, and leveraging waqf assets to create eco-friendly enterprises. This approach highlights the adaptability of Islamic philanthropy to emerging global challenges, provided there is supportive policy and intersectoral collaboration.

Healthcare is another domain where Islamic philanthropy remains active but constrained. Atan et al. (2024) argue that although waqf-based health institutions are driven by religious ideals, they often struggle with capacity limitations. Strengthening governance, infrastructure, and funding mechanisms is essential for enhancing their role in delivering equitable healthcare (Debie, Khatri & Assefa, 2022).

Similarly, Priyadi, Achiria, Imron, & Zandi (2023) underscore the strategic potential of waqf land development. Their findings reveal a shift from static charitable usage to dynamic property development, which enables the generation of sustainable income to fund long-term welfare programs. This aligns well with maqāsid al-sharī'ah objectives and reflects the compatibility of classical waqf principles with modern development strategies.

Finally, Islamic philanthropy also plays a psychosocial role in supporting caregivers of children with disabilities. Abdul Rasool, Md Jani, Akma Ahmad and Irpan (2024) demonstrate that philanthropic funding—particularly through zakat and waqf—can alleviate caregiver stress, promote mental health, and indirectly enhance the developmental outcomes of the children under their care.

Together, these findings affirm that Islamic philanthropy is evolving into a multifaceted platform for sustainable development. It encompasses welfare, education, healthcare, environmental action, and economic empowerment—while remaining rooted in spiritual intention, ethical conduct, and communal values. This evolving landscape provides fertile ground for revisiting classical jurisprudential insights, such as those in *Kitab al-I'lan bi Ahkam al-Bunyan*, to ensure that modern applications continue to uphold the principles of justice, stewardship, and public welfare.

Kitab al-I'lan bi Ahkam al-Bunyan: Jurisprudential Insights for Islamic Philanthropy and Urban Development

Kitab al-I'lan bi Ahkam al-Bunyan, authored by Muhammad ibn Ibrahim ibn al-Rami in the 14th century, stands as a landmark contribution in classical Islamic legal literature (Al-Rami, 1999). Ibn al-Rami, a Tunisian master mason and jurist, wrote the treatise based on his dual experience in both jurisprudence and architectural practice, positioning his work as a unique intersection of theory and applied ethics (Al-Rami, 1999). Grounded in the Maliki legal tradition and influenced by jurists from North Africa and Al-Andalus, the book provides structured legal guidance on property rights, construction ethics, and urban development—areas highly relevant to modern Islamic philanthropic governance.

Organized into comprehensive chapters, the *Kitab* explores topics such as boundary and wall disputes, the obligation to prevent harm in building activities, correction of structural defects, resolution of land-sharing conflicts, and rules governing public utilities and infrastructure. At the heart of these discussions lies the principle of *la darar wa la dirar*—"no harm and no reciprocation of harm"—which forms a key ethical pillar in both Islamic jurisprudence and philanthropy (Al-Rami, 1999). This legal maxim reinforces the idea that development—whether personal or institutional—must uphold justice, prevent damage to others, and safeguard community well-being. These values directly echo the objectives of zakat and waqf, where philanthropy is defined not just by giving, but by preserving rights and ensuring collective benefit.

Importantly, Ibn al-Rami addresses several types of Shariah-compliant contracts—'*ariyah* (loan of use), *ijarah* (rental), *ji'alah* (reward-based service), and *muzara'ah* (crop-sharing)—that regulate access and benefit from property without ownership transfer (Al-Rami, 1999). These legal instruments are directly applicable to modern waqf operations, where the endowment must remain intact while its benefits are distributed equitably and ethically. His treatment of these contracts provides useful frameworks for structuring waqf leases, temporary use arrangements, and income-generating initiatives within Islamic social finance systems.

The *Kitab* also places considerable emphasis on neighborhood rights, removal of harmful structures, and equitable land use—principles that align with the broader mission of Islamic philanthropy to ensure justice, accountability, and public welfare (Al-Rami, 1999). For instance, Ibn al-Rami discusses the legal implications of neglecting communal safety or allowing one's property to endanger others—offering legal logic that parallels modern responsibilities in the management of waqf buildings, infrastructure, and urban projects (Al-Rami, 1999). Moreover, his reference to *istihqaq* (legal reclamation) supports the

recovery and protection of community-owned or misused assets, a mechanism particularly relevant in regulating and safeguarding waqf properties (Al-Rami, 1999).

Ultimately, *Kitab al-I'lan bi Ahkam al-Bunyan* serves as more than a construction manual—it is a classical blueprint for ethical governance, public accountability, and sustainable development. Its principles provide timeless guidance for integrating moral integrity and legal structure into the administration of zakat, waqf, and broader Islamic philanthropic practices. Revisiting this jurisprudential heritage allows for a more disciplined, transparent, and community-focused approach to Islamic social finance in the modern era.

METHODOLOGY

This study adopts a qualitative research design, grounded in textual analysis, to explore how classical Islamic legal reasoning—as preserved in *Kitab al-I'lan bi Ahkam al-Bunyan*—can inform and enhance the contemporary practice of Islamic philanthropy. The objective is to interpret key jurisprudential principles articulated by Ibn al-Rami and assess their relevance to modern governance systems in zakat, waqf, and Islamic social finance.

Research Approach

The study employs content analysis as the primary methodological tool, focusing on selected legal discussions within *Kitab al-I'lan bi Ahkam al-Bunyan*. Emphasis is placed on topics related to ownership rights, harm prevention (darar), neighborly duties, community welfare, and the management of shared and public spaces. These themes are examined through the lens of Islamic philanthropy, allowing for the extraction of normative principles with direct implications for ethical and sustainable institutional management today.

Data Sources

The primary source is the original Arabic text of *Kitab al-I'lan bi Ahkam al-Bunyan* by Muhammad ibn Ibrahim ibn al-Rami, supported where available by annotated translations and commentaries. These classical sources are contextualized using secondary literature, including:

- i. Academic works on fiqh muamalat and Islamic jurisprudence;
- ii. Contemporary studies on Islamic philanthropy, waqf governance, and zakat administration;
- iii. Research on the evolving landscape of Islamic social finance and development.

This layered data approach ensures both historical authenticity and modern relevance in interpreting the classical legal discourse.

Analysis Process

The analytical process consists of three key stages:

- i. Theme Identification: Core legal concepts relevant to philanthropy—such as shared ownership, harm mitigation, legal responsibility, and communal benefit—are systematically identified and coded from the text.
- ii. Contextual Interpretation: These themes are interpreted within the broader objectives of Islamic law (maqāṣid al-sharī'ah), particularly in relation to justice (ʿadl), public welfare (maṣlaḥah), and ethical resource stewardship.
- iii. Contemporary Comparison: The classical principles are then compared with modern practices and frameworks in zakat and waqf governance, assessing their applicability to contemporary legal, administrative, and social realities.

RESULTS

This section presents key jurisprudential insights from *Kitab al-I'lan bi Ahkam al-Bunyan* and their application to modern Islamic philanthropy. The analysis focuses on four thematic pillars: harm prevention, neighborly rights, asset continuity, and the balance between

private development and public interest. Each theme illustrates how Ibn al-Rami's legal reasoning contributes to the ethical governance of zakat, waqf, and community-based development in the contemporary context.

The Principle of Public Welfare in Development

A central contribution of *Kitab l'lan* is the classical maxim *la darar wa la dirar*—"no harm shall be inflicted nor reciprocated"—which functions as a legal and moral safeguard in property use and construction. Ibn al-Rami applies this principle to scenarios involving shared walls or structures. If such a wall collapses and its condition results in harm—whether through safety risks, obstruction, or loss of privacy—the responsible party is obliged to restore it. This duty arises not merely from ownership, but from a higher commitment to prevent harm to the surrounding community.

In the modern philanthropic context, this principle is directly relevant to waqf development, particularly in urban environments. Waqf administrators are ethically bound to ensure that endowment projects—such as housing, schools, or clinics—do not cause environmental or structural harm. Additionally, the maintenance of waqf assets becomes an extension of this duty, reinforcing the need for sustainability and community-focused design in philanthropic initiatives.

Neighbor's Rights and Social Responsibility in Shared Property

Kitab l'lan also emphasizes the protection of neighborly rights and the ethical management of shared property. According to Ibn al-Rami, rooted in Maliki thought, any use of jointly owned structures—like walls, courtyards, or paths—requires the consent of all co-owners. Unilateral modifications that infringe on the rights, comfort, or security of others are impermissible, even if technically feasible.

This principle mirrors the governance responsibilities of waqf trustees, especially when waqf assets are integrated into residential or commercial areas. As custodians of public trust, administrators must avoid actions that disturb neighboring communities or compromise shared infrastructure. Clear communication, mutual consent, and equitable planning are essential for maintaining the integrity of Islamic charitable property and fostering social harmony.

Waqf and Long-Term Asset Utilization

Another significant insight from *Kitab l'lan* pertains to continuity in ownership and responsibility—a theme that aligns with the perpetual nature of waqf. Ibn al-Rami describes how, in joint ownership situations, the death of one party does not nullify the shared rights; instead, those rights are transferred to heirs unless expressly waived. In cases where no claim is made, and public benefit is at stake, collective management may be exercised.

This reflects the enduring responsibility embedded in waqf administration. Waqf assets are not static; they require long-term planning, legal safeguarding, and periodic renewal to ensure continued utility. Ibn al-Rami's perspective supports intergenerational stewardship, where successors or institutions inherit the moral and legal duty to preserve, develop, and optimize charitable assets for public benefit.

Development and Individual Rights vs. Public Interest

Finally, Ibn al-Rami's treatment of development rights underlines the tension between personal freedom and community welfare. While individuals have legitimate rights to develop their property, these rights are constrained when harm is caused to others—such as obstructing light, airflow, or access. In such cases, invoking *la darar wa la dirar*, legal restrictions may be imposed.

This insight is particularly useful in Islamic urban planning, where waqf projects must navigate issues of density, access, and environmental impact. Ethical construction—guided by *maqasid al-shariah*—requires that philanthropic developments benefit the wider

society without infringing on others' rights. Ibn al-Rami's approach thus offers a classical yet highly applicable model for balancing personal initiative with public interest.

DISCUSSION

This study reaffirms the enduring relevance of *Kitab al-I'lan bi Ahkam al-Bunyan* by Ibn al-Rami as a foundational resource for strengthening contemporary Islamic philanthropy, particularly in the areas of zakat, waqf management, and Islamic urban development. Although rooted in classical Maliki jurisprudence, the text offers practical legal guidance and ethical norms that continue to resonate with modern challenges in philanthropic governance and communal welfare.

Ethical Development through the Principle of No Harm

The legal maxim *la darar wa la dirar*—"no harm shall be inflicted or reciprocated"—serves as a critical ethical foundation for both classical and modern Islamic philanthropy. In Ibn al-Rami's work, this principle is applied to situations where personal property decisions have communal implications. It provides the jurisprudential basis for ensuring that development projects, particularly those funded through waqf, do not cause harm to others—whether through environmental disruption, loss of access, or structural negligence (Menton & Le Billon, 2021).

Applied today, this principle obliges waqf institutions to adopt proactive development models rooted in ethical planning, environmental responsibility, and long-term asset maintenance (Zain, Hassan & Marwan, 2023; Zulfiqar, Ijaz & Hanif, 2024). Neglecting waqf properties to the point of deterioration contradicts the intended purpose of *sadaqah jariyah*. Thus, sustainable planning and preventive care are not only practical necessities but also legal and moral duties within Islamic jurisprudence (Abumoghli, 2023).

Neighborhood Rights and Communal Integrity

Ibn al-Rami's emphasis on neighborhood rights and the use of shared property reflects a deep ethical concern for social harmony. The prohibition against unilateral use of co-owned spaces reinforces Islamic values of mutual respect, justice, and collective responsibility. In today's urbanized settings, especially where waqf assets are established within residential or commercial zones, this principle is vital for preventing disputes and fostering inclusive development (Ali, Anjum, Iqbal & Ahmad, 2024).

Modern waqf administrators, as trustees (*mutawallis*), must uphold the amanah entrusted to them by respecting neighboring rights, facilitating community dialogue, and ensuring their projects are integrated into the social and physical environment (Mohamad, 2024). Adopting formal policies to guide ethical engagement and shared decision-making can help safeguard the legitimacy and credibility of waqf institutions (Sharip, Awang, & Ismail, 2019).

Perpetuity and Asset Stewardship

The discussion of shared ownership after death in *Kitab I'lan* aligns closely with the concept of waqf as a perpetual endowment. Ibn al-Rami affirms that property rights do not dissolve upon death; instead, they are transferred to heirs or preserved in the public interest. This principle affirms the long-term responsibilities that follow an act of giving.

Contemporary waqf management must therefore incorporate clear succession planning, legal documentation, asset maintenance protocols, and transparent governance structures (Hassan, Abu Bakar & Akmal Abu Bakar, 2022). Failure to preserve these assets undermines their charitable intent and violates both legal and moral norms. Proper stewardship ensures that waqf properties continue to generate benefit across generations, fulfilling the objectives of maqasid al-shariah in promoting justice and welfare (Shahimi & Zahari, 2025).

Balancing Individual Rights and Public Interest

A hallmark of Ibn al-Rami's jurisprudence is his insistence on balancing private development rights with the public good. Islamic law recognizes individual ownership, but it also restricts actions that cause harm to others or disrupt societal balance (Hameed Bashir, 2002). In the context of modern urban development, especially for waqf-funded infrastructure, this principle supports inclusive, just, and environmentally sound planning (Nafar, 2019).

Waqf projects such as residential complexes, educational institutions, or health facilities must undergo ethical assessments to ensure they benefit—not burden—the community (Zain, Hassan, & Marwan, 2023). This includes stakeholder consultation, design accessibility, and environmental safeguards. Such planning reinforces the role of Islamic philanthropy as a tool for equitable and sustainable development (Azwar, 2023).

Contemporary Implementation Challenges

Despite the relevance of *Kitab I'lan's* principles, integrating classical jurisprudence into modern governance is not without difficulty. Many legal systems, particularly in secular states, operate independently of Islamic jurisprudence, requiring *ijtihad* (independent reasoning), policy reform, or hybrid models to incorporate fiqh-based values (El Fiky, 2019). Regulatory complexities—such as land laws, building codes, and zoning policies—must be navigated carefully to avoid conflict with Shariah objectives (Auda, 2008).

Internally, waqf institutions often face financial constraints, bureaucratic hurdles, and outdated administrative systems. Realizing the ethical and legal ideals found in *Kitab I'lan* requires institutional reform, enhanced community participation, and the adoption of modern tools, such as digital asset tracking and transparent reporting systems (Jalili, Firdaus, & Fahm, 2024; Manaf, Siong, & Razak, 2025; Pitchay, Ramlan, Abd Jalil, & Ratnasari, 2024).

In sum, the insights drawn from *Kitab al-I'lan bi Ahkam al-Bunyan* reveal a comprehensive legal-ethical framework for advancing Islamic philanthropy in the modern age. The text affirms that philanthropy is not confined to the act of giving—it involves responsible management, community accountability, and enduring benefit. When applied thoughtfully, Ibn al-Rami's principles can help transform waqf and zakat from traditional charitable mechanisms into strategic instruments for justice, sustainability, and the common good.

CONCLUSION

This study has demonstrated that *Kitab al-I'lan bi Ahkam al-Bunyan* by Ibn al-Rami—though originally composed as a manual on construction and property law within the Maliki tradition—offers enduring legal and ethical principles that remain highly applicable to the modern landscape of Islamic philanthropy. Foundational concepts such as harm prevention (*la darar wa la dirar*), protection of neighborly rights, communal responsibility, and ethical asset stewardship are deeply embedded in the text and resonate strongly with the core aims of contemporary waqf, zakat, and Islamic urban development.

These principles provide more than historical insight—they offer a practical framework for transforming Islamic philanthropy into a system that is not only compliant with Shariah, but also accountable, inclusive, and sustainability-oriented. The governance of philanthropic assets, whether through long-term waqf investments or strategic zakat distribution, can be enriched by Ibn al-Rami's approach to balancing individual rights with communal benefit, aligning effectively with the objectives of *maqasid al-shariah*.

While challenges exist in adapting classical jurisprudence to modern legal systems—particularly within pluralistic or secular contexts—this study affirms that such integration is both feasible and necessary. Through informed *ijtihad*, policy innovation, and institutional reform, the values articulated in *Kitab I'lan* can be recontextualized to strengthen the ethical foundations and operational effectiveness of Islamic social finance.

Ultimately, reviving and applying the principles of *Kitab al-I'lan bi Ahkam al-Bunyan* is not only an academic exercise, but a strategic endeavor toward enhancing the transformative potential of Islamic philanthropy. Grounded in tradition yet responsive to modern realities, these principles can guide Muslim societies in building philanthropic systems that promote justice, equity, and sustainable development for generations to come.

REFERENCES

Book

- Al-Rami, I. (1999). *Kitab Al-I'lan Bi Ahkam Al-Bunyan*. Markaz An-Nashr al-Jama'i.
- Auda, J. (2008). *Maqasid al-shariah: A beginner's guide (Vol. 14)*. International Institute of Islamic Thought (IIIT).
- Bagasra, A., & Bagasra, A. (2021). *Socially Engaged Islam: Applying Social Psychological Principles To Social Justice, Faith-Based Activism And Altruism In Muslim Communities*. In *Toward a Positive Psychology of Islam and Muslims: Spirituality, struggle, and social justice* (pp. 29-49). Cham: Springer International Publishing.
- Menton, M., & Le Billon, P. (Eds.). (2021). *Environmental Defenders: Deadly Struggles for Life and Territory*. Routledge.
- Shahimi, S., & Zahari, S. A. (2025). *Principles of Sustainability in Islamic Finance*. In *Islamic Finance and Sustainability*. Routledge.
- Siddiqui, S. A. (2024). *Islam, Poverty, and Philanthropy in the Global South*. In *Religion and poverty*. Taylor & Francis.
- Siddiqui, S. A., Wasif, R., & Hughes, M. A. (2024). *Understanding Muslim Philanthropy*. In *Understanding Muslim Philanthropy*. Edward Elgar Publishing.
- Zulfiqar, B., Ijaz, M. S., & Hanif, M. (2024). *Nurturing Sustainable Futures: Islamic Green Finance and the Sustainable Development Agenda*. In *The Palgrave Handbook of Green Finance for Sustainable Development* (pp. 191-206). Cham: Springer International Publishing.
- Hassan, R., Abu Bakar, N. M., & Akmal Abu Bakar, N. H. (2022). *A Review on Governance And Best Practices In Waqf Management For Sustainable Development in Selected Malaysian States and Other Countries*. In *Towards a Post-Covid Global Financial System: Lessons in Social Responsibility from Islamic Finance*. UK: Emerald Publishing Limited.
- Nafar, N. (2019). *The Investment of Waqf Properties and Infrastructure Development*. In *Revitalization of Waqf for Socio-Economic Development, Volume I* (pp. 285-308). Cham: Springer International Publishing.

Journal

- Abdul Rasool, M. S., Md Jani, S. H., Akma Ahmad, S. N., & Irpan, H. M. (2024). Well-Being of Caregivers of Children with Disabilities: Role of Islamic Philanthropy. *Global Business & Management Research*, 16(2).
- Abumoghli, I. (2023). The Role of Religions, Values, Ethics, and Spiritual Responsibility in Environmental Governance and Achieving The Sustainable Development Agenda. *Religion and Development*, 2(3), 485-495.
- Afraz, F. F. D., & Tengku Muda, T. F. M. (2024). Mechanisms of Islamic Philanthropy In Addressing The Issue Of Abandoned Children in Malaysia. *International Journal of Academic Research in Business and Social Sciences*, 14(12).
- Ali, Z., Anjum, G. M., Iqbal, J., & Ahmad, I. (2024). The Role of Islamic Values in Promoting Social Justice and Community Welfare. *International Research Journal of Management and Social Sciences*, 5(1), 575-585.
- Ali, Z., Anjum, G. M., Iqbal, J., & Ahmad, I. (2024). The Role of Islamic Values in Promoting Social Justice and Community Welfare. *International Research Journal of Management and Social Sciences*, 5(1), 575-585.

- Anoraga, B. (2024). A Decade Of Charitable Crowdfunding And Its Impacts On The Social Justice Trajectory Of Islamic Philanthropy In Indonesia. *Advances in Southeast Asian Studies*, 17(1), 5-24.
- Atan, N. A., Samad, R. R., Johari, F., & Kefeli, Z. (2024). Beyond Charity: A Comparative Analysis on Waqf and Social-Based Healthcare Institutions in Malaysia. *The Journal of Muamalat and Islamic Finance Research*, 118-134.
- Azwar, A. (2023). The Role of Islamic Philanthropy In Green Economy Development: Case in Indonesia. *International Journal of Islamic Economics and Finance Research*, 6(2 December), 40-55.
- Debie, A., Khatri, R. B., & Assefa, Y. (2022). Successes And Challenges of Health Systems Governance Towards Universal Health Coverage And Global Health Security: A Narrative Review And Synthesis of The Literature. *Health Research Policy and Systems*, 20(1), 50.
- Elbanna, M. (2024). The Development of Zakat, Infaq, Sadaqah in Egypt: A Literature Review Approach. *Demak Universal Journal of Islam and Sharia*, 2(03), 375-388.
- Fitria, Z., & Sukardi, A. S. (2025). Effectiveness of Infaq and Shodaqoh Empowerment in Religious Tourism Areas: A Study on the Menara Kudus Mosque. *Journal of Islamic Economic Laws*, 8(01), 106-128.
- Hameed M. Bashir, A. (2002). Property Rights, Institutions and Economic Development: An Islamic Perspective. *Humanomics*, 18(3), 75-91.
- Huda, E. N., Tohirin, A., & Luqmana, M. A. A. (2023). A Bibliometric Analysis of Islamic Philanthropy. *Journal of Islamic Economic and Business Research*, 3(1), 97-124.
- Kasdi, A. 2016. Filantropi Islam Untuk Pemberdayaan Ekonomi Umat (Model Pemberdayaan ZISWAF di BMT Se-Kabupaten Demak). *IQTISHADIA Jurnal Kajian Ekonomi Dan Bisnis Islam*, 9(2), 227.
- Kuanova, L. A., Sagiyeve, R., & Shirazi, N. S. (2021). Islamic Social Finance: A Literature Review And Future Research Directions. *Journal of Islamic Accounting and Business Research*, 12(5), 707-728.
- Linge, A. 2015. Filantropi Islam Sebagai Instrumen Keadilan Ekonomi. *Jurnal Perspektif Ekonomi Darussalam*, 1(2), 154-171.
- Manaf, A. W. A., Siong, W. H., & Razak, H. A. (2025). Modernizing Waqf: Navigating Legal and Digital Frontiers In The 21st Century. *AZKA International Journal of Zakat & Social Finance*, 6(1), 117-13.
- Maulana, A. Y. (2024). Optimizing the Utilization of Zakat and Waqf for Economic and Social Empowerment of the Ummah. *E-INVESTA: Jurnal Rumpun Ilmu Ekonomi dan Bisnis Islam*, 1(2), 66-77.
- Mirza, U. (2024). A Green Sustainable Human: The Smile of Khidr as A Theological Paradigm for Modern and Muslim Philanthropia. *Muslim Humanitarianism Review*, 1(1).
- Mohamad, N. A. (2024). Developments in Harmonisation of Shari'ah and Law of WAQF. *IIUMLJ*, 32(2), 59-86.
- Mohd Faez Mohd Shah & Noor Naemah Abdul Rahman. (2014). Kepentingan Kaedah Penyelidikan Moden Dalam Fatwa Semasa. *Journal of Fatwa Management and Research*, 4(1), 67-90.
- Muqorobin, A., & Urrosyidin, M. S. (2023). The Contribution of Zakat, Infaq, Sadaqa, and Waqf (Ziswaf) Strategic Management in Developing the Prosperity of Ummah. *Journal of Islamic Economics and Finance Studies*, 4(1), 27-47.
- Pitchay, A. A., Ramlan, N. S., Abd Jalil, M. I., & Ratnasari, R. T. (2024). Revitalizing Waqf: A Journey Through Its Rise, Collapse, and Reform. *Labuan e-Journal of Muamalat and Society (LjMS)*, 18(2), 91-106.
- Priyadi, U., Achiria, S., Imron, M. A., & Zandi, G. R. (2023). Waqf Management And Accountability: Waqf Land Financing Models For Economic Wellbeing. *Asian Economic and Financial Review*, 13(1), 74.

- Sharip, S. M., Awang, M., & Ismail, R. (2019). Management Effectiveness in Waqf Institutions In Malaysia: A Literature Review. *International Journal of Academic Research in Business and Social Sciences*, 9(11), 254-271.
- Thaidi, H. A. A., Ab Rahman, M. F., & Salleh, A. Z. (2023). Addressing Challenges, Unleashing Potentials: Towards Achieving Impactful Islamic Social Finance. *Ulum Islamiyyah*, 35(02), 63-85.
- Zain, N. S., Hassan, R., & Marwan, S. (2023). Social Impact Measurement as A Tool Of Governance and Accountability for Waqf Organisations. *International Journal of Islamic Economics and Finance Research*, 1(2023), 132-148.

Conference/ Symposium Proceeding

- Abduh, M. (2024). *The Role of Islamic Philanthropy in Shaping The Circular Economy*. Paper presented at the Symposium on Financial Innovation, Conference Room, Universiti Brunei Darussalam School of Business and Economics (UBDSBE).
- Afraz, F. F. D., Muliana, T. F., & Muda, T. (2024). *Mechanisms of Islamic Philanthropy in Addressing the Issue of Abandoned Children in Malaysia*. Paper presented at the 3rd International Conference on Islamic Economics (3rd ICONIE 2024).
- Rodhiyah, M., Dahlia, Y., Azizah, A., & Nurrohim, A. (2022). *Theology of Al-Maun in Muhammadiyah Philanthropy (Study of Living Qur'an at Kartasura LAZISMU)*. In International Conference on Islamic and Muhammadiyah Studies (ICIMS 2022), 139-144).
- Susdarwono, E. T., & Huda, S. T. (2023). *Perceptions of the Importance of Philanthropy According to the Classification of Generations Based on Beresford Research*. Review of Islamic Social Finance and Entrepreneurship, 133-145.

Unpublished Thesis

- El Fiky, M. (2019). *The Possible State? Renewal of Ijtihād and Its Role in Enforcing Sharia Through the Intellectual Project of Jamāl l-Dīn Atīya*. Master's thesis, The University of Arizona.

Disclaimer

Opinions expressed in this article are the opinions of the author(s). Al-Qanatir: International Journal of Islamic Studies shall not be responsible or answerable for any loss, damage or liability etc. caused in relation to/arising out of the use of the content.