

Additionally, Saniotis (2012) stated that the increasing number of environmental conferences, forums and workshops in Muslim majority countries and western countries involving Muslim scholars, clerics, scientists and government officials are indicators of the prioritizing of the environment by Muslims, for instance a conference on the environment conducted in Kuwait city on October 2008, aims at drawing up a Seven-Year Plan for Islamic action on the environment (M7YAP). At the Conference, Muslim academics, activists, government officials and specialists from 14 countries gathered seek to achieve the objectives of the plan which included: providing a viable Islamic model for environmental protection, discussing challenges in relation to climate change, and presenting environmental projects in the Muslim majority countries.

Supporting Saniotis (2012), Azian Sobian (2012: 81-82) observed that:

In Malaysia, the involvement of religious leaders in environmental awareness and protection programmes is gaining attention. One of the programmes conducted by WWF Malaysia where *imāms* were gathered and involved is the conservation programme of turtles in Terengganu and tigers in Perak. Another example is the Recycling of Cooking Oil for Biodiesel Programme under the Selangor Water Management Authority (LUAS), which was conducted in several mosques and *suraus* in the state of Selangor. At the same time, the Institute of Islamic Understanding of Malaysia (IKIM), a think tank, has long been involved in linking and discussing many issues of environment and religion. IKIM has conducted various seminars and workshops on those issues. Some of the programmes conducted show that, participation of religious leader is quite satisfactory with more room for improvement. Therefore, these examples show that involvement of religious leaders in environmental issues in Malaysia is essential but still very modest. Thus, in order to ensure impactful effects of religious leaders' participation in various environmental issues, their involvement at national level is very much required.

On the other hand, Dalilawati Zainal et al (2013), explored on Corporate Social Responsibility (CSR) of *Shariah* and Non-*Shariah* Approved Firms among others on pollution and environmental degradation issues including environmental protection, health protection and safety, as well as efforts in managing fragile ecosystems and land resources and combating deforestation, and found that *shariah* approved firms were only marginally better than the non-*shariah* approved firms. The focus of these authors is on the comparison of CSR works between the two types of firms not on the efforts of *shariah* approved firms on environmental protection and conservation. Another author, Dewan Mahboob Hossain (2014), analyzes social and environmental reporting research in Bangladesh. The focus of study is on the chronology of social and environmental reporting research and not on the works of Muslim individuals or Islamic religious organizations on the protection and conservation of the environment.