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## **The Root of Halal Green in the Light of the Holy Quran and Sunnah Towards Sustainability and well Being: A Review**

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**Abstract.** There are teachings of Islam that are basically encouraging the Muslims to protect the planet or their surroundings. Every single person definitely can contribute and create impacts with their actions towards the environment; it may be good, but it may also be bad. As Muslims, it is part of their religious duties to make good impact towards the environment in general and to the earth in particular. This article is an attempt to review, study and evaluate green concept in the light of Quran and Sunnah that may contribute positively towards a healthy environment for human well being. It is found that, as khalifah on the earth, who has the responsibility to take good care of it as amanah of Allah s.w.t, he/she is responsible to bring Allah s.w.t creation back to natural state known as Green Earth/Halal Green.

**Keywords.** Halal Green, al-Quran, al-Sunnah, Well being

### **Introduction**

The natural environment and its component i.e., earth, water and air, are considered as essential things for social sustainability and well being. For this reason, what is appreciable in the eyes of religion is not only to be kind to human beings, but also to earth/soil, air, water, plant, trees and animals, etc. These resources have a common characteristic, namely: they may be of continuous benefit to mankind if used wisely.

No doubt that the halal green concept has been long existing in Islamic teachings, although the term green concept is not being used. There are teachings of Islam that are basically encouraging the Muslims to protect the planet or their surroundings. In this regard, Green Deen', 'Halal Green', may understand and reflect from a hadith of Prophet Muhammad peace be upon him, in which he said: « Wherever you may be at the time of prayer, you may pray, for it (the Earth) is all a mosque » (Sahih Muslim). This hadith indicates that the earth like the mosque, is also a sacred place. Coming from this understanding, he discovered the core message that Islam provides a helpful lens to the Muslims and everyone else who are concerned with saving the planet to take the necessary actions. This lens carries various ethical principles, including the understanding the Oneness of God and His creation (tawhid), Seeing signs of God everywhere, being a steward (khalifah) of the earth, honouring the covenant, or trust, we have with God (amanah) to be protectors of the planet, moving toward justice (adl), and living in balance with nature (mizan). All of these principles are basically showing that Islam teaches a

deep love of the planet, and this is because to love the world is to love ourselves and to love the Creator.

### Earth

The term 'ard is mentioned several times in the *Qur'an*. (Muhammad Fu'ad 'Abd. al-Baqi, 1994, 34-42). Among these are:

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَغِيثُوا بِاللَّهِ وَأَصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

Said Moses to his people: "Pray for help from Allah, and (wait) in patience and constancy: for the earth is Allah's, to give as a heritage to such of His servants as He pleaseth; and the end is (best) for the righteous. ( al-Araf (7): 128)

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ

Verily your Lord is Allah, who created the heavens and the earth in six days, and is firmly established on the throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except after His leave (hath been obtained). This is Allah your Lord; Him therefore serve ye: will ye not receive admonition?.(Yunus (10): 3).

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رُوسِيَ وَأَنْهَرًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا رَوَاجِينَ أَنْتَنِينَ يُغَشِّي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُتَفَكَّرُونَ

And it is He who spread out the earth, and set thereon mountains standing firm and (flowing) rivers: and fruit of every kind He made in pairs, two and two: He draweth the night as a veil o'er the Day. Behold, verily in these things there are signs for those who consider! (Al-Ra`d (13):3).

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّىٰ

He Who has, made for you the earth like a carpet spread out; has enabled you to go about therein by roads (and channels); and has sent down water from the sky." With it have We produced diverse pairs of plants each separate from the others. (Taha (20): 53).

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمُهْدُونَ

And We have spread out the (spacious) earth: How excellently We do spread out. (al-Dhariyat (51): 48).

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَجَعَلَ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ

(Yea, the same that) has made for you the earth (like a carpet) spread out, and has made for you roads (and channels) therein, in order that ye may find guidance (on the way). (al-Zukhruf (43): 10).

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ ذَلِكُمْ اللَّهُ رَبُّكُم فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

It is Allah Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape- and made your shapes beautiful,- and has provided for you Sustenance, of things pure and good;- such is Allah your Lord. So Glory to Allah, the Lord of the Worlds! (Ghafir (40): 64).

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith Fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth). ( al-Baqarah (2): 22).

وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا

'And Allah has made the earth for you as a carpet (spread out). (Nuh (71): 19).

أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا

Have We not made the earth as a wide expanse. (al-Naba' (78): 6.)

The earth (*'ard*), as far as its value is concerned, is described in the Quran as *mahd*, (Al-Zukhrif (43):10; Al-Naba' (78): 6), *mustaqarr* or *qarar*, (Al-Ghafir (40):64) *firash*, (Al-Baqarah (2): 22), *bisat* (Nuh (71): 19) and *mihad* (Al-Naba' (78): 6). All these terms denote the surface of the earth which includes things on earth surface such as land and soil, mountains, plants, trees, forests, etc.,. The term '*ard*' also means a place that is smooth and easy for man to walk on, work on, cultivate on plants and crops, build on houses and factories and do everything on it within his limits. In this regard, the Quran says: "It is He Who has made the earth manageable for you, so traverse ye through its tracts and enjoy of the sustenance which He furnishes, but unto Him is the Resurrection." (Al-Mulk (67): 15)

It found that the earth is made and prepared in such a way that it has become a suitable place to build our home and the home of all terrestrial beings. It supports plant and animal life and is the origin of the main food resources for both man and animal. Man was settled on the earth, generation after generation. (al-Qurtubi,1994, 18: 205-6) (Fakhr al-Din al-Razi 1985, 30: 68-9). In fact, the land, according to the *Qur'an*, is considered dead or drought, whenever there is lack of rainfall and intensive dryness of the atmosphere that causes wilting and death of plants and hardship to cattle, other animals and man. However, it is He Who revives it by sending water from the sky and covers it with plants and trees. The Qur'an says:

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فَسُقْتُهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ

It is Allah Who sends forth the winds so that they raise up the clouds, and We drive them to a land that is dead, and revive the earth therewith after its death: even so (will be) the Resurrection. (Fatir (35): 9).

Again, the Quran says:

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

See you not that Allah sends down rain from the sky, and forthwith the earth becomes clothed with green? For Allah is All-subtle, All-Aware. (Al-Hajj (22): 63).

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مَوَاقِيعَ الْمَوَاتِنِ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ مِّنَ الْعَالَمِينَ

A sign for them is the earth that is dead. We revive it and We bring forth from it grain, so that they may eat thereof; and We have placed therein gardens of date-palm and grapes, and We have caused springs of water to gush forth therein, that they may eat of the fruit thereof, and their hands made it not. will they not then give thanks?. (Yasin (36): 33-35).

In the rain which God sends down from the skies, and the life which He gives therewith to an earth that is dead. (Al-Baqarah (2): 164)

Soil, which is one of the components of the earth, has been entrusted to man and he must take care of it by preserving and protecting it since it supports plant and animal' life. The soil begets plants, which are the origin of the main food resources consumed by both man and animals. The Qur'an says:

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مَوَاقِيعَ الْمَوَاتِنِ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ مِّنَ الْعَالَمِينَ

“A sign for them is the Earth that is dead: We do give it life and produce grain therefrom, of which ye do eat. And We produce therein orchards, with date-palms and vines, and We cause springs to gush forth therein: that they may enjoy the fruit of this (artistry): it was not their hands that made this: will they not then give thanks?”. (Yasin (36): 33-35).

### Water

It is accurate to say that water, like *Shari'ah* (Quranic law), is a gift from God to Mankind. Interestingly, the word *Shari'ah* which is derived from Arabic word *shara'a* means both highway and the bank of a river. (D.A. Caponera, 1954). The connection between the *Shari'ah* (Islamic law) and water became clear when Ibn Manzur (d. 711/ 1311) mentioned in his *Lisan al-'Arab* under the root “*sh-ra-'a*” that before the *Shari'ah* simply meant the Islamic law, the Arabic word for Islamic law, *Shari'ah* denoted the law of water (*shur'at al-ma'*) (Ibn Manzur, 4: 2238). Following Ibn Manzur, al-Zabidi writes that the term *Shari'ah* is the descent (*munhadar*) of water. The same word is also used for what Allah (s.w.t) has decreed (*sharra'a*: legislate, decree) for the people in terms of fasting, prayer, pilgrimage, marriage, etc. From here, it leads us to a conclusion that if we look at *Shari'ah* in the sense that it is the bank of a river, then, the *Shari'ah* is like water, a source of life and refreshment to which men and women must resort for their moral and spiritual strength. In this regard, al-Zabidi in his *Taj al-'Arus* commented:

Some say it has been called *Shari'ah* by comparison with the *Shari'ah* of water in that the one who legislates, in truth and in all probability, quenches (his thirst) and purifies himself, and I mean by quenching what some wise men have said: I used to drink and remained thirsty, but when I knew God I quenched my thirst without drinking. ( Al-Zabidi, 5: 394)

Rain is the source of water on the earth. It is the purest form of water found in nature by which human needs can be fulfilled. In other words, the falling rain is free from diseases and germs. It becomes impure after falling. These facts are declared in the *Qur'an*:

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا

“And He it is Who sends the winds as heralds of glad tidings, going before his mercy, and We send down pure water from the sky.” (Al-Furqan (25): 48)

Rain, which is the direct and indirect source of earth's fresh water, falls to earth as a result of a cycle between the earth's water surfaces such as the ocean, sea, river and the atmosphere. Water on earth is carried upwards by virtue of solar radiation and air currents to form clouds and nimbus clouds. Then, water in the form of clouds returns as rain, pure and purifying and then establishes itself on earth in the form of rivers, sea, oceans, lakes, etc. Some of the rain is absorbed into the earth, which consequently, gives birth to green botanical offspring. These have been stated in the *Qur'an*:

وَجَنَّتْ أَلْفَافًا. لِيُخْرِجَ بِهِ حَبًّا وَنَبَاتًا. وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً تَجَاوَا

We sent down from the filtered clouds water in torrents to produce thereby grain and plant, and gardens of thick foliage. (Al-Naba' (78): 14-16).

Again, the *Qur'an* says:

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ. هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ. وَالْأَعْنَبَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ

It is He who sends down rain from the sky; from it ye drink, and out of it (grows) the vegetation on which ye feed your cattle. With it He produces every kind of fruit. (Al-Nahl (16): 10-11)

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّتٍ مِّنْ نَّخِيلٍ وَأَعْنَبٍ. وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَتْهُ فِي الْآرِضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ. لَكُمْ فِيهَا فَوْكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ

And we send down water from the sky according to measure, and We cause it to soak in the soil; and We certainly are able to drain it off (with ease). With it We grow for you gardens of date-palms and vines: in them have ye abundant fruits: and of them ye eat (and have enjoyment). (Al-Mu'minun (23): 18-19)

ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ. أَلَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ

And have you seen the water, which you drink? Have you made it fall from the nimbus (clouds), or is it We Who send it down? (Al-Waqi'ah (56): 68-9).

A more accurate picture in relation to the importance of water for earthly life can be obtained directly from the Holy *Qur'an*. Allah (s.w.t) says in *Qur'an*:

أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمُوتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

We made from water every living things. (Al-Anbiya (21): 30).

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنٍ وَمِنْهُمْ مَّنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَّنْ يَمْشِي عَلَى أَرْبَعٍ  
يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

And God has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. God creates what He wills, for verily God has power over all things. (Al-Nur (24): 45).

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا

It is He who has created man from water. (Al-Furqan (25): 54)

### Air

The Qur'an says:

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنْ  
كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ١٦٤

In the change of the winds, and the clouds which they trail like their slaves between the sky and the earth indeed are signs for a people that are wise. (Al-Baqarah (2): 164)

وَهُوَ الَّذِي يُرْسِلُ الرِّيْحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَهُ لِيُنزِلَ فَاَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ  
مِنْ كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ

It is He Who sendeth the winds like heralds of glad tidings, going before His Mercy: when they have carried the heavy-laden clouds, we drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith: thus shall we raise up the dead: perchance ye may remember. (Al-Araf (7):57).

Clean air is one of the most important things the body requires. It is true to say that nearly all terrestrial creatures are completely dependent on the air they breathe. A man, for example, can live some days without water, and some weeks without food, but cannot live five minutes without clean air. Thus, air is among the first necessities of life. The influence of air is both external and internal, external by touch, and internal by inhalation penetrating the pores, and by being mixed with food and drink. Furthermore, air is supposed to influence the body, not only by its own complexion, but also as a medium for other elements and for celestial influence. (Ibn al-Quff, 1989, 176-181).

### Conclusion

The Quranic teaching should be viewed as preventive measure towards human well being and sustainability for healthy life. It is clearly indicated that Quranic teaching has broadly preserved the natural environmental elements notably earth/soil, air and water. Destruction of these environments and the imbalance of nature are not only contrary to the Quranic teaching, but they are a form of ingratitude towards God blessings. It also contradicts the principle that one should keep the natural environment in order and balance and not cause environmental harm.

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