

The *Halal*-Green in Al-Qur'an: A Conceptual Analysis

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Abstract

Halal and green concepts exist in numerous fields of study and are accepted universally. Nevertheless, there are still some related issues. First, both these concepts are applied separately although it is important to integrate them so that to create a management model that is holistic and comprehensive by incorporating both the physical and spiritual values. Second, the formation and implementation of the current *halal* and green concepts is eclectic and superficial in character because it focuses too much on tangible elements and materialistic achievements. Based on these issues, this working paper intended to study and build a *halal*-green concept based on the main source of Islamic knowledge, which al-Qur'an. The study and development was initiated based on the *halalan tayyiban* concept found in al-Qur'an using the thematic exegesis method. The findings showed that the *halal*-green concept emphasised tangible elements without neglecting the intangible elements, namely the spiritual and emotional (*qalbu*) elements. The concept also contains three dimensions such as the relationship between humans and Allah SWT as the Creator, the relationship amongst humans and the relationship between humans and nature. The integration of the *halal* and green concepts could be used to solve management issues in a more holistic and comprehensive manner.

Keywords: *Concept, Halal-Green, Al-Qur'an, Thematic, Exegesis*

1.0 Introduction

The *halal*-green concept is a concept that is accepted universally in various fields of study. However, there are still several issues related to the *halal* and green concepts. First, currently both these concepts are applied separately even though it is paramount that these two concepts are integrated to form a holistic and comprehensive (*syumul*) management model because it takes into consideration the physical and spiritual values. Second, the formation and implementation of contemporary *halal* and green concepts are eclectic and superficial in nature because it focuses too much on tangible (physical) elements and materialistic achievements.

Hence, based on these existing issues, this working paper aims to study, analyse and build an in-depth and comprehensive *halal*-green concept. In order to examine and study the

halal-green concept it must first be referred to the ultimate source of Islamic knowledge, which is al-Qur'an. Hence, in order to do this, the thematic (*al-mawdu'iy*)¹ exegesis method was used. This was done by collecting verses from al-Qur'an related to a certain theme or topic either by focusing on a certain Surah or various Surah in al-Qur'an (Muslim, 1997:16). In this study, all al-Qur'anic verses identified were collected from numerous Surah and related to the *halal-green* theme. In other words, it does not focus on only one Surah because the verses pertaining to *halal-green* are found in numerous Surah. Since there are no specific discussions related to *halal-green* in al-Qur'an; hence, this study and development of the concept was carried out based on the *halalan tayyiban* concept found in al-Qur'an and used the thematic exegesis method. This is because the *halal-green* concept has several similarities with the *halalan tayyiban* concept such as having a positive impact on humans and nature.

¹ In the context of interpreting al-Qur'an, the thematic exegesis is the latest interpretation method¹. Beginning from al-Farra' interpretations (m. 206 H) or the latest being during the era of al-Tabariy (m. 310 H) until 1960, interpretation of al-Qur'an was dominated by the *al-tahliliy* exegesis method (Abu Talib, 1986:11; M. Quraish Shihab, 1996: xii and al-Khalidiy, 2001:29). Although the basics of the thematic exegesis method had existed since the time of the Prophet SAW¹; it only started expanding after the time of the Prophet SAW (M. Quraish Shihab, 1996:xii). In relation to the emergence of the thematic exegesis, Zulkifli Mohd Yusoff (2003:29) stated that it would be difficult to pinpoint exactly when the thematic exegesis first emerged. However, based on findings, there are two views related to the history of the thematic exegesis's history. First, al-Dhahabiy (1992:150-151) was of the view that the thematic exegesis first emerged in the 8th Century. He stated that the thematic exegesis were discussions about al-Qur'an pertaining to a specific view. According to him, some of the examples of writings included in the thematic exegesis are *al-Tibyan fi Aqsam al-Qur'an* by Ibn Qayyim, *Majaz al-Qur'an* by Abu 'Ubaydaṭ, *Mufradat al-Qur'an* by Raghīb al-Asfahaniy, *al-Nasikh wa al-Mansukh* by Abu Ja'far al-Nuhas, *Asbab al-Nuzul* by al-Wahidiy and *Ahkam al-Qur'an* by al-Jassas. According to the views of al-Dhahabiy (1992), the topics or themes that were studied during the early stage of the thematic exegesis's emergence, it had evolved around the verse *Ayat Ahkam* (verses regarding religious decrees), *'Ulum al-Qur'an* (knowledge about al-Qur'an) and the question about language. Second, M. Quraish Shihab *et al.* (1999:192), M. Quraish Shihab (2009:173) and al-Masawiy (2007:126) were of the view that the emergence of the thematic exegesis was later then stated by al-Dhahabiy (1992), which was around the early 1960s. This was based on a thematic exegesis study entitled *Interpreting the al-Qur'an al-Karim* by Mahmud Syaltut in 1960. It was done Surah by Surah or based on a theme of a particular Surah starting with the Surah al-Fatihah until Surah al-Nas¹. Actually the original idea behind the thematic exegesis, which is based on a particular Surah was initiated by Muhammad Fakhr al-Din Muhammad Ibn Diya' al-Din al-Raziyy (m. 660 H/1210 M) and Ibrahim Ibn Musa al-Lakhamiy al-Gharnatiy al-Malikiy al-Syatibiy (m.790 H/1388 M). However, the application of this idea in a study on interpretation was actually started by Mahmud Syaltut in 1960. Differences in opinion related to the history of the thematic exegesis between al-Dhahabiy (1992), M. Quraish Shihab *et al.* (1999), M. Quraish Shihab (2009) and al-Masawiy (2007) occurred because they saw the thematic exegesis from different angles. Al-Dhahabiy (1992) saw the thematic exegesis as any sort of discussion about al-Qur'an; while M. Quraish Shihab *et al.* (1999), M. Quraish Shihab (2009) and al-Masawiy (2007) saw the thematic exegesis as discussions about a theme based on al-Qur'am. Apparently, al-Dhahabiy (1992) saw the thematic exegesis in a general form and a much wider scope; meanwhile, M. Quraish Shihab *et al.* (1999), M. Quraish Shihab (2009) and al-Masawiy (2007) saw it from a specific aspect and a particular scope. Thus, with the current developments and the emergence of various fields of knowledge, the thematic exegesis is also developing. Hence, the birth of various studies and articles pertaining to al-Qur'an intended to offer in-depth explanations about its contents. At the same time, al-Qur'an is related to the contemporary life of today's society today (al-Sadr, 1981:7-55).

Overall, the discussions in this paper are divided into five main sections. First, it discusses the meaning of *halal*-green; second, it discusses the meaning of the thematic exegesis method; third, it discusses the verses in al-Qur'an that are related to the *halal*-green concept; fourth, it discusses the analysis of these verses; and fifth, it discusses the development of the *halal*-green concept based on al-Qur'an.

2.0 The Definition of *Halal*-Green

Halal-green is a new term produced by combining the term *halal* and green. *Halal* is from the Arabic language meaning 'permissible' (not forbidden by *syarak*), 'consent', 'allowable', 'released', 'broken', 'dissolved' and 'discharged' (*Mujamma' al-Lughah al-'Arabiyyah*, 1972; Qal'ahji, 1996; Ibn Manzur, t.t.; al-Amidi, 1980; Abdul Aziz et al., 1997). The term '*halal*' is the opposite of '*haram*' (Wizarah al-Awqaf, 1990) or beyond something that is forbidden by Allah SWT (Ibn Manzur, t.t. & al-Masih, 1993).

From the terminology aspect, al-Qaradhawi (1994) iterated that *halal* is something that is *harus* (ought to or should), which has no prohibitions and is permitted by *syarak*. Clearly, *halal* is something that is characterised by being *harus* and permitted by *syarak* (Wizarah al-Awqaf, 1990). Al-Ghazali, (2000) and al-Qaradhawi (2002) also elaborated the meaning of *halal*, which comprised all main sources of food for humans either from animals, plants, artificial substances, chemical substances or micro-organisms that fall between *halal* and *haram*. The debate between *halal* and *haram* has also been discussed widely in various fields such as science and technology, especially medicine, cosmetics and consumer materials (Mohamad Kamal Abdul Aziz, 1995; Abd Rahman, 2012; Danial Zainal Abidin, 2014). Besides that, the *halal* and *haram* debate was discussed from the religious aspect involving *akidah* (belief), *ibadah* (worship), *hukum-hakam* (religious decrees) and Islamic law (Yusuf al-Qaradawi, 1960; Abi Hanifa al-Nu'man, 1969) as well as from a social aspect such as entertainment, business, management, work ethics and morality (Al-Ghazali, 1993; Toto Tasmara, 2002; Abdul Aziz Ismail, 2006; Johari Yaman, 2012).

Al-Qur'an has elaborated about *halal* and some of the elaborations are accompanied with the expression '*tayyib*', which means 'good' or 'desirable'. This clearly shows that Islam not only emphasises the *halal* aspect in all matters but also emphasises the good aspect. According to Zainul Rijal Abu Bakar (2016), when discussing the standards in al-Qur'an regarding food, it states that being *halal* alone was insufficient as the food needs to be good and not detrimental by nature. According to Harlida Abdul Wahab and Alias Azhar (2014), *halal* is not limited to consumable products only just because it is not forbidden by *syarak* but *halal* also includes food that is good (*tayyib*), such as being clean, safe, having quality and sacred as well as not detrimental.

Based on the definition of *halal* adduced above, it is clear that *halal* refers to something that is characterised by the religious decree of *harus* (ought to or should) according to *syarak* for humans to eat, utilise, participate in commercial transactions etc. It comprises all aspects

including products and services that are good, clean, sacred, safe, possess quality and not detrimental. In addition, Zawannah Muhammad et. al. (2008) stated that *halal* items comprise products and services described as *halal* and could be consumed by Muslims.

'Green' generally refers to one of the secondary colours that results from combining yellow and blue, which compliments the colour magenta. The colour green soothes the eye and is found in the leaves of plants while acting as a form of stress relief. According to Tan and Lau (2010), 'green' refers to something that is nature-friendly; meanwhile Syaiditina Akila Mohamad Azizan and Norazah Mohd Suki (2013) mentioned that 'green' refers to something that could alleviate the negative effects faced by nature. Ibrahim Abdul-Matin (2010) defined 'green' as something that protects and appreciates nature.

Hence, due to the characteristics of 'green', it has been used in various fields and is accepted universally. For example, currently the colour green is associated with technology, hence Green Technology. It refers to products, equipment or systems that fulfil five criteria. First, it minimises environmental degradation; second, it releases low or zero Green House Gases; third, it is safe for use and provides a safe and better environment for all forms of life; fourth, saves energy and natural resources; and fifth, encourages reusable resources (CETREE, 2017). The aim is to preserve the environment and nature as well as minimise or alleviate the negative effects of human activities (CETREE, 2017). Specifically, green has been used in the Green House concept. The Green House concept was introduced to combat the problem of inefficient use of energy and the ensuing pollution. Therefore, although the aim is to help reduce the use of energy, water and natural resources, it is still able to provide quality air and comfort to the home dwellers (Siti Maisarah Abdul Karim, Mohd. Nazaruddin Yusoff & Azlizan Talib, 2016).

It is clear here that the green used in the Green Technology and Green House fields refers to efforts to avoid any form of negative effect such as inefficient use of energy and pollution. Its aim is to enable humans to carry on living in a good and high quality environment. However, the current green concept is not holistic and comprehensive because it only considers the physical value of the institution. Hence, the current green concept is eclectic and superficial in character because it focuses excessively on tangible elements and materialistic achievements

In order to build a comprehensive and holistic green concept, it must be built based on the *tayyiban* concept that combines the *halal* concept in al-Qur'an. From an etymological perspective, *tayyiban* means clean, sacred, safe, having quality and not detrimental. When the green and *tayyiban* concepts are combined, there will surely exist a relationship between the two in the form of goodness towards humans and the environment. Although the green concept is more tangible, when that concept is combined with the *halal* concept, which is both tangible and intangible in character, it forms a more comprehensive *halal-green* concept. The *halal-green* concept is not only clean, sacred, safe, has quality and not detrimental but it is nature-friendly in character as it preserves and protects the environment.

3.0 The Thematic Exegesis Method

The term thematic (*al-mawdu'iy*)² exegesis consist of two words, which is 'exegesis' and 'thematic' (al-Alma'iy, 1983:7; al-Daghamin, 1995:13 & al-Khalidiy, 2001:27). In al-Qur'an studies, the word thematic has no meaning whatsoever if it not combined with the word 'exegesis', except from an etymological aspect, in which it means theme, title or topic³ (al-Zawiy, 1970:623-625; Mustafa *et al.*, 1972:1040 & al-Khalidiy, 2001:29).

This differs with the meaning of 'exegesis' found in al-Qur'an studies although it is not combined with the word thematic or other words (Zulkifli Mohd Yusoff, 2003:28). For example, al-Zarkasyiy (1988:163) and al-'Akk (1994:30) had defined 'exegesis' as a branch of knowledge that discusses al-Qur'an according to the *nuzul* (divine deliverance) of verses, Surah, historic narratives and the arrangement of these verses from the aspect of *Makkiyyah* and *Madaniyyah*, *muhkam* (verses with known interpretations and clear meaning) and *mutasyabih* (verses that do not divulge its meaning under any circumstance), *nasikh* and *mansukh*, *khas* (specific) and 'am (general), *mutlaq* (absolute) and *muqayyad* (restricted) as well as *mujmal* (brief) and *mufassar* (clear). This definition explains some of the main elements studied in the field of interpretation (*ilmu tafsir*).

Hence, when the word 'exegesis' is combined with the word 'thematic', it explains the process of interpreting al-Qur'an, which not necessarily is in the form of verses but could be in the form of a commentary based on certain topics⁴. It could involve a newly introduced topic or a topic chosen based on the verses of al-Qur'an (Zulkifli Mohd Yusoff, 2003:28-29). This would create a specific meaning of the term thematic exegesis method. For example, Muslim (1997:16) had defined the thematic exegesis as a field of knowledge that studies an issue or problem based on the *maqasid* (goals or purposes) of al-Qur'an. It is carried out either by identifying the verses in al-Qur'an that are related to a certain theme based on a certain Surah or several Surah. Besides that, Muslim (1997:16) adduced another definition for the term

² Actually the term 'thematic exegesis' was first introduced officially in 1967 when the Department of Interpretations from the Faculty of Usuluddin, University al-Azhar in Egypt had offered a course in the thematic exegesis (Muslim, 1997:17; Abu Talib, 1986:14). Moreover, in the same year, Muhammad Mahmud Hijazi succeeded in completing his Doctor of Philosophy (Ph.D) research related to the thematic exegesis (al-Masawiy, 2007:127). Before this, the thematic exegesis were known from its conceptual and methodological aspects only.

³ The word '*al-mawdu'iy*' (thematic), from an etymological sense, originated from the root word *wada'*. Besides meaning theme, topic or title, it also has numerous other meanings such as to put, lie, false, humble, place, location and situation (al-Zawiy, 1970:623-625; Mustafa *et al.*, 1972:1039-1040; al-Khalidiy, 2001:29).

⁴ The word '*al-mawdu'iy*' (thematic) has different meanings according to its use in a particular discipline. For example, according to scholars of the Hadith such as al-Suyutiy (1985:231), Abu Syahbah (1973:41), Ibn al-Jawziy (1983:35), al-Nawawiy (1985) and al-Qattan (1997:132), *al-mawdu'* means conversations, acts and false statements that are eventually blamed on the Prophet SAW based on lies. According to scholars of logic such as Hijazi (1964:54), Ibrahim (1967:60), and al-Tayyib (1986:68), it means something that is decided based on a subject. For example, to say humans are creatures that can think. Thus, *mawdu'* (subject) here refers to 'humans', whereas the expression 'can think' is the predicate (*mahmul*). According to scholars in the field of interpretation such as al-Dhahabiy (1992:146), al-Farmawiy (1977:18), al-Sadr (1992:14), al-Qattan (1993:342), and al-Khalidiy, (1996:29), it means a method of studying interpretation that focuses on one of the topics or themes in al-Qur'an. Use of the word *al-mawdu'iy* (thematic) according to the definition given by the scholars in the field of interpretation, is used in this study.

'thematic exegesis', which was the collection of verses of al-Qur'an related to a certain theme and then to interpret it according to the *maqasid* of al-Qur'an. However, Muslim (1997) was more inclined to use the first definition because it was unambiguous and comprehensive (al-Khalidiy, 2001:30).

Sa'id (1991:20) and al-Qadah (2006:261) defined the thematic exegesis as a branch of knowledge that studies a certain theme or problem based on al-Qur'an. This is done by identifying and assembling verses of al-Qur'an that are related to a certain theme or problem being studied. Then, the verses are examined and elaborated in-depth based on certain methods and procedures. After understanding the meaning of the verses, only then can the views of al-Qur'an pertaining to a theme or problem being studied be established. For example, studies on themes such as interest, alcohol, alms and development in al-Qur'an.

Then, al-Farmawiy (1977:18), al-Alma'iy (1983:7), al-Sadr (1992:14), al-Ghazaliy (1996:5), and al-Khalidiy (1996:29) adduced a more comprehensive and in-depth elaboration about the meaning of the thematic exegesis compared to several earlier definitions. According to them, the thematic exegesis refers to a method for studying or interpreting al-Qur'an by assembling the verses relevant to a theme or problem being studied⁵. It is then arranged in a descending order as well as according to the *asbab al-nuzul* and *al-munasabat* aspect. Only then is it interpreted and analysed using interpretation and other fields of knowledge that contain theories pertinent to the problems being studied. This is intended to create a flawless concept based on al-Qur'an pertaining to a theme or problem that is being studied⁶.

Based on this discussion it could be concluded that the thematic exegesis method is a method used to comprehensively and holistically understand al-Qur'an because it provides an in-depth analysis of the verses of al-Qur'an that are related to a particular theme or topic. Nevertheless, this method still upholds the basic discipline when interpreting al-Qur'an, which is the *ahsan turq al-tafsir* (the best interpretation technique), by interpreting al-Qur'an with al-Qur'an, interpreting al-Qur'an with the Hadith, interpreting al-Qur'an with the opinions of the Companions and to interpret al-Qur'an by using the opinions of the *al-tabi'in*⁷ (al-Qattan, 1993).

This shows that the thematic exegesis method assembles verses of al-Qur'an that have similar meaning or are relevant to discussions about a problem by arranging them based on chronology and the reason for delivering those verses.

⁵ Since the thematic exegesis method focuses on verses of al-Qur'an that have a similar theme or topic; hence, it is also known as the *al-tawhidiy* method (*kesatuan*) (M. Quraish Shihab, 1996:xii and al-Khalidiy, 2001:41).

⁶ Briefly, the thematic exegesis is a method of research and interpretation of al-Qur'an based on themes and questions about human life from aspects such as faith (*akidah*), worship (*ibadah*), politics, economics, social elements and the universe. For example, research on the Islamic worldview about development in al-Qur'an, the concept about property in al-Qur'an, jihad according to al-Qur'an, slaves according to al-Qur'an etc. For a more specific understanding of the thematic exegesis, which is the meaning adduced according to its forms, see Mohd Shukri Hanapi (2012:184-191).

⁷ For details about the sections or types of the thematic exegesis, see Mohd Shukri Hanapi (2012:183-190).

Muhammad 'Ali Awizi (2001) stated in detail that the objective of the thematic exegesis method was to examine the approach used in al-Qur'an to handle various issues, expose issues related to human life affected by the evolutionary changes of social development, to search for a better and comprehensive understanding from the perspective of al-Qur'an as well as to explain the meaning and themes of the verses of al-Qur'an. In order to substantiate and support this method, Hasan Khajehei *et. al.* (2012) emphasised that some religious scholars such as Sayyid Qutb, al-Tabataba'iy, 'Abdullah Darraz and Neil Robinson were of the view that the whole Surah (al-Qur'an) actually focuses on a single core idea. The uniformity of the topics and themes in the Surah are used to elaborate matters that they term as "*the central idea*".

Hence, from the aspect of the thematic exegesis method's strength compared to the normal method used to understand al-Qur'an, Muhammad 'Ali Awizi (2001) mentioned several strengths of this method compared to the conventional analysis method, such as:

- i. The conventional analysis method does not contribute to an idea; while the thematic exegesis method when applied to a particular field would creatively expand a particular field being studied.
- ii. The role of "exegesis" according to the conventional analysis method is passive because it is based on the verses of al-Qur'an without creating a premise or formula for a particular premise and plan beforehand. This differs with al-Qur'an, which is active by nature.
- iii. The thematic exegesis method is active by nature because it does not begin and end with al-Qur'an but rather begins with the reality of life and ends with life as the actual source.
- iv. Al-Qur'an is a perennial and inexhaustible source. Both these characteristics can only be explored via the thematic exegesis method because the potential of the lexical interpretation method is limited while the thematic exegesis method is developmental.
- v. The thematic exegesis method looks for similarities that could be related to two different elements. Hence, this method is more productive and generates something new based on human experience.

From a practical perspective, Muslim (1997:37-39) is of the view that the thematic exegesis method consists of eight steps. First, to establish the theme or topic of study after determining the limitations and its severity according to the verses of al-Qur'an. Second, to identify and assemble the verses according to a certain theme or topic. Third, to arrange the verses according to the chronology of when it was delivered (*Makkiy* and *Madaniy*). Fourth, to find the in-depth description of the verses by referring to the scriptures on interpretation that uses the *al-tahliliy* method. Fifth, to list the important points related to the theme or topic of the study found in the identified verses. Sixth, to elaborate on the verses based on the Hadith, interpretation by the Companions and the *tabi'in*. Seventh, to arrange the steps in the study in a well organised form in line with an academic research. Eight, to conclude based on the

findings of the study by explaining the concept and views of al-Qur'an in relation to the topic of study.

Hence, in order to be more specific, the analysis of the verses of al-Qur'an in this article had begun by collecting all the verses or at least several verses that are related to the *Halal-Green* concept. Then the verses were analysed in detail based on the interpretations by the venerable scholars of interpretation. The outcome of the analysis was used according to the needs of the topic in discussion in order to form a constructive and holistic conclusion.

4.0 Verses of Al-Qur'an That Are Related to Halal-Green

There are no specific discussions in al-Qur'an that refer to *halal-green*. Thus, this study had selected verses from al-Qur'an that contained discussions similar to the meaning of *halal-green*. These pertinent verses are verses that discuss the *halalan-tayyiban* question in more detail. Verses that elaborate about *halal* and *tayyiban* in a separate context were not included in the analysis.

As mentioned earlier in the section on the definition of *halal-green*, the *halal-green* concept should be built based on the *tayyiban* concept in combination with the *halal* concept found in al-Qur'an. From an etymological perspective, *tayyiban* means clean, sacred, safe, possessing quality and not detrimental. It is evident that the green concept is related to the *tayyiban* concept from the aspect of its positive contributions towards mankind and nature.

There are four verses in al-Qur'an that discusses *halalan-tayyiban* in a combined manner (al-Baqiy, 1988:275). However, this study did not solely select verses that contained the term *halalan-tayyiban* but rather selected verses before and after those verses that contained the term. In fact, this is what is meant by interpreting al-Qur'an in the al-Qur'an. The focus of this working paper is on these four verses in an effort to identify the basic themes that could be used to build the *halal-green* concept. The verses of al-Qur'an selected for analysis in this study are shown in Table 1 below.

Table 1: Verses of al-Qur'an Related to the Halal-Green Concept

Num.	Surah & No.	Verse	Translation of the Interpreted Verse
1	Al-Baqarah (2)	168-169	<i>O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. He only orders you to evil and immorality and to say about Allah what you do not know.</i>
2	Al-Ma'idah (5)	87-88	<i>O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors. And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers.</i>
3	Al-Anfal (8)	67-69	<i>It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah 's enemies] in the land. Some Muslims desire the commodities of this world, but Allah desires [for you] the Hereafter. And Allah is Exalted in Might and Wise. If not for a decree from Allah that preceded, you would have been touched for what you took by a great punishment. So consume what you have taken of war booty [as being] lawful and good, and fear Allah. Indeed, Allah is Forgiving and Merciful.</i>
4	Al-Nahl (16)	114-115	<i>Then eat of what Allah has provided for you [which is] lawful and good. And be grateful for the favor of Allah, if it is [indeed] Him that you worship. He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] - then indeed, Allah is Forgiving and Merciful.</i>

For studies on the form of the thematic exegesis like this, it is sufficient for selecting these verses because it is adequate for achieving the objectives of this study. Darraz (1998:9-10) and M. Quraish Shihab (2009:243) mentioned that in studies regarding the thematic exegesis it is not necessary to select all the verses of al-Qur'an that are relevant to the theme being studied for analysis. It would be sufficient to select a portion of it such as verses that contain the message and religious decrees or convincing evidence about the theme being studied. In other

words, the verses that are chosen are verses that explain the objectives of the study. This would also avoid the repeated mention of verses with similar aims and message⁸.

According to the views of Darraz (1989) and M. Quraish Shihab (2009), this study would use the purposive sampling method for selecting samples. By using this method, the researcher is able to purposively select the samples with the aim of collecting the number of samples that could explain the study’s objectives (Mohamad Najib Abdul Ghafar, 1999:39). In this study, it refers to the method of selecting verses in al-Qur’an that elaborates about the *halal-green* theme. According to Neuman (2003:213), Sabitha Marican (2006:105-106) and Chua Yan Piaw (2006:201), this chosen method is based on the need to obtain in-depth and accurate information about a theme that is being studied. Hence, the researcher was confident that this method would help elaborate the objective of this study.

5.0 An Analysis of the Verses of Al-Qur’an Related to Halal-Green

As mentioned earlier, there are no specific discussions related to *halal-green* in al-Qur’an. Therefore, this study had selected verses with similar meanings to *halal-green*, which is the aspect of goodness towards humans and nature. The selected verses are verses that discuss *halalan-tayyiban*, as shown in Table 1.

Allah SWT had exhorted the term *halalan-tayyiban* repeatedly in four verses from different Surah and events that warranted the deliverance of those verses as well as having their own focus. The interpretations of the selected verses are shown in Table 2.

Table 2: Interpretation of Verses from al-Qur’an Related to the Halalan-Tayyiban Concept

Num	Surah & Verse	Interpretation of the Verse
1	Al-Baqarah (2:168-169)	<i>Khitab</i> (the command) in the verses in Surah al-Baqarah (2:168) was intended for Bani Thaqif, Khuza’ah and Mudlij, in which it prohibited (<i>haram</i>) them from consuming meat from livestock. However, the exhortation was general in nature, including all of mankind. According to al-Qurtubiy (1993b:143), the word <i>al-akl</i> (consume or eat) in the verse means ‘to benefit something from all aspects’. In other words, it includes food/drinks and benefits all forms of natural resources created by Allah SWT meant for development. Thus, the meaning of these two verses is that Allah SWT commanded mankind to choose food

⁸ The views adduced by Darraz (1989) and M. Quraish Shihab (2009) were adopted by M. Sa’ad IH (1997) in his study on poverty found in al-Qur’an. M. Sa’ad IH (1997) did not collect all the verses in al-Qur’an that are related to the poverty theme. In order to select verses that are similar or those that resemble one another, he used the random sampling method.

		<p>and use all forms of natural resources that are <i>halal (halalan)</i> and contain wholesome goodness (<i>tayyiban</i>) from the livelihood (<i>rezeki</i>) bestowed by Him. Halal here refers to something that is not prohibited (<i>haram</i>) by <i>syariat</i>; meanwhile wholesome goodness refers to something that is not ritually unclean (<i>bukan najis</i>) as well as not detrimental to the body and mind of mankind (al-Tabariy, 1992b:81 & 88 dan Ibn Kathir, 1992a:209 & 210).</p> <p>The verse in Surah al-Baqarah (2:168) does mention <i>halalan-tayyiban</i> and is followed by the prohibition (<i>haram</i>) of following the footsteps of Satan because it incites mankind to commit <i>al-Su'</i> and <i>al-Fahsya'</i>. The word <i>al-Su'</i> in this verse means an act that is related to <i>zina</i> or sex-out-of-wedlock (al-Tabariy, 2000), such as caressing/touching and kissing; whereas <i>al-Fahsya'</i> means <i>zina</i> or sex-out-of-wedlock (Ibn Kathir, 1999). When this whole verse is examined in-depth, it could be concluded that nutrition and consumer practices based on <i>halalan-tayyiban</i> are significantly related to the ability to avert a person from being involved in all forms of activities associated with <i>al-Su'</i> and <i>al-Fahsya'</i>. It comprises all forms of sins or activities that promote vice (<i>maksiat</i>) or those that lead to vice (<i>maksiat</i>).</p>
2	Al-Ma'idah (5:87-88)	<p>Just as in verses 168-169 from Surah al-Baqarah, this verse also discusses the spiritual dimension that is born by practicing the <i>halalan-tayyiban</i> concept. In the earlier verse, which is verse 86 from Surah <i>al-Ma'idah</i>, <i>halalan tayyiban</i> is associated with the <i>al-mu'tad</i> concept, which means overbearing, excessive or extreme attitude. Al-Tabariy (2000) explained that <i>al-mu'tad</i> means whatever act that is in excess of the limitations set by <i>syarak</i>. Ibn Kathir (1999) also stated that <i>al-mu'tad</i> means an act that prohibits (<i>haram</i>) something that is permitted (<i>halal</i>) by Allah SWT for mankind. Hence, based on the reason for delivering this verse, The Prophet SAW wished to distance Himself from His wife although that was permitted (<i>halal</i>). The <i>mufasssir</i> (scholars of interpretation) also explained that the verse was a form of admonition by Allah SWT to several Companions who wished to distance themselves from their wives in order to be closer to Allah SWT. Hence, if it is correlated with the <i>halalan-tayyiban</i> concept, it includes the prohibition of any effort to change the status of <i>halal</i> to <i>haram</i> and vice versa as well as</p>

		to void an extreme attitude and insolence.
3	Al-Anfal (8:67-69)	<p>The verses in Surah al-Anfal (8:67-69) use the term <i>halalan-tayyiban</i>, which refers to the discussion between The Prophet SAW and His Companions r.a. about actions that should be taken on prisoners of war (Ibn Kathir, 1999). Among the suggestions considered were whether to kill them or to treat them as prisoners (Ibn Kathir, 1999). The final decision was made when a divine deliverance was devolved explaining the command by Allah SWT to manage the profits of the <i>ghanimah</i> property (war booty) based on the <i>halalan-tayyiban</i> concept.</p> <p>The prohibitions in verses 67-69 of Surah al-Anfal are meant to prevent Muslims from obtaining any profit from prisoners that would have a negative impact on the Muslim community. This verse emphasises on <i>halalan-tayyiban's</i> scope that not only comprises the consumerism aspect but also relates to the ethics involved in administration, financial management, the decision maker's (policy) integrity as well as the ability to value the position and strength of Muslims when designing strategies and action plans. In reality, cheating in financial transactions and current financial products, reaping profits and benefits without considering the confines of the law, morality and religion as well as <i>halal</i> issues related to non-Muslim consumers, employees and manufacturers are among the current constraints that possess an association with the <i>halalan-tayyiban</i> idea, which this verse tries to solve.</p>
4	Al-Nahl (16:114-115)	<p>In verses 114-115 of Surah al-Nahl, Allah SWT discusses the physical aspect in the Muslim consumer issue, which influences religion and life (Ibn Kathir, 1999). It provides a guideline on religious decrees that are clearly related to what is prohibited (<i>diharamkan</i>) as well as the types of prohibitions (<i>bentuk keharamannya</i>). It comprises prohibitions due to changes in the substance such as carrion (<i>bangkai</i>), due to the substance itself (pork) and due to procedures, such as animals that are slaughtered not according to Islamic rites.</p> <p>Issues that were excerpted from these verses in relation to the <i>halalan-tayyiban</i> concept are those related to the form and type of prohibited matters that jeopardise the <i>halal</i> and <i>tayyib</i> status. Verses 3-4 from Surah al-Mai'dah are frequently referred by the <i>mufassir</i> (scholars of interpretation), who</p>

		further detail the discussion of verses 114-115 from Surah al-Ma'idah. In relation to both these verses (al-Nahl and al-Ma'idah) with the <i>halalan-tayyiban</i> concept, it details how the animal is killed, which becomes the reason for the prohibition, <i>al-Darurah</i> in the issue of foodstuff as well as the role and management of training. These important themes open up avenues for a better understanding of the <i>halalan-tayyiban</i> concept.
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Based on a brief examination of the verses of the al-Qur'an shown in Table 2, it could be concluded that the discussions on *halalan tayyiban* in the four verses could be classified into two aspects, namely the physical and spiritual aspects. Thus, from these two aspects, important themes were extracted using the thematic exegesis method, as shown in Table 2.

Table 3: The Basic Themes Behind the Meaning of *Halalan-Tayyiban* Obtained using the Thematic Analysis

Spiritual Aspect		Physical Aspect	
Verse 1	Verse 2	Verse 3	Verse 4
Al-Baqarah (2:168-169)	Al-Ma'idah (5:87-88)	Al-Anfal (8:67-69)	Al-Nahl (16:114-115)
<ul style="list-style-type: none"> • Abstain from all forms of sin • Abstain from all forms of despicable acts 	<ul style="list-style-type: none"> • Abstain from extreme act • Do not change what is <i>halal</i> to <i>haram</i> and vice versa 	<ul style="list-style-type: none"> • Do not take advantage • Abstain from all forms of fraud/deceit 	<ul style="list-style-type: none"> • Forms of prohibition • The role of <i>al-Darurah</i> • Training management • Monitoring system

Hence, it is clear that the use of the term *halal* in al-Qur'an covers several aspects such as food, good fortune, commerce, family matters, marriage etc. Although the term *halal* is used in different aspects, al-Qur'an uses it in relation to aspects such as food and seeking a better livelihood (*rezeki*). This is found in verses such as in Surah al-Baqarah (2:168), al-Ma'idah (5:1; 5:4-5, 5:87-88 & 5:96), al-A'raf (7:157), al-Nisa' (4:160), al-Tahrim (66:1), al-Hajj (22:30) etc.

One interesting point is that the *halal* concept mentioned in al-Qur'an is followed by the adjective *tayyib*. *Tayyib* (or *tayyibah*, *tayyibat* and *tuba* are the plural form) meaning something that is clean, sacred (not ritually unclean or *najis*), safe, of quality, beneficial, not uncertain (not *syubhah*) and not detrimental (al-Tabariy, 1992:81; Ibn Kathir, 1992:209 & al-Zuhayliy, 1991:75). There are four verses in al-Qur'an that contain the word *tayyib* together with the

word *halal* (see Table 1). The aim is to show that the *halalness* of food or livelihood is not just limited to consuming the *halal* food only but it exceeds to a level more than that whereby the *halal* food should be clean, sacred, safe, of quality, beneficial, not uncertain (not *syubhah*) and not detrimental.

It also applies to the source of livelihood (*rezeki*), which in turn is used to obtain *halal* food. The livelihood should culminate from *halal* efforts that are of quality and not by exploiting others. The emphasis on the quality of the effort is important because the livelihood obtained must be better and blessed by Allah SWT compared to the livelihood generated from work or effort that is lacklustre, conniving, exploitative etc.

Although questions about *halalan-tayyiban* had focused mainly on aspects of food and drinks as well as sources of livelihood; hence, this does not mean that other aspects of *halalan-tayyiban* are not touched upon. According to Ibn Rajab (1999:115-116), besides the problem of *halal-haram*, the second aspect that needs attention is *tayyib*. This word is not only used in reference to food but also in a general manner. It includes various elements including intent (*niat*), words, actions, creed (*akidah*), morality (*akhlak*), commerce (*muamalat*) and marriage or family laws (*munakahat*). It is clear that the *halalan-tayyiban* concept includes the physical and spiritual aspects.

Generally, the concept behind this word is abstract in nature (general and one or more meanings or *mujmal*) and indicates a standard by itself. Al-Sonhadji (1992:45) stated that the word *tayyib* when combined with the word *halal* reflects a standard of quality. It is not a standard of quality pertaining to a particular commodity but rather encompasses all aspects of life. It is clear here that the *halalan-tayyiban* concept could be applied based on a suitable context while keeping in touch with the development of technology and time.

Thus, in order to enable the *halalan-tayyiban* concept to be used in other aspects besides food and sources of livelihood, it was used to build the *halal-green* concept. The *halal-green* concept is not only clean, sacred, safe, have quality, beneficial, and not detrimental; it is nature-friendly by protecting and caring for nature.

6.0 Building the *Halal-Green* Concept Based on Al-Qur'an

According to the analysis of the selected verses of al-Qur'an, it shows that the *halal-green* concept can be looked upon from two aspects, namely the physical and spiritual aspects. Both these aspects are very important in building a comprehensive *halal-green* concept based on al-Qur'an. Moreover, this concept could be applied in various fields or industries such as food, management, development, industry etc. The *halal-green* concept comprises the world view, elements and characteristics of the *halal-green* concept.

6.1 The Worldview on the *Halal-Green* Concept

A world view is a picture or comprehensive explanation about something (Mohd. Kamal Hassan, 1993). When the term 'worldview' is combined with Islam it portrays a comprehensive or true picture of Islam, which intends to elaborate the overall basic principles of Islam in a truthful and comprehensive manner until it becomes the basics of life that blends into a person (Mohd Shukri Hanapi, 2014). In the *halal-green* concept, the world view for this concept is the Islamic worldview itself. There are three main elements in the Islamic world view, which is the relationship between humans and Allah SWT (*habl min Allah*), the relationship amongst humans and the relationship between humans and nature (*habl min al-nas*).

Since there are no verses in al-Qur'an that explicitly mention anything about *halal-green*; hence, the *halal-green* concept was built based on the interpretation of *halalan-tayyiban* exhorted by Allah SWT in al-Qur'an. This is because this term has similarities with the meaning of *halal-green* such as the goodwill towards humans and nature. Indirectly it shows that the *halal-green* concept not only connects humans with humans and humans with nature from the aspect of goodwill but it also connects humans with the Creator. This means that all the goodwill produced via the relationship amongst humans and between humans and nature would endorse and support the relationship between humans and Allah SWT as the Creator.

6.2 Elements in the *Halal-Green* Concept

To build a comprehensive *halal-green* concept it should be built based on six elements, namely *al-tawhid* (monotheism of Allah), *al-'ubudiyyah* (servitude to Allah), *khalifah fi al-ard* (being a caliph on this earth), *mawarid al-tabi'i* (source of nature), *al-azminat* – '*alam al-ruh*, '*alam al-dunya wa 'alam al-akhirat* (a period – spiritual realm, earthly realm and the afterlife realm), and *mardat Allah* (grace of Allah). All these elements are based on both the spiritual and physical aspects found in the *halal-green* concept. *Al-Tawhid* (monotheism of Allah) is the main element in this concept. It is also the core to all aspects in a Muslim's life (Wan Salim Wan Mohd. Noor, 2001:50). Monotheism leads to a belief in mankind that Allah SWT created mankind and nature as well as the existence of the relationship between the question of fate and all that is created by Allah SWT in this realm (Mohd Shukri Hanapi, 2014:70).

The element of monotheism (*al-tawhid*) reminds mankind that Allah SWT is the one who creates, owns, manages and dictates the universe without the help of anyone; hence, only Allah SWT qualifies to receive allegiance and loyalty from mankind and creatures. The existence of this element in the *halal-green* concept plays a paramount role in which humans would always return to Allah SWT as the Creator of this world in all their actions. When humans feel that the belief in Allah exist within them, they would always fear committing sins, despicable acts, extreme attitudes portrayed in their actions, changing the *halal* status to *haram* and vice versa, deceit etc. They will always feel that every action of theirs is being watched and would be evaluated by Allah SWT in the after world. Every action ought to be *halal* not only in face value but also from other aspects such as management, processing, income etc. This would

inadvertently create humans who are God-fearing (*taqwa*) towards Allah SWT, as mentioned in Surah al-Ma'idah (5:88) and Surah al-Anfal (8:69).

Besides that, the *halal-green* concept has the *al-'ubudiyyah* (servitude towards Allah) element. In Surah al-Baqarah (2:168), Allah SWT had called upon humans with the expression "O Mankind". In addition, at the end of the verses in Surah al-Maidah (5:88), al-Anfal (8:69) and al-Nahl (16:114) there is a call for mankind to be pious (*beriman*) and God-fearing (*taqwa*) to Allah SWT. These expressions clearly show the existence of the "servitude towards Allah SWT" element. Mankind, as a subject of Allah SWT on this earth, should only show servitude towards Allah SWT. They cannot show servitude to creatures or anything besides Allah SWT. Allah SWT exhorted meaning:

"And I did not create the jinn and mankind except to worship Me" (al-Dharyat 51:56)

This verse explains that one of the reasons for creating mankind is to show servitude towards Allah SWT. Servitude towards Allah SWT could be translated into worship (*ibadah*). Thus, each good act, if carried out in the name of Allah SWT, would be a form of worship (*ibadah*).

In the *halal-green* concept, this element is realised through human actions that cannot easily change something that is forbidden by Allah SWT to something that is permitted or vice versa. Servitude to Allah SWT would make mankind submissive and accept every command of Allah SWT without contesting or changing it. Moreover, this element would drive mankind to seek the wisdom behind everything that is *halal* and *haram* as commanded by Allah SWT. Hence, if this element did not exist in the *halal-green* concept, mankind would permit (*halal*) something that would bring gain (profit) and presume it is *halal* from an external perspective without considering the inner aspect such as the spiritual aspect in the form of sins, despicable acts, ungratefulness and conceit. Lending priority to this element would distance the perpetrator from extreme acts and encourage the perpetrator to act with morals and give precedence to worldly matters compared to the after world.

Besides that, the *halal-green* concept also emphasises on the *khalifah fi al-ard* element, which refers to mankind's role as the *khalifah* on this earth. As a *khalifah* on this earth, mankind cannot escape from the relationship amongst mankind (*habl min al-nas*); whereas, the *al-'ubudiyyah* element discussed earlier, functions to connect mankind to Allah SWT (*habl min Allah*) (Qutb, 1987:60). According to Mohd Shukri Hanapi (2013:98), subjects (*hamba*) and *khalifahs* communicate with each other because the subject and the *khalifah* are one and the same person. Both these roles cannot be separated from the relationship with Allah SWT. Implementing the *halal-green* concept connects mankind amongst mankind from the social aspect such as business, services, management, entertainment etc., which involves interactions between mankind (Al-Ghazali, 1993; Toto Tasmara, 2002; Abdul Aziz Ismail, 2006; Johari

Yaman, 2012). Moreover, it also connects mankind with Allah SWT as the Creator (*habl min Allah*); in addition, this concept also connects mankind as a *khalifah*, with the universe. The green concept emphasised in the *halal-green* concept shows the importance in preserving the environment as well as protecting and alleviating the negative effects it faces.

As a *khalifah* on this earth, mankind should deal (commercial or civil dealings) in a good manner with others by assimilating noble moral values in every action, avoiding negative elements such as cheating, corruption, extreme actions and taking advantage of others. This is stated indirectly in the verses of the al-Qur'an. Besides that, as a *khalifah* on this earth mankind should ensure everything that involves *halal* and *haram* is examined thoroughly from the beginning to the end. Surah al-Nahl (16:114) touches on the monitoring system, training management and the role of the *al-darurah*. All these are the roles and responsibility that should be implemented by mankind as the *khalifah* on this earth.

Mawarid al-tabi'i (natural resources) is one of the elements found in the *halal-green* concept. This element is evident in the word 'green' used in this concept. Mankind, as a subject and *khalifah* of Allah SWT, is responsible for managing, administrating and developing natural resources created by Allah SWT. The limited natural resources prevalent currently need mankind to protect, preserve and rehabilitate it well. Therefore, the *halal-green* concept emphasises the natural resources element as something that deserves attention. In addition, to ensure each product or matter is *halal*, the aspect of protecting natural resources should be neglected.

The extend of the natural resources is evident in the form of livelihood (*rezeki*) that is assigned and bestowed by Allah SWT (Mohd Shukri Hanapi, 2014:142). Allah SWT has assigned good fortune or a livelihood (*rezeki*) for each of HIS creatures, which comes in different forms, either as raw materials or as a finished product. Allah SWT exhorted, meaning:

"And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Acquainted and Seeing" (al-Syura, 42:27)

This verse clearly shows that no matter how much good fortune or livelihood is bestowed by Allah SWT onto HIS subjects, in actual fact it is only a fraction compared to what Allah SWT would bestow in the afterlife (heaven). Although the good fortune bestowed by Allah SWT is just a modicum, it is enough to make mankind conceited and forget Allah SWT, who is the Creator and Owner of this world. The vast realm of nature created by Allah WT should be shared and divided equally through various methods such as *zakat* (alms), *sedekah* (charity), *infak* (disbursement) and *hadiah* (gifts). Besides that, the way in which a livelihood is obtained is very important and this is greatly emphasised in Islam. It not only must be *halal* from the product perspective such as food, medicines, cosmetics etc. but rather, *halal* must be examined

from aspects such as daily or monthly emoluments, which is a source of livelihood obtained by an employed person.

The emphasis on the natural resources element in the *halal*-green concept is influenced by one of the elements in this concept which is the *al-azminat* – ‘*alam al-ruh*, ‘*alam al-dunya wa ‘alam al-akhirat* (period of time – spiritual realm, earthly realm and the afterlife or heavenly realm). According to Muhammad Syukri Salleh (2003:33), each human would surely go through these three realms in succession beginning with the spiritual realm, then the earthly realm and finally the afterlife realm. Thus, for humans who are pious and believe in the monotheism of Allah SWT, they believe that humans would be resurrected after death and all his deeds and actions on earth would be evaluated. Hence, one has to be careful about the actions taken when implementing the *halal*-green concept by ensuring that everything done is *halal* without involving elements of *syubhah* or *haram*.

The last element in the *halal*-green concept is the grace of Allah SWT (*keredhaan Allah*). When implementing the *halal*-green concept, the grace of Allah SWT becomes the last objective. The confident belief in the existence of the afterlife (heavenly) realm as a realm of retribution and reckoning would make humans strive for goodwill and rewards in heaven. This goodwill could only be obtained when mankind does good deeds and carries out all duties and responsibilities with complete faith in Allah SWT. The happiness in heaven would only be obtained by mankind who hopes to receive the blessings of Allah SWT for each of his good deeds (*amal*). Therefore, the blessing of Allah SWT could only be achieved when all the elements in the *halal*-green concept are appreciated and trusted. This appears to be the last goal of mankind’s effort.

6.3 Characteristics of the *Halal*-Green Concept

As explained earlier, examination of the interpretations of the verses in al-Qur’an regarding the *halal*-green concept had brought about the formation of the elements in the *halal*-green concept. Besides these elements in the concept, the examination had also formed the characteristics of the *halal*-green concept. This makes the concept a comprehensive *halal* concept that covers two main aspects, namely the physical and spiritual aspects. The spiritual aspect comprises characteristics such as; firstly, noble moral values (*akhlak*), which is the core value of this concept. Morality, or also known as integrity, plays a very important role in certain matters, especially those that involve commercial dealings between mankind. This is because good moral values would produce products or outcome that is desirable (good) not only from a *halal* perspective but from an overall perspective. Therefore, most professional, management and service providing bodies emphasise the integrity aspect in their human resource management.

The second characteristic is about making every act an act of worship. As discussed earlier, the *halal*-green concept focuses on the elements of monotheism and servitude to Allah SWT. Servitude towards Allah SWT could be translated by considering each action to be an act

of worship (*ibadah*). Each of these acts of worship (*ibadah*) has value and deserves a reward in the eyes of Allah SWT. Worship (*ibadah*) is proof of mankind's servitude to his Creator. Hence, the *halal-green* concept states that every action or work carried out should be intended to be a form of worship (*ibadah*). When each type of work becomes a form of worship (*ibadah*), mankind would do it with the best of its ability and avoid any wrongful acts or sins.

The third characteristic concerns not claiming something *halal* when it is *haram* and vice versa. Monotheism (*tauhid*) would make mankind obey and be loyal in every aspect commanded by Allah SWT. Mankind would never dare to change the decree of Allah SWT. They would not claim something to be *halal* when it is *haram* and vice versa. The common phenomenon is to claim something to be *halal* when it is exhorted to be *haram* by Allah SWT such as a business dealing that contains elements of interest payments, corruption and selling *haram* goods such as liquor. Hence, the *halal-green* concept focuses on this characteristic as one of the characteristics that should be present when implementing this concept. Thus, being grateful to each livelihood (*rezeki*) obtained and only hope for the blessings of Allah SWT (*mardat Allah*) is among the characteristics of the *halal-green* concept. All these are the internal characteristics of this concept.

From the physical aspect, the characteristics found in this concept are not to be deceitful and corrupt, not taking advantage, choose what is *halal* and avoid what is *haram*, implement a monitoring system, not overbearing in any action and good training management. The existence of all these characteristics begins when the spiritual characteristics are first formed in this concept. The characteristics contained in this concept are comprehensive and fulfil the needs and wants of mankind.

7.0 Conclusion

Based on the overall discussion in this paper, the author had managed to identify verses in al-Qur'an that are pertinent to the *halal-green* concept. All these verses had elaborated on the *halalan-tayyiban* concept in a concerted manner. After the verses were analysed, it was concluded that the *halal-green* concept based on al-Qur'an also comprised the spiritual and physical aspects. It consisted of six elements such as *al-tawhid* (monotheism of Allah), *al-'ubudiyah* (servitude to Allah), *khalifah fi al-ard* (*khalifah* on this earth), *mawarid al-tabi'i* (natural resources), *al-azminat* – '*alam al-ruh*, '*alam al-dunya wa 'alam al-akhirat* (period of time – spiritual realm, earthly realm and the afterlife), and *mardat Allah* (blessings of Allah). The core element among the elements in the *halal-green* concept is *al-tawhid*. Besides the conceptual elements, the research had also formed the characteristics of the *halal-green* concept. This had made the *halal-green* concept a comprehensive *halal* concept that covers two main aspects, namely the spiritual and physical aspects. From a spiritual aspect, the characteristics inherent are noble moral values, turning each act into a form of worship (*ibadah*), to abstain from claiming something *halal* when it is *haram* and vice versa, be grateful (*bersyukur*) for every form of livelihood (*rezeki*) and only seek the blessings of Allah SWT in every issue. From the physical aspect, the characteristics inherent are not being deceitful and

corrupt, not taking advantage, choose what is *halal* and avoid what is *haram*, implement a monitoring system, not overbearing in any action and good training management. Overall, the *halal-green* concept emphasises tangible elements without neglecting the intangible elements such as the spiritual and emotional (*qalbu*) elements. It contains dimensions such as the relationship between mankind and Allah SWT as the Creator, the relationship amongst mankind and the relationship between mankind and the universe. The chemistry between the *halal-green* concept and the colour green could be used to settle management issues in a more holistic and comprehensive manner. Hence, the *halal-green* concept is very suitable when practiced in life especially in an organization that adopts it as part of its Standard Operating Procedure (SOP). This SOP functions to assist organizations to operate more efficiently and safely. Therefore, by integrating the *halal-green* concept into an organization's management SOP it would expedite the management and operations of an organization not only from the physical or external aspect but also the spiritual or internal aspect. This shows that the *halal-green* concept yields an effective and comprehensive management concept.

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