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Water Conservation in Islam: A Sīrah-Based Approach to Water Wastage Abatement

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Abstract:

Water is a vital natural resource essential for life on planet Earth. Despite its critical position, water wastage rests a major issue globally. No doubt, Life cannot survive without water. The Shortage of water is actually a global issue. With the passage of time, scarcity of water resources is becoming a big challenge. Water experts consider that non-availability of water can create a disastrous situation for Pakistan. According to the UN report, water scarcity has become an increasingly pressing issue of our country. A report indicates that residents of Pakistan of some areas will not have access to clean water by the end of 2025. According to international standards, 6000 cubic meters of water per capita is required annually while the amount of water in Pakistan is less than 1000 cubic meters per person. The main cause of the water shortage is the lack of public awareness. Planning for sustainable water conservation is the need of time. The present dams of Pakistan are insufficient for the endurance of the natural environment and water needs of growing population. In areas where water is available in abundance, the inhabitants waste it blindly without care. Therefore, the water level is falling gradually. Wastage of water is strictly prohibited in Islam. This research paper presents the causes and impacts of water wastage, and suggests sustainable solutions educated by Holy prophet Muhammad (SAW). The paper underscores the significance of water and highlights the preventive measures outlined in Sīrah, Qur`ān and Ḥadīth literature to prevent wastage of water.

Keywords: Islam, Water, Conservation, Wastage, Sīrah.



Introduction:

Water is necessary for sustaining lifespan, human health, agriculture, socio-economic development and industrialization. However, with growing population, urbanization, and industrialization, the demand for water resources has surged, leading to its rampant wastage. Life on Earth cannot be sustained without water. That is why; International community has focused on water conservation.¹ To highlight the significance of water, World Water Day is celebrated annually on March 22 worldwide. The increasing scarcity of water resources has become a big challenge. The protection of water is included in the United Nations' 17 Sustainable Development Goals because, without proper use of water and preventing its wastage, sustainable development in any region or country is not possible. Pakistan is also facing issue of water scarcity. Water reservoirs of Pakistan are inadequate for the preservation of the natural environment. People are wasting water without caring its consequences. Consequently, the ground water level is gradually declining, and the entire country is suffering from water scarcity.² Water experts state that the water crisis is an even bigger issue than terrorism.³ The wastage of water severely affects public health and the economy. Therefore, it is essential to take instant measures to prevent the misuse of water to meet the water needs of the growing population. The study of Sirah of Prophet Muhammad (SAW) describes that wastage of water is strictly prevented in various sayings of prophet (SAW). Many holy texts of Quran and Hadith articulate that water wastage is clearly condemned and prohibited. Nearly two billion Muslims worldwide can play a leading role in reducing the water wastage practice globally. This research paper explores the multifaceted causes of water wastage, investigates its detrimental effects, and discusses remedial measures, particularly through the lens of Quranic and prophetic instructions, which emphasize responsible use of water resources.

1- Kassam, Amir, Rolf Derpsch, and Theodor Friedrich. "Global achievements in soil and water conservation: The case of Conservation Agriculture." *International Soil and Water Conservation Research* 2, no. 1 (2014): 5-13.

2- Hameedullah, Akhtar Muhammad Kassi, Syed Mobasher Aftab, Muhammad Zahir, and Nisar Ahmed. "Decline of Static Water Level in Quetta Sub-basin, Balochistan, Pakistan." *Journal of Geography and Social Sciences (JGSS)* 3, no. 1 (2021): 1-16.

3- Cheema, Abdul Manan, and Farhat Naseem Alvi. "u-3: THE WATER CRISIS SOLUTION IN THE LIGHT OF MODERN SCIENCE AND ISLAMIC TEACHINGS: جدید سائنس اور اسلامی تعلیمات کی روشنی میں آبی بحران کا حل." *Habibia Islamicus (The International Journal of Arabic and Islamic Research)* 7, no. 4 (2023): 39-54.

Literature Review:

Water is a precious element of natural environment. Many researchers have written about environmental and water conservation. Engineer Mumtaz Hussain's book 'Islam and Environment' is very recommendable work on subject of environment. This book is consisted of two volumes. Volume 1 covers the physical and biological environments whereas Volume 2 includes the social, economic, cultural, corporate & political environments along with the intertwined challenges the humanity is confronting.⁴ It also describes significance of natural resources (water, plants, etc.) in the light of Quranic texts. Dr. Abdul Manan Cheema's book "Natural Resources and Their Use: In Islamic and Scientific Perspectives"⁵ is an excellent work on the conservation and use of natural resources. This book discusses the use of natural resources from both Islamic and scientific perspectives. The research article 'Water management in Islam'⁶ is a valuable work. This paper discourses the Islamic prohibition against wasting water and presents historical precedents for water management, stressing the moral and religious obligation to conserve water.

The research paper 'Environmental Degradation: An Islamic Perspective'⁷ is thought provoking research work. This article emphasizes the responsibility of humans to avoid wastage, highlighting that improper use of water leads to various negative consequences. It provides an Islamic point of view on environmental stewardship. The blog 'How Islam Could Help Fight Water Scarcity'⁸ is a commendable work on water conservation in Islam. This blog post discusses the Islamic teachings that promote limiting waste and conserving water, underscoring the Qur'anic instructions to care for precious resources. The article 'Innovative system for water level management using IoT to prevent water wastage'⁹ is significant work. This paper describes an IoT-based system for monitoring water

⁴- Mumtāz Hussain, *Islam and Environment (Physical and Biological Environment)*, (Lāhore: The environ Publications, 2020), 1:7.

⁵- Cheema, Abdul Manan, *Natural Resources and Their Use: An Islamic and Scientific Perspective*, (Islāmahād: Asian Research Index, 2023).

⁶- Faruqui, Naser I., Asit K. Biswas, and Murad J. Bino. *Water management in Islam*. IDRC, Ottawa, ON, CA, 2001.

⁷- Ahmed, Hafiz Murtaba Riaz, and Mustafa Monjur. "Environmental Degradation: An Islamic Perspective." *Social Science Research* 27, no. 1 (2010): 1-14.

⁸- <https://www.theecomuslim.co.uk/2010/11/how-islam-could-help-fight-water.html> Accessed June 22, 2024.

⁹- Gondkar, Snehal Sumit, D. B. Pardeshi, and P. William. "Innovative system for water level management using IoT to prevent water wastage." In *2022 International conference on applied artificial intelligence and computing (ICAAIC)*, pp. 1555-1558. IEEE, 2022.

levels in tanks to manage water professionally and prevent wastage. This system is an innovative solution for water management.

The research Paper “Conservation and use of rainwater in Pakistan in the light of Sirah”¹⁰ delves into the significance of rainwater conservation in Pakistan, a country grappling with water scarcity challenges. It explores the subject through the lens of the teachings of Prophet Muhammad (SAW) to provide Islamic guidance on the responsible use of water resources. The study links modern environmental challenges with the principles of sustainability found in Islamic literature. It also emphasizes practical strategies inspired by Islamic teachings to develop rainwater management in Pakistan.

Besides the above-mentioned books and research articles, there is a lot of research material on the topic of water. However, understating and addressing the issue of increasing water wastage in the present era is a crucial need of the time. Therefore, the topic “Water Conservation in Islam: A Sustainable Approach to Addressing the Global Water Crisis” has been selected.

Research Methodology:

In the present paper, an analytical research methodology has been adopted. Primary sources related to the topic have been utilized while secondary sources and references have also been carefully examined at certain points. To assess the effects of the water wastage, various books and articles on environmental studies were thoroughly studied. Internet, and computer technology has been utilized to acquire research material and the latest reports on the water loss. Different libraries were visited to review relevant research material. The English translation of Quranic verses was taken from Mufti Taqi Usmani's translation of the Quran.¹¹ Tables and charts were designed to highlight the causes and impacts of water wastage.

Causes of Water Wastage:

Household activities, including excessive water use for cleaning, bathing, and gardening, contribute significantly to water wastage. Leaking taps, pipes, and outdated appliances further add to the problem. Old irrigation methods, such as

¹⁰ Khan, Muhammad Karim, Syed Hamid Farooq Bukhari, Mahmood Ahamd, Muhammad Zia Ullah, and Imtiaz Ur Rehman. "Conservation and use of rainwater in Pakistan in the light of Sirah." *Al Khadim Research Journal of Islamic Culture and Civilization* 5, no. 1 (2024): 43-55.

¹¹- ‘Usmāni, Mufti Muhammad Taqi, *The Noble Quran: Meaning with Explanatory Notes*, (London: Turāth Publishing: 2020).

Water Conservation in Islam: A Sustainable Approach to Addressing the Global Water Crisis

flood irrigation, lead to substantial water wastage. The lack of modern irrigation techniques and poor water management exacerbates the problem. Industries require vast amounts of water for production processes, cooling, and cleaning. Inefficient industrial practices and inadequate recycling measures result in water wastage. Poorly maintained infrastructure, such as old pipes and tanks, results in considerable water loss. Here is table of water wastage causes.

No.	Causes	Description
1.	Leaking Water Pipes	Dripping faucets, leaking pipes, and running toilets can waste substantial amounts of water over time.
2.	Overwatering Meadows	Using more water than required for lawn and garden irrigation, often due to inefficient irrigation systems or watering during inappropriate times.
3.	Industrial Experiences	Excessive water use in industrial procedures, often due to outdated technology or lack of water recycling systems.
4.	Older Appliances	Older appliances like washing machines and dishwashers that use more water than necessary.
5.	Agricultural Processes	Inefficient irrigation systems, such as flood irrigation, leading to excessive water use and runoff.
6.	Personal Practices	Long showers, leaving taps running while brushing teeth or washing dishes, and not fixing trivial leaks.
7.	Poor water management Systems	Water loss due to old infrastructure, poorly maintained pipes, and lack of efficient water management systems.
8.	Recreational Habits	Excessive water use in ponds, water parks, and recreational facilities.
9.	Lack of Awareness	Lack of awareness or monitoring of water consumption, leading to unintended overuse and wastage.

Table1: Main Causes of Water Wastage

Pakistan`s irrigation system is older and inefficient. Therefore, a lot of water is wasted during irrigation of crops. Agricultural practices cover about 24% of Pakistan`s GDP. It is the significant user of water, and supportability of agriculture relies upon the satisfactory provision of water.

A significant cause of water wastage is the lack of awareness about its scarcity and importance. Public education on water conservation is often inadequate, leading to irresponsible water use. Water scarcity is indeed a social and human issue faced not only by Pakistan but by the entire world in modern times. According to researcher and experts, future wars will be fought over water issues.¹² No doubt, unavailability of water can create disastrous situations for any region in the world. Achieving the dream of sustainable development is impossible without taking strict measures to protect water from wastage.

¹²- Swain, Ashok. "Water wars: fact or fiction?." *Futures* 33, no. 8-9 (2001): 769-781.

Impacts of Water Wastage:

Excessive water extraction and wastage disrupt natural ecosystems. Aquatic habitats suffer, leading to the loss of biodiversity. Overuse of groundwater results in the depletion of aquifers, causing land subsidence and reduced water quality. The disregard for Islamic teachings has led to water wastage issues in current societies, making human life increasingly challenging. Survival on Earth is impossible without water; thus, water scarcity is a matter of life and death for humanity. Water is the most crucial element of the natural environment. Due to water wastage, half of the world's population is now deprived of clean water. Here is a table summarizing the Impacts of water wastage:

No.	Impacts	Description
1	Reduction of Water Sources	Over exploitation and wastage of water lead to the depletion of natural water sources such as rivers, lakes, and aquifers, reducing water availability for future use.
2	Augmented Water Scarcity	Excessive water use exacerbates water scarcity issues, particularly in arid and drought-prone regions, affecting both people and ecosystems.
3	More Energy Consumption	Treating and pumping wasted water requires additional energy, leading to more energy consumption and higher greenhouse gas emissions.
4	Economic Expenses	Wastage of water leads to higher water bills for households and increased operational costs for industries and municipalities.
5	Environmental Changes	Excessive water extraction can damage ecosystems, reduce water quality, and lead to the loss of biodiversity in aquatic habitats.
6	Infrastructure Pressure	Increased water demand and wastage strain existing water infrastructure, leading to more frequent breakdowns and the need for costly repairs and upgrades.
7	Reduced Agricultural Products	Inefficient water use in agriculture can lead to lower crop products and reduced food security, impacting both local and global food supplies.
8	Health Concerns	Water scarcity can lead to inadequate sanitation and hygiene, increasing the risk of waterborne diseases and other health issues.
9	Social Clashes	Competition for limited water resources can lead to clashes between communities, regions, and even countries.
10	Lack of Recreational Areas	Overuse of water can lead to the lack of recreational water bodies, affecting tourism and local economies dependent on these areas.

Table2: Impacts of Water Wastage

Recent reports indicate that severe water scarcity affects public health.¹³ It results waterborne diseases. Environmental issues were raised in Cape Town¹⁴ of South Africa, where water shortage led to trees drying up and the ecosystem being

¹³- Harhay, Michael O. "Water stress and water scarcity: a global problem." *American journal of public health* 101, no. 8 (2011): 1348-1349.

¹⁴- Van Zyl, Amoré, and Johannes Lodewyk Jooste. "Retaining and recycling water to address water scarcity in the City of Cape Town." *Development Southern Africa* 39, no. 2 (2022): 108-125.

disrupted. Water scarcity affects health and hygiene, particularly in developing regions. Limited access to clean water affects the quality of life, leading to increased disease prevalence and reduced socio-economic development.

Pakistan has approximately 155 dams¹⁵, which are insufficient for the preservation of the natural environment and the growing population. In areas where water is abundantly available, the residents waste it carelessly. Consequently, the water levels gradually decline, leading to water scarcity throughout the entire region. Agriculture and industry face increased production costs, and economies dependent on water-intensive industries may suffer.

The shortage and contamination of water resources are extremely dangerous for human life. Fertile land is becoming barren due to polluted water. The recharge process of groundwater has halted, causing underground water to become bitter and toxic. Factory owners dispose of chemically-laden water into underground water through deep wells or seepage. Some oil and gas companies use injection wells to inject dirty and used water back underground. Water scarcity is having devastating effects on human health. Many people in Pakistan succumb to death due to the unavailability of clean water. The surge in population and industrial activities are identified as the main causes of the declining quality of drinking water. Only a small percentage (20%) of the population has access to safe drinking water. An important majority (80%) of the population is compelled to use unsafe drinking water due to the scarcity of safe water sources.

The report states:

“Due to alarming increase in population and rapid industrialization, drinking water quality is being deteriorated day by day in Pakistan About 20% of the whole population of Pakistan has access to safe drinking water. The remaining 80% of population is forced to use unsafe drinking water due to the scarcity of safe and healthy drinking water sources.”¹⁶

The statement highlights a critical issue regarding the deteriorating quality of clean water in Pakistan. It attributes this deterioration to the alarming surge in population and rapid industrialization. The report further reveals that only about

¹⁵- Ebrahim, Zofeen T. "Is Pakistan running dry?." Water issues in Himalayan South Asia: Internal challenges, disputes and transboundary tensions (2020): 153-181.

¹⁶- Daud, M. K. et al. "Drinking water quality status and contamination in Pakistan." In BioMed research international 2017, no. 1 (2017): 7908183.

20% of Pakistan's population has access to safe drinking water, leaving the remaining 80% to rely on unsafe water sources. The information presented underscores the severity of the drinking water crisis in Pakistan. There is a pressing need for effective solutions to address the challenges posed by population growth and industrialization to ensure safe drinking water for all residents of Pakistan. The reports provide a sobering view of the water crisis in Pakistan, emphasizing the urgent need for interventions to improve water quality and accessibility. Addressing this concern is critical for public health and the overall well-being of the population.

Here is the pie chart representing access to clean water in Pakistan. It displays that 20% of the population has access to safe drinking water, while 80% do not.

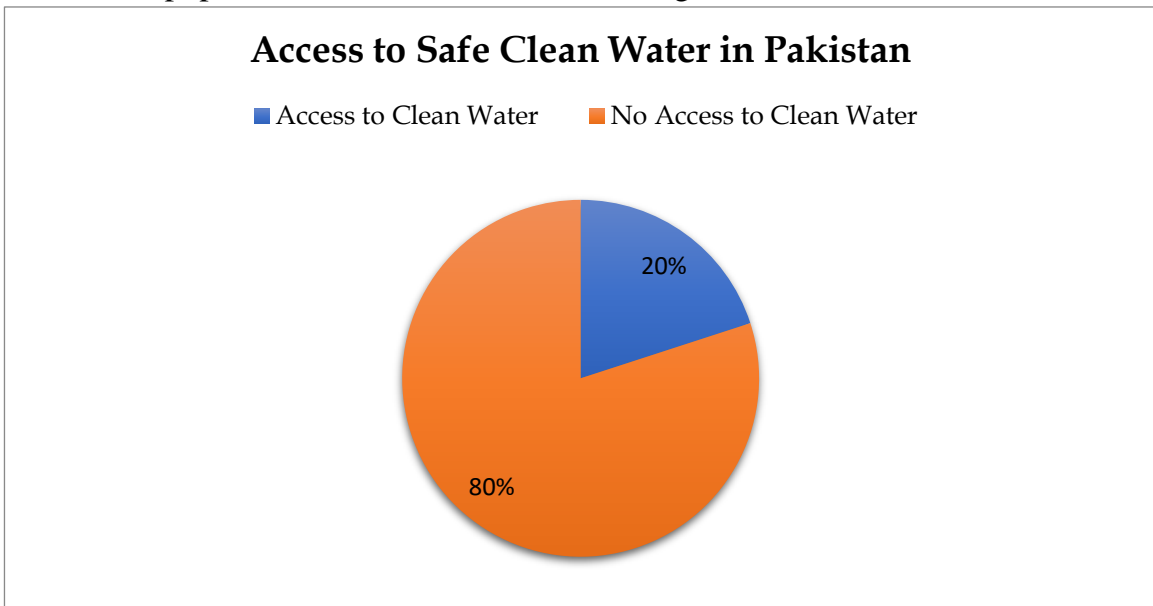


Figure3: Access to Clean Water in Pakistan

Every year, millions of people in Pakistan suffer different diseases due to polluted water. It has been discovered that arsenic is present in bottled mineral water¹⁷, increasing the risk of lung, bladder, skin, kidney, nose, and liver cancer. The presence of arsenic (a toxic substance) in underground water poses a threat to people's health. It is necessary to avoid wasting water and protecting clean water for future generations.

¹⁷- Farmer, John G., and Linda R. Johnson. "The arsenic content of bottled mineral waters." In *Environmental Geochemistry and Health* 7 (1985): 124-126.

Water Conservation in Islam:

The Sirah of Prophet (SAW) emphasizes the conservation of resources and the responsible use of water. Various Islamic perspectives advise the prohibition of wasting and extravagance in water usage. The solution to the water crisis lies in adhering to Islamic principles and etiquettes regarding water usage. Wasting and extravagance of water are strictly forbidden in Islam. Presently, world faces a severe water scarcity issue. Here are key principles derived from Islamic teachings that can help mitigate water wastage:

Sacredness of Water:

Water is source of purification and cleanliness. It is a great blessing of Allah for humanity. No doubt, Water is an unparalleled gift of Allah for humanity. Water holds a significant and sacred status in Islam. This status is reflected in various aspects of practices of prophet Muhammad (SAW) and the Qur'anic texts. The following are some key points highlighting the sacredness of water in Islam:

It is stated in Holy Quran:

﴿لَا تَقُمْ فِيهِ أَبَدًا . لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ . فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا
وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ﴾¹⁸

(Do not ever stand there (in prayer). In fact, the mosque that was founded on Taqwa (piety) from the very first day has greater right that you stand in it. In it there are people who like to observe purity; and Allah loves those observing purity.)

It is stated in a Hadith to illustrate above text of Holy Quran:

"أَبُو سُفْيَانَ حَدَّثَنِي أَبُو أَيُّوبَ الْأَنْصَارِيُّ، وَجَابِرُ بْنُ عَبْدِ اللَّهِ، وَأَنَسُ بْنُ مَالِكٍ: أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ: ﴿ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴾ [التوبة: 108] قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: "يَا مَعْشَرَ الْأَنْصَارِ، إِنَّ اللَّهَ قَدْ آتَى عَلَيْكُمْ فِي الطُّهُورِ، فَمَا طُهُورُكُمْ؟ قَالُوا: نَتَوَضَّأُ لِلصَّلَاةِ، وَنَعْتَسِلُ مِنَ الْجَنَابَةِ، وَنَسْتَنْجِي بِالمَاءِ. قَالَ: "فَهُوَ ذَاكَ، فَعَلَيْكُمْوهُ".¹⁹

"Abu Sufyan said: "Abu Ayyub Al-Ansari , Jabir bin 'Abdullah, and Anas bin Malik told me that when this Verse: "In it (the Masjid) are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure." was

¹⁸_ Al-Qur'an, 8:30

¹⁹_ Ibn Maja, Muhammad b. Yazid Al-Qazwini, al-Sunan, (Damascus: Dār Al-Risālah Al-Alamiyah: 1430 AH), Hadith No.455.

revealed, the Messenger of Allah said: 'O Ansar! Allah has praised you for your cleanliness. What is the nature of your cleanliness?' They said: 'We perform ablution for prayer and we take bath to cleanse ourselves of impurity due to sexual activity, and we clean ourselves with water (after urinating). He said: 'This is what it is. So adhere to it.'"

The Above-mentioned Quranic verse and Hadith narrated by Abu Sufyan provide valuable insights into the importance of cleanliness and purification through water in Islam. It highlights specific practices that were praised by the Prophet Muhammad (SAW) and underscores the value of keeping both physical and spiritual cleanliness. The Quranic text and Hadith serve as a reminder of the significance of hygiene in Islamic teachings and its role in achieving a state of purity by water that is beloved by Allah. It shows that water is a sacred element and source of purification.

Mumtaz Hussain writes:

“Water is considered as the most efficient cleansing agent. Its destined task is to remove pollutants, dirt, dust, and other impurities. It forms part of Islamic culture and faith. In the same context, religions also lay emphasis on role of water. Water has life generating capacity. It is both creative and destructive. It has meditation and healing power.”²⁰

Mumtaz Hussain's above statement encapsulates the multifaceted significance of water in both religious and practical frameworks. In Islam, water's role as a cleansing agent and its spiritual significance are paramount. The broader perspective that many religions emphasize water's life-giving, meditative, and dual nature highlights its universal importance. This analysis underscores the significant role of water not only in physical terms but also in its profound spiritual and symbolic dimensions across different cultures and faiths.

Holy Quran states that water is the fundamental unit of life. Islam takes it as a precious gift from Allah.

The Holy Quran states:

²⁰- Mumtāz Hussain, *Islam and Environment: Physical and Biological Environment*, (Lahore: The Environ Publications, 2020), 1:420.

﴿أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ﴾²¹

“Did the disbelievers not observe that the heavens and the earth were closed, then We opened them? And We created from water every living thing. Would they still not believe?”

This Qur’ānic verse provides a profound reflection on the creation of the universe and the vital role of water in nourishing life. It aligns with modern scientific thoughtfulness while emphasizing the spiritual significance of these natural phenomena. The text of Qur’ān serves as a reminder of the interconnectedness of all creation and the signs of a divine Creator evident in the natural world. It calls on individuals to observe, reflect, and ultimately believe in the message of Qur’ān. This describes water as the fundamental element necessary for life. In both biological and spiritual contexts, water is considered as the origin of life. Scientifically, this aligns with the thinking that water is essential for the existence and sustenance of all known forms of life. The Qur’ān emphasizes that all living beings are dependent on water, reflecting its key role in the natural world. Identifying the sanctity of water can foster a sense of responsibility and encourage its prudent use. Water is a symbol of life on planet Earth, whereas the absence of water signifies the end of life.

Efficient Use of Water:

Water is a vital natural resource in viewpoint of Sirah, not just for its role in purification and ritual practices but also for its sustainable and efficient use. Sirah teachings emphasize the responsible and judicious use of water, promoting conservation and avoidance of extravagance. Prophet Muhammad (peace be on him) advocated for the efficient use of water, even when plenty supply is available. It is stated in a Hadīth:

"حدثنا محمد بن يحيى قال: حدثنا قتيبة قال: حدثنا ابن لهيعة، عن حبي بن عبد الله المعافري، عن أبي عبد الرحمن الحبلي، عن عبد الله بن عمرو، أن رسول الله صلى الله عليه وسلم مر بسعد، وهو يتوضأ، فقال: ما هذا السرف فقال: أبي الوضوء إسراف، قال: نعم، وإن كنت على نحر جار-"²²

“Muhammad ibn Yahya narrated to us, saying: Qutaybah narrated to us, saying: Ibn Lahi'ah narrated to us from Hayy ibn

²¹- Al-Qur’ān,21:30

²²- Ibn Maja, al-Sunan, Hadith No.425.

Abdullah Al-Ma'afiri, from Abu Abdul Rahman Al-Habali, from Abdullah ibn Amr, that the Messenger of Allah(SAW), passed by Sa'd while he was performing ablution. He said: "What is this wastefulness?" Sa'd replied: "Is there wastefulness in ablution?" The Prophet said: "Yes, even if you were on a flowing river."

The above mentioned principle of Islam encourages proper consumption of water in daily life routine and prevents unnecessary use of water.

Practice of prophet Muhammad (SAW):

Prophet Muhammad (SAW) was very cautious about water usage. He used one sa'(approximately 4 liters) of water for performing bath and one mudd (approximately 1 liter) of water for performing wudu (ablution). This demonstrates Holy prophet (SAW)'s exemplary practice of conserving water even during religious obligations.

Hazrat Ayesha (RA) states:

"عن عائشة، أن النبي ﷺ كان يغتسل بالصاع، ويتوضأ بالمد."²³

“The Prophet (SAW) used to perform ghusl with one sa' (4 liters) of water and perform wudu with one mudd (1 liter) of water.”

This narration illustrates that we should strive to avoid extravagance in water usage while performing wudu or ghusl, following the Prophet's (peace be on him) guidance on conservation and moderation in water consumption.

Islamic viewpoint on the efficient use of water emphasize a balance between fulfilling human needs and maintaining environmental sustainability. By promoting moderation, discouraging waste, and inspiring charitable acts related to water provision, Islam provides a comprehensive framework for the responsible use of this precious resource. These principles, deeply embedded in the faith, guide Muslims to live in harmony with the environment and contribute positively to the well-being of their people and the planet.

²³ Abū Dāwoūd Sulaiman b. al-Ash'ath, al-Sunan (Beirūt: Al-Maqatabah Al-‘Asryah, Saidā, N.D.), Hadith No.92.

“Then you will be asked about all the pleasures (you enjoyed in the world).”

This Quranic verse discourses the theme of accountability and the responsibility humans have for the blessings they receive and enjoy in their lifetime. The term "na'im" refers to the natural resources, bounties, pleasures, and comforts provided by Allah. These can contain material wealth, health, time, knowledge, and other forms of well-being. The Qur'ānic text serves as a powerful reminder of the accountability that each individual will face regarding the natural blessings and pleasures they enjoy in this world. It inspires gratitude, responsible use of resources (water and resources), and ethical living, all of which are central to the teachings of Islam. By reflecting on this verse, Muslims are reminded to use their blessings wisely and in ways that are pleasing to Allah, ensuring a balanced and righteous life.

It is stated in Holy Qur'ān:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۗ - وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾²⁷

(So, whoever does any good act (even) to the weight of a particle will see it. And whoever does evil (even) to the weight of a particle will see it.)

The Above Qur'ānic text provides Islamic concept of accountability. The Islamic idea of accountability is comprehensive, integrating personal, social, and spiritual dimensions. It inspires individuals to act with integrity and righteousness, knowing that they are ultimately accountable to Allah. This accountability is a driving force for ethical behavior, social justice, and personal development in the daily life routine of a Muslim. The teachings of the Qur'ān and the Hadīths provide a clear framework for understanding and practicing accountability in all phases of life. Therefore, Water and other resources should be used carefully.

Prohibition of Water Wastage:

Wastage of clean water is a major issue in the present era. In Islam, extravagance in water usage is strictly prohibited and condemned. Study of Islamic teachings reveals that wasting water is prohibited.

It is stated in Holy Qur'ān:

﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۗ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾²⁸

27- Al-Qur'ān, 99:7-8.

28- Al-Qur'ān, 7:31.

“O children of ‘Adam, take on your adornment at every mosque. Eat and drink and do not be extravagant. Surely, He does not like the extravagant.”

The above-mentioned Quranic verse proves that Islam strictly prohibits extravagance and wastage of water. This holy text provides comprehensive guidance on maintaining dignity in worship, practicing moderation in consumption, and avoiding wastefulness. By encouraging these values, it fosters a balanced, respectful, and responsible way of life. The emphasis on moderation and the condemnation of extravagance highlight the significance of sustainable and ethical living, which aligns with broader sirah-based principles of stewardship, conservation, moderation, and social responsibility.

There is an urgent need for solid planning to prevent water wastage to meet the essential water needs of the growing population. No doubt, Failure to plan to prevent water wastage will have dangerous effects on individual and social life. Water is a fundamental component of life, and thus, preventing its wastage and extravagance is not solely the responsibility of the government but it requires each individual to act responsibly according to their capabilities. Approximately four billion people worldwide lack access to clean drinking water. In Pakistan, the destructive effects of the 2022 floods are evident. The existing 155 dams in Pakistan are insufficient for preserving the natural environment and meeting the needs of the growing population.

Forty four percent of the world's population is the follower of Prophet Muhammad (SAW). By adhering to Sirah guidance, issues such as water scarcity/water wastage can be effectively addressed. Sirah provides a comprehensive ethical framework for preventing water wastage. There is a need to promote Sirah of Holy prophet (SAW) through social media, electronic media, and print media to prevent water wastage. Water wastage is a consequence of ignorance, negligence and lack of public awareness. Water scarcity affects public health and the economy. If policies of water conservation are not implemented to control water wastage, it will have dangerous effects on individual and social life. Therefore, everyone must play his role according to his capacity to combat water wastage. Raising public awareness about water conservation through community programs, sermons, and educational campaigns is essential in modern times.

Conclusion:

Water is a precious natural resource that must be conserved to ensure the sustainability of life on Earth. Water wastage prevention has become global concern in modern times. In the present era, water wastage has become a global

challenge. There are political, economic, and social impacts of water scarcity. Research reports indicate that various environmental issues arise from water shortages. Without curbing water wastage, sustainable development goals cannot be achieved in any region or country. The causes and effects of water wastage are multifaceted, involving agricultural, domestic, industrial, and infrastructural factors. By identifying the sanctity of water, promoting efficient use, and raising public awareness, we can work towards a future where water is used responsibly and sustainably. Islam is not merely a collection of rituals but provides comprehensive guidance for all aspects of life. The Sirah of Prophet Muhammad (SAW) offers comprehensive guidance about water wisdom. Sustainable solutions rooted in Sirah offer a moral and ethical framework for addressing water wastage.

Recommendations

1. Educate family members, friends, and the community about the significance of water conservation and ways to avoid water wastage.
2. Dams should be built as many as possible. These reservoirs are crucial for fulfilling the water needs of the agriculture sector and power sector.
3. Rain barrels should be set up to save rainwater and use it for irrigation purposes.
4. Farmers should avoid outdated flood irrigation system. Whereas, they should adopt drip irrigation system, rain gun sprinkler, etc.
5. Turn off the tap while brushing teeth, or washing dishes or cars.
6. Government should take strict action against water wasters to meet the increasing water demands of the growing population.
7. Projects should be developed for reuse of ablution water for irrigation purpose and watering plants.
8. National and international seminars on the causes, effects, and remedies of water wastage should be organized.
9. Preventive instructions from Sirah about water wastage should be published through social, electronic and print media.