

## QURANIC PRINCIPLES ON WATER MANAGEMENT

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<b>Abstract</b>	<p><i>Water management is the activity of planning, developing, distributing and optimising the use of water resources under defined water policies and regulations. It is a highly important issue because water is the source of life and essential for all life on the planet. Quran as the primer resource for Islam gives a significant focus on water. As a Muslim, one has to submit his idea based on the teaching of Allah's words in Quran. Therefore this study analyzed Quranic principles on water management. This study was done qualitatively, where thematic methodology was used as the word water in Quran has been analysed, using content analysis method. The result of this study shows that Quran gives direction to water management, where the principles are man as a servant of Allah, a vicegerent of Allah, water is the symbol of life, proper governance of water, the supply of water is fixed and it should not be wasted, equitable sharing of water, water as a purification instrument spiritually and physically, Allah has made the universe including water as a subservient to people so to show gratitude to Him and to live in peace and harmony at ecological level, Allah creates water with its own nature from different sources to be used by the creation, healing and treatment with water, water is God's supreme reward to the believers in the heaven in the life hereafter, Allah gives water because of good action and withholds water because of wrongdoing, misfortune due to misused of water, and water as an instrument of punishment in the world and hereafter.</i></p> <p>Keywords: <i>water management, water governance, purification, cleanliness.</i></p>
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### INTRODUCTION

The Arabic word for water (*ma'*) occurs sixty-three times in the Quran ('Abd al-Baqi, 1992). This mean that Quran gives a significant focus on water. As Quran and hadith are two primary sources for Islam, this article discussed on both principles regarding water and its management. This intro discussion try to explore towards 'the ultimate goal of promoting equity, efficiency, and sustainability for holistic and integrated water enviromental management' (Faruqui, 2001), based on the Quran and hadith.

### METHODOLOGY

The study conducted qualitatively and the data gathered from Al-Qur'an and scholars' writings, using thematic methodology. Sixty three verses in Quran that contain word water (*ma'*) is the main data of this study. The data have been analysed using content analysis, where the axial coding was used to determine the main theme of the Quranic principles on water management.

## RESULTS & DISCUSSION

Based on the Quranic verses, there are principles regarding water management:

### 1) Man as a servant of Allah

Allah says,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

"I have only created Jinns and men, that they may serve Me." (Quran. al-Dhariyat, 51:56).

Maududi (n.d: 161-162) said the meaning of the verses, that is Allah said, "I have not created them for the service of others but for My own service. They should serve Me, for I am their Creator. When no one else has created them, no one else has the right that they should serve him; and how can it be admissible for them that they should serve others instead of Me, their Creator?" Here, the question arises that Allah Almighty is not the Creator only of the jinn and men but of the entire Universe and of everything in it. Then, why has it been said only about the jinn and men that He has not created them for the service of others but of Himself? whereas every single creature is there to serve Allah.

The answer is: On the earth only the jinn and men have been granted the freedom that they may serve Allah within their sphere of choice if they so like; otherwise they can turn away from Allah's service as well as serve others beside Him. The rest of the creatures in the world do not have this kind of freedom. They do not have any choice whatever that they may not worship and serve Allah, or may serve any other. Therefore, only about the jinn and men it has been said here that by turning away from the obedience and servitude of their Creator within the bounds of their option and choice and by serving others than the Creator, they are fighting their own nature. They should know that they have not been created for the service of any other but the Creator, and for them the right way is that they should not abuse the freedom granted them, but within the bounds of this freedom also they should serve God voluntarily just as every particle of their body is serving Him involuntarily in the sphere where they have not been granted any freedom.

The word *ibadat* (service, worship) in this verse has not been used in the sense of only prayer, fasting and other kinds of such worship so that one may understand that the jinn and men have been created only for performing the Prayer, observing the Fast and for praising and glorifying Allah. Although this sense also is included in it, this is not its complete sense. Its complete sense is that the jinn and men have not been created for the worship, obedience and carrying out of the orders of any other but Allah. They are not there to bow to any other, to carry out the orders of any other, to live in fear of any other, to follow the religion enjoined by any other, to look upon any other as the maker and destroyer of ones destiny, and to supplicate any other than Allah for help (Maududi, n.d).

Managing the usage of water in daily life also under the meaning of *'ibadah* in Islam. And so as men to manage the environment, they have to obey Allah's orders based on the holy Qur'an and the hadith of prophet Muhammad ﷺ.

### 2) Man as a vicegerent of Allah

Allah says,

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾

"Behold, thy Lord said to the angels, 'I will create a vicegerent on earth.' They said, 'Wilt Thou place therein one who will make mischief therein and shed blood?-' whilst we do

celebrate Thy praises and glorify Thy holy (name)?' He said, 'I know what ye know not.'" (Quran. al-Baqarah, 2:30).

Vicegerent as so called 'Khalifah' means one who exercises the delegated powers on behalf of another as his vicegerent. Khalifah thus is not the master, but deputy of the Master; his powers are not his own but delegated to him by the real Master. He has, therefore, no right to have his own will but he is there to fulfil the will of the delegating Authority. It would be dishonesty and treason, if he assumed sovereign powers, or used them according to his own whim, or if he acknowledged another as his sovereign and submitted to his will. (Maududi, n.d.:65)

Man as the vicegerent of Allah has to manage his life based on the order of Allah include managing usage of water in daily life. Khalid (1996) states that, "We are more than friends of the Earth - we are its guardians. Although we are equal partners with everything else in the natural world we have added responsibilities. We are decidedly not its lords and masters." These responsibilities lies under the meaning of human as Allah's vicegerent on the earth. As Faruqi (2001) says, "Although humans are the most favoured of God's creation, we also are responsible for ensuring that God's gifts are available to all living things."

### 3) Water is the symbol of life

Water is, by the will of God, the sole basis for the emergence of life (al-Tobari, 2000; al-Baghawi, 1420H; al-Zamakhsyari, 1407H; al-Qurtubi, 1964; Ibn Kathir, 1999; Bouguerra, 2005; Quran, al-Anbiya', 21:30; al-Furqan, 25:54). As Allah says,

﴿أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ﴾

"Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe?" (Quran. al-Anbiya', 21:30).

Every life on earth owes its existence to the element of water (al-Tobari, 2000; al-Baghawi, 1420H; al-Zamakhsyari, 1407H; al-Qurtubi, 1964; Ibn Kathir, 1999; Bouguerra, 2005). Based on Allah's saying:

﴿وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

"And among His Signs, He shows you the lightning, by way both of fear and of hope, and He sends down rain from the sky and with it gives life to the earth after it is dead: verily in that are Signs for those who are wise." (Quran. al-Rum, 30:24).

Water is therefore blessed, endowed with purifying powers by its role in the flourishing of all forms of life, and made sacred (al-Tobari, 2000; al-Baghawi, 1420H; al-Zamakhsyari, 1407H; al-Qurtubi, 1964; Ibn Kathir, 1999; Bouguerra, 2005; Quran, al-Anfal, 8:11; Qaf, 50:9-11). Allah says,

﴿إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْسَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ﴾

"Remember He covered you with a sort of drowsiness, to give you calm as from Himself, and he caused rain to descend on you from heaven, to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly therewith." (Quran. al-Anfal, 8:11).

#### 4) Proper governance of water

Quran called for the proper governance of water, that all entire universe may make use of it (al-Baghawi, 1420H; al-Qurtubi, 1964; Ibn Kathir, 1999):

﴿وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ﴾

"And remember Moses prayed for water for his people; We said, 'Strike the rock with thy staff.' Then gushed forth there from twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the (face of the) earth." (Quran. al-Baqarah, 2:60).

The leader of the community has to govern the usage of water as to make sure the people live in harmony and obey Allah:

﴿فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَاقُوا اللَّهَ كَمِ مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ﴾

"When Talut set forth with the armies, he said, 'Allah will test you at the stream: if any drinks of its water, He goes not with my army: Only those who taste not of it go with me: A mere sip out of the hand is excused.' But they all drank of it, except a few. When they crossed the river, - he and the faithful ones with him, - they said, 'This day we cannot cope with Goliath and his forces.' But those who were convinced that they must meet Allah, said, 'How oft, by Allah's will, hath a small force vanquished a big one? Allah is with those who steadfastly persevere.'" (Quran. al-Baqarah, 2:249).

The leader should govern the water wisely that once the people is facing the natural disaster such shortage of water supply, they still can live in harmony. Quran stated how Prophet Yusuf proposed the idea based on the dream of King:

﴿يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ حُضْرٍ وَأُخَرَ يَابِسَاتٍ لَّعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ. قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُونَهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ. ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ. ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ﴾

"O Joseph!" (he said) "O man of truth! Expound to us (the dream) of seven fat kine whom seven lean ones devour, and of seven green ears of corn and (seven) others withered: that I may return to the people, and that they may understand." (Joseph) said: "For seven years shall ye diligently sow as is your wont: and the harvests that ye reap, ye shall leave them in the ear, - except a little, of which ye shall eat. Then will come after that (period) seven dreadful (years), which will devour what ye shall have laid by in advance for them, - (all) except a little which ye shall have (specially) guarded. Then will come after that (period) a year in which the people will have abundant water, and in which they will press (wine and oil)." (Quran. Yusuf, 12:46-49).

#### 5) The supply of water is fixed and it should not be wasted

The Quran makes two clear statements regarding water that support water demand management. First, the supply of water is fixed, and second, it should not be wasted. The statement that water supply is fixed, and that therefore, at some point, demand must

be managed because supplies cannot be infinitely increased (Faruqui, 2001; Quran. al-Ra'd, 13:17; al-Mu'minin, 23:18). Allah says,

﴿أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا...﴾

"He sends down water from the skies, and the channels flow, each according to its measure..." (Quran. al-Ra'd, 13:17)

The Quran then tells humans that they may use God's gifts for their sustenance in moderation, provided that they commit no excess therein (Faruqui, 2001), as Allah says,

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

"O Children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters." (Quran. al-A'raf, 7:31).

Safinah narrated that the Prophet Muhammad ﷺ performed ablution with a mudd of water and the purifying bath with a sa' of water. Recorded by al-Tirmidhi (2000). One mudd of water, equal to 1 litre. So Prophet Muhammad ﷺ only used 1 litre of water for ablution. One sa' up to five mudds, equal to 2-3 litres. So Prophet Muhammad ﷺ only used 2-3 litres of water to take bath (Faruqui, 2001).

And Prophet Muhammad ﷺ also forbid the Muslim from wasting water while taking ablution (al-'Ayni, n.d; al-'Azim Abadi, 1415H; al-Syawkani, 1993).

{ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِسَعْدٍ، وَهُوَ يَتَوَضَّأُ، فَقَالَ: «مَا هَذَا

السَّرْفُ» فَقَالَ: «أَفِي الْوُضُوءِ إِسْرَافٌ»، قَالَ: «نَعَمْ، وَإِنْ كُنْتَ عَلَى نَهْرٍ جَارٍ» }

Abdullah bin 'Amr narrated: The Messenger of Allah passed by Sa'ad when he was performing ablution and he said, "What is this extravagance?" He said, "Can there be any extravagance in ablution?" He said, "Yes, even if you are on the bank of a flowing river." Recorded by Ibnu Majah (2007:1/147, no. 425).

## 6) Equitable sharing of water

Allah gives pure and fresh water to His entire creation; human, flora, and fauna, so that they can share it jointly (Quran, al-Furqan, 25:48-50; al-Hijr, 15:22):

﴿وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا. لِنُحْيِيَ بِهِ بَلْدَةً مَيْتًا وَنُسْقِيَهُ

مِمَّا خَلَقْنَا أَنْعَامًا وَأَنْعَاسِي كَثِيرًا. وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا﴾

"And He it is Who sends the winds as heralds of glad tidings, going before His mercy, and We send down pure water from the sky. That with it We may give life to a dead land, and slake the thirst of things We have created,- cattle and men in great numbers. And We have distributed the (water) amongst them, in order that they may celebrate (our) praises, but most men are averse (to aught) but (rank) ingratitude." (Quran. al-Furqan, 25:48-50).

So men as the servant of Allah and His vicegerent in this world also have to make sure that entire creation can share the water; human, flora, and fauna. This concept drawn from the saying of Prophet Salih:

﴿وَنَبِّئُهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شَرْبٍ مُحْتَضَرٌ﴾

"And tell them that the water is to be divided between them: Each one's right to drink being brought forward (by suitable turns)."(Quran, al-Qamar, 54:28).

And:

﴿قَالَ هَذِهِ نَاقَةٌ لَهَا شَرْبٌ وَلَكُمْ شَرْبٌ يَوْمَ مَعْلُومٍ﴾

"He said, 'Here is a she-camel: she has a right of watering, and ye have a right of watering, (severally) on a day appointed.'" (Quran. al-Shu'ara', 26:155).

And the story about Prophet Musa and two daughters of Prophet Syu'aib:

﴿وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا

قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ﴾

"And when he arrived at the watering (place) in Madyan, he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said, 'What is the matter with you?' They said, 'We cannot water (our flocks) until the shepherds take back (their flocks): And our father is a very old man.'" (Quran. al-Qasas, 28:23)

The recognition of water as a vital resource, of which everyone has the right to a fair share (Faruqui, 2001) also based on the hadith, as Prophet Muhammad ﷺ said,

{ الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ: فِي الْكَلْبِ، وَالْمَاءِ، وَالنَّارِ }

"Muslims have common share in three (things): grass, water and fire." Recorded by Abu Daud (1997: 3/278, no. 3477).

Water is categorized in Islam as follows (Faruqui, 2001): (1) Private property (water in private containers, treatment plants, distribution systems, and reservoirs). This is water in which work, infrastructure, and knowledge have been invested to obtain it. The "owner" of the "container" has the right to use it, trade it, or sell it. (2) Restricted private property (lakes, streams, and springs located in private lands). The owner of the land has special rights over others, but also has certain obligations to them. Within these limits, the owner can trade water like any other good. (3) Public property (water in rivers, lakes, glaciers, aquifers, and seas, and from snow and rainfall). Obviously, water in its natural state cannot be bought or sold. However, if infrastructure and knowledge have been invested to withdraw it - for instance, if a public utility constructs a supply, treatment, and distribution system to convey it to people's homes - then the water becomes private property, and the utility has the right to recover its costs.

A Muslim cannot hoard excess water - rather he is obliged to allow others to benefit by it (Faruqui, 2001). Narrated Abu Huraira: Allah's Apostle said,

{ ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ، وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَهُمْ عَدَابُ أَلِيمٌ: رَجُلٌ عَلَى فَضْلِ مَاءٍ بِطَرِيقٍ، يَمْنَعُ مِنْهُ

ابْنُ السَّبِيلِ... }

"There are three persons whom Allah will not look at on the Day of Resurrection, nor will he purify them and theirs shall be a severe punishment. They are: (1) A man possessed superfluous water, on a way and he withheld it from travelers..." Recorded by al-Bukhari (2002: 3/178, no. 2672).

Once Prophet Muhammad ﷺ being a Leader of Islamic State of Madinah, he encouraged Uthman to buy well of Ruma from the owner and then ask Uthman establish it as waqf, which means for collective enjoyment or ownership for religious use and for the public benefit (al-Bukhari, 2002; Faruqui, 2001).

Sharing good things among pupil was one of the teaching of Prophet Muhammad ﷺ, as he says,

{ لَا يُؤْمِنُ أَحَدُكُمْ، حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ }

"None of you will have faith till he wishes for his (Muslim) brother what he likes for himself." Recorded by al-Bukhari (2002: 1/12, no. 13).

Obviously, this applies to the desire for an adequate amount of clean, fresh water, as well as anything else (Faruqui, 2001). The equitable of sharing fresh water only applicable in this world, but in the hereafter the concept was changed. In the hereafter, fresh water was given only for the believer; the people of heaven. Allah says:

﴿وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَمَهُمَا

عَلَى الْكَافِرِينَ﴾

"The Companions of the Fire will call to the Companions of the Garden, 'Pour down to us water or anything that Allah doth provide for your sustenance.' They will say, 'Both these things hath Allah forbidden to those who rejected Him'" (Quran. al-A'raf, 7:50).

One not only be rewarded by Allah by sharing water with human, even he share with the animal. Narrated Abu Huraira: Allah's Apostle said,

{ بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ، اشْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بِئْرًا فَنَزَلَ فِيهَا، فَشَرِبَ ثُمَّ خَرَجَ، فَإِذَا كَلْبٌ يَلْهَثُ، يَأْكُلُ التُّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي كَانَ بَلَغَ بِي، فَنَزَلَ الْبِئْرَ فَمَلَأَ حُفَّهُ ثُمَّ أَمْسَكَهُ بِيَدِهِ، فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ لَهُ فَعَفَرَ لَهُ " قَالُوا: يَا رَسُولَ اللَّهِ، وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا؟ فَقَالَ: «نَعَمْ، فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٌ أَجْرٌ» }

"While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, 'This (dog) is suffering from the same problem as that of mine. So he (went down the well), filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allah thanked him for his (good) deed and forgave him.' The people asked, 'O Allah's Apostle! Is there a reward for us in serving (the) animals?' He replied, 'Yes, there is a reward for serving any animate.'" Recorded by al-Bukhari (2002: 8/9, no. 6009).

Even though someone who has committed a big crime such prostitute, Allah still reward her with her sharing water with the dog: Narrated Abu Huraira: The Prophet Muhammad ﷺ said,

{ بَيْنَمَا كَلْبٌ يُطِيفُ بِرَكِيَّةٍ كَادَ يَفْتُلُهُ الْعَطَشُ، إِذْ رَأَتْهُ بَعْثٌ مِنْ بَنَاتِ إِسْرَائِيلَ، فَزَعَتِ مُوقَهَا فَسَقَتْهُ، فَعَفَرَ لَهَا بِهِ }

"While a dog was going round a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoe and watered it. So Allah forgave her because of that good deed." Recorded by al-Bukhari (2002: 8/11, no. 6019).

God informs human beings of the rights of animals by comparing them (animals) to humans:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ﴾

"There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end." (Quran. al-An'am, 6:38).

Animals cannot be allowed to die of thirst, and the water that remains after humans have quenched their thirst must be given to them (Faruqui, 2001). As Amery (2001) notes, non-human species have rights to sufficient water that is of "good" quality

because the water has to be suitable for "nourishing vegetation" and for drinking by animals.

### 7) Water as a purification instrument spiritually and physically

Water plays an essential role in religious observance. One could go so far as to say that without water, the daily practice of Islam would be virtually impossible (Bouguerra, 2005). Water created by Allah as a purification instrument for both spiritual and physical aspect of men (Quran, al-Anfal, 8:11). For physical purification, water used to human body, cloth and place. For human body, Islam call for bathing and ablution. Taking a bath is considered obligatory in Islam on a number of occasions, including the end of menstruation and postnatal discharge, after sexual intercourse and wet dreams (Quran, al-Nisa', 4:43; al-Ma'idah, 5:6):

﴿...وَأِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا...﴾

"...If ye are in a state of ceremonial impurity, bathe your whole body..." (Quran. al-Ma'idah, 5:6)

Allah has made ablution an essential preliminary of prayers:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ...﴾

"O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles..." (Quran. al-Ma'idah, 5:6).

Prophet Muhammad ﷺ said:

{ لَا صَلَاةَ لِمَنْ لَا وُضُوءَ لَهُ }

"God does not accept any prayers which have not been preceded by ablution." Recorded by Ibnu Majah (2007: 1/140, no. 398).

Besides prayer, there are other form of ibadah that need to the performer to take ablution such: tawaf, holding Quran. From the ablution, it shows that Islam places strong emphasis on the achievement of perfect harmony and total complementarily between spiritual and physical purification. Ablution, which represents physical purification, is an opening to prayers, which ensures spiritual purification. Together, they promote a complete state of psychological well-being for Muslims (al-Sheikh, 1996; Bouguerra, 2005).

Abu Huraira reported: Allah's Messenger ﷺ said:

{ إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ - أَوْ الْمُؤْمِنُ - فَغَسَلَ وَجْهَهُ حَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ - أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ -، فَإِذَا غَسَلَ يَدَيْهِ حَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ -، فَإِذَا غَسَلَ رِجْلَيْهِ حَرَجَتْ كُلُّ خَطِيئَةٍ مَسَّتْهَا رِجْلَاهُ مَعَ الْمَاءِ - أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ - حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ }

"When a bondsman-a Muslim or a believer-washes his face (in course of ablution), every sin he contemplated with his eyes, will be washed away from his face along with water, or with the last drop of water; when he washes his hands, every sin they wrought will be effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin towards which his feet have walked will be washed away with the water or with the last drop of water with the result that he comes out pure from all sins." Recorded by Muslim (1998: 1/215, no. 244).

The moral function of ritual ablution is clearly expressed in the sacramental words spoken to God that complete the ritual of purification: Prophet Muhammad ﷺ said,  
 { مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبَلِّغُ - أَوْ فَيَسْبِغُ - الوضوء ثم يقول: أشهد أن لا إله إلا الله وأن محمدًا عبده  
 الله ورسوله إلا فتحت له أبواب الجنة الثمانية يدخل من أيها شاء }

"Anyone performs ablution and makes it a perfect ablution and says (I bear witness that there is no God besides Allah who is the One, Who has no partner and I bear witness that Muhammad ﷺ is His slave and Messenger. O Allah! Cause me to be among those who repent and cause me to be among who purify themselves), then all eight doors of Paradise are opened for him that he may enter whichever door he chooses." Recorded by Muslim (1998: 1/209, no. 234).

Islam requires the water that used to make a purification must colourless, odourless, and of agreeable taste.

### 8) Water as a subservient to people so to show thanks to Him

Allah made universe include water as a subservient to people so to show thanks to Him and so live in peace and harmony at ecological level (Quran, al-Waqi'ah, 56:68; al-Nahl, 16:14; al-Naml, 27:61) Allah says:

﴿أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ﴾

"See ye the water which ye drink?" (Quran. al-Waqi'ah, 56:68).

﴿وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِنَآكُلُوا مِنْهُ حَلْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ  
 وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

"It is He Who has made the sea subject, that ye may eat thereof flesh that is fresh and tender, and that ye may extract therefrom ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the bounty of Allah and that ye may be grateful." (Quran. al-Nahl, 16:14).

As a sign of gratitude to Allah, we have to protect our environment, includes water and does not cause damage to it (Quran, al-A'raf, 7:85; al-Baqarah, 2:205):

﴿وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا  
 الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ  
 مُؤْمِنِينَ﴾

"To the Madyan people We sent Shu'aib, one of their own brethren: he said: "O my people! worship Allah; Ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord! Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith."(Quran. al-A'raf, 7:85).

The meaning of mischief 'fasad' can be interpreted as spoiling the natural functioning of the world or spoiling or degrading of natural resources (Amery, 2001). The environment is protected from humans by specific injunctions against upsetting its natural order through pollution or other activities. Given that the Arabic root of Islam 'salam' means peace and harmony, so Islamic way of life entails living in peace and harmony at ecological, as well as individual and social levels (Faruqi, 2001).

Islam's concern for maintaining the purity of water (al-Sheikh, 1996) as Prophet Muhammad ﷺ said,

{ إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ، فَلَا يَغْمِسُ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثًا، فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ }

"Anyone who wakes up from sleep must not put his hand in any utensil until he has washed it three times; for he does not know where his hand was during his sleep." Recorded by Muslim (2000: 1/233, no. 278)

{ عَنْ جَابِرٍ: «عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى أَنْ يُبَالَ فِي الْمَاءِ الرَّاكِدِ» }

Jabir reported, "The Messenger of Allah (may peace be upon him) forbade to urinate in stagnant water." Recorded by Muslim (1998).

Abdullah bin Mughaffal said, the Messenger of Allah ﷺ said,

{ لَا يَبُولَنَّ أَحَدُكُمْ فِي مُسْتَحَبِّهِ، فَإِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ }

"None of you should urinate in his wash area for most of the insinuating thoughts come from that." Recorded by Ibnu Majah (2007: 1/111, no. 304).

Abu Huraira reported, the Messenger of Allah ﷺ said,

{ لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ }

"None amongst you should urinate in standing water, and then wash in it." Recorded by Muslim (1998: 1/235, no. 282).

Narrated Mu'adh ibn Jabal: The Apostle of Allah ﷺ said,

{ اتَّقُوا الْمَلَاعِنَ الثَّلَاثَةَ: الْبَرَارَ فِي الْمَوَارِدِ، وَقَارِعَةَ الطَّرِيقِ، وَالظِّلَّ }

"Be on your guard against three things which provoke cursing: easing in the watering places and on the thoroughfares, and in the shade (of the tree). Recorded by Abu Daud (1997: 1/7/, no. 26).

The Prophet Muhammad ﷺ forbid urination in water meant to arouse people's disgust at the unhealthy practice of urinating in water. It reminds us that we may use the same water at a later time for taking a bath or washing. Also, it is a preventive measure, which aims to protect other people against infectious diseases. Urination in stagnant water, including ponds and swimming pools, causes the spread of diseases (al-Sheikh, 1996:14).

Prophet Muhammad ﷺ said,

{ لَا ضَرَرَ وَلَا ضِرَارَ }

"Do not commit any harm or injury to yourself, and do not cause harm or injury to others." Recorded by Ibnu Majah (2007).

The hadith and those outlined in the preceding section on rights of the environment, collectively instruct Muslims not to conduct acts that will harm themselves, other creatures, or the environment (Faruqi, 2001).

## 9) Allah creates water with its own nature from different sources to be used by the creation

Water by its nature created by Allah clean and fresh. There are three types of fresh water: atmospheric, surface and deep or underground water. Atmospheric water covers all that falls on earth in the form of rain, hail, and the like. Having been distilled, it enjoys a high standard of purity (al-Sheikh, 1996). Allah says:

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

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

However, it may, while falling, become mildly or extensively polluted by dust, gases and dirt carried in the air. Surface water refers to water found on the surface of the earth which may be flowing, as in streams and rivers, or still, as in lakes (al-Sheikh, 1996).

﴿أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ

حَلِيَّةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهٗ كَذَٰلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ

فَيَمْكُثُ فِي الْأَرْضِ كَذَٰلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ﴾

"He sends down water from the skies, and the channels flow, each according to its measure: But the torrent bears away to foam that mounts up to the surface. Even so, from that (ore) which they heat in the fire, to make ornaments or utensils therewith, there is a scum likewise. Thus doth Allah (by parables) show forth Truth and Vanity. For the scum disappears like forth cast out; while that which is for the good of mankind remains on the earth. Thus doth Allah set forth parables." (Quran. al-Ra'd, 13:17).

Underground water is water which has seeped down through porous soil (al-Sheikh, 1996).

﴿وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَاهُ فِي الْأَرْضِ ۗ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَفَاعِدُونَ﴾

"And We send down water from the sky according to (due) measure, and We cause it to soak in the soil; and We certainly are able to drain it off (with ease)." (Quran. al-Mu'minun, 23:18).

It also may either flow freely out of the ground in the form of a fountain-head, or may be extracted by man through a well (Quran, al-Baqarah, 2:74; al-Zumar, 39:21; al-Sheikh, 1996).

﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ...﴾

"Seest thou not that Allah sends down rain from the sky, and leads it through springs in the earth?" (Quran. al-Zumar, 39:21).

One of the underground water is spring:

﴿وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ

مَشْرَبَهُمْ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ﴾

"And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then gushed forth there from twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the (face of the) earth." (Quran. al-Baqarah, 2:60).

Quran also divides water into two category, first: palatable and sweet and second: salt and bitter:

﴿وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا﴾

"It is He Who has let free the two bodies of flowing water: One palatable and sweet, and the other salt and bitter; yet has He made a barrier between them, a partition that is forbidden to be passed." (Quran. al-Furqan, 25:53)

**10) Healing and treatment with water**

Quran shows that, water also used as healing and treatment instrument, as Allah said about Prophet Ayub (al-Tobari, 2000; al-Baghawi, 1420H; al-Zamakhsyari, 1407H; al-Qurtubi, 1964; Ibn Kathir, 1999):

﴿وَادْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ. ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ

وَشَرَابٌ﴾

"Commemorate Our Servant Job. Behold he cried to his Lord: "The Evil One has afflicted me with distress and suffering!" (The command was given:) "Strike with thy foot: here is (water) wherein to wash, cool and refreshing, and (water) to drink." (Quran. Sad, 38:41-42).

**11) Water is God's supreme reward to the believers in the heaven in the life hereafter**

For the Qur'an there is, of course, life on earth, but there is also the life beyond. Here, too, water is God's supreme reward to the believers and to those who have done good works during the brief passage on this earth that is life for any follower of the Prophet (Quran, al-Hijr, 15:45; Quran. al-Qamar, 54:11; Bouguerra, 2005). Allah says,

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ﴾

"The righteous (will be) amid gardens and fountains (of clear-flowing water)." (Quran. al-Hijr, 15:45).

People of Heaven will be given different kind of drinks (al-Tobari, 2000; al-Baghawi, 1420H; al-Zamakhsyari, 1407H; al-Qurtubi, 1964; Ibn Kathir, 1999):

﴿مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ...﴾

"(Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits; and Grace from their Lord..." (Quran. Muhammad ﷺ, 47:15).

As Quran said one of the drinks water from springs called salsabil "And they will be given to drink there of a Cup (of Wine) mixed with Zanjabil. A fountain there, called Salsabil." (Quran. al-Insan, 76:17-18); tasnim: " With it will be (given) a mixture of Tasnim: A spring, from (the waters) whereof drink those Nearest to Allah."(Quran: al-Mutaffifin, 83:27-28).

**12) Allah gives water because of good action and withholds water because of wrongdoing**

Quran said that good action such love to seek forgiveness from Allah, He will give water (al-Tobari, 2000; al-Baghawi, 1420H; al-Zamakhsyari, 1407H; al-Qurtubi, 1964; Ibn Kathir, 1999):

﴿فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا. يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا. وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبِينْ وَيَجْعَلْ لَكُمْ

جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا﴾

"Saying, 'Ask forgiveness from your Lord; for He is Oft-Forgiving. He will send rain to you in abundance. Give you increase in wealth and sons. And bestow on you gardens and bestow on you rivers (of flowing water)." (Quran. Nuh, 71:10-12).

On the other hand, wrongdoing and sin will bring anger of Allah and He will withhold water. Allah says about the owner of the garden that disbelieve in Allah (al-

Tobari, 2000; al-Baghawi, 1420H; al-Zamakhshari, 1407H; al-Qurtubi, 1964; Ibn Kathir, 1999):

﴿أَوْ يُصْبِحَ مَاؤُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلْبًا. وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا﴾

"Or the water of the garden will run off underground so that thou wilt never be able to find it. So his fruits (and enjoyment) were encompassed (with ruin), and he remained twisting and turning his hands over what he had spent on his property, which had (now) tumbled to pieces to its very foundations, and he could only say, "Woe is me! Would I had never ascribed partners to my Lord and Cherisher!" (Quran. al-Kahf, 18:41-42).

'Abdullah bin 'Umar said: "The Messenger of Allah ﷺ turned to us and said:

{ يَا مَعْشَرَ الْمُهَاجِرِينَ خَمْسٌ إِذَا ابْتَلَيْتُمْ بِهِنَّ، وَأَعُوذُ بِاللَّهِ أَنْ تُدْرِكُوهُنَّ: ... وَمَنْ يَمْنَعُوا زَكَاةَ أَمْوَالِهِمْ، إِلَّا مَنَعُوا  
الْفَطْرَ مِنَ السَّمَاءِ، وَلَوْلَا الْبَهَائِمُ لَمْ يُمْطَرُوا... }

'O Muhajirin, there are five things with which you will be tested, and I seek refuge with Allah lest you live to see them: ...They do not withhold the Zakat of their wealth, but rain will be withheld from the sky, and were it not for the animals, no rain would fall on them..." Recorded by Ibnu Majah (2007: 2/1332, no. 4019).

### 13) Misfortune due to misused of water

Between life and death, water may not only bring prosperity, wealth and opulence, but may also bring misfortune should it be misused or mismanaged or should we fail to give thanks to God for his bounty (Bouguerra, 2005). As Quran records dialog between the owners of the garden, as the believer said:

﴿فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحُ صَعِيدًا زَلَقًا. أَوْ يُصْبِحَ  
مَاؤُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلْبًا﴾

"It may be that my Lord will give me something better than thy garden, and that He will send on thy garden thunderbolts (by way of reckoning) from heaven, making it (but) slippery sand! Or the water of the garden will run off underground so that thou wilt never be able to find it." (Quran. al-Kahf, 18:40-41).

More explicitly, Allah says,

﴿قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ﴾

"Say: "See ye?- If your stream be some morning lost (in the underground earth), who then can supply you with clear-flowing water?" (Quran. al-Mulk, 67:30).

### 14) Water as an instrument of punishment in the world and hereafter

The Qur'an also emphasises the ambivalence of water, which can also destroy -by means of torrential rains, hail or floods, for example- and thus serve to punish the wicked (Bouguerra, 2005). The people of Prophet Nuh has been destroyed by flood because they confront with Allah and Prophet Nuh (al-Tobari, 2000; al-Baghawi, 1420H; al-Zamakhshari, 1407H; al-Qurtubi, 1964; Ibn Kathir, 1999):

﴿وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَّمَاءُ أَفْلَعِي وَغَبَضَ الْمَاءَ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ ۖ وَقِيلَ بُعْدًا  
لِّلْقَوْمِ الظَّالِمِينَ﴾

"Then the word went forth: "O earth! swallow up thy water, and o sky! Withhold (thy rain)!" And the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: 'Away with those who do wrong!'" (Quran. Hud, 11:44).

The Pharaoh also been destroyed with water (al-Tobari, 2000; al-Baghawi, 1420H; al-Zamakhsyari, 1407H; al-Qurtubi, 1964; Ibn Kathir, 1999):

﴿فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِّنَ الْيَمِّ مَا غَشِيَهُمْ﴾

"Then Pharaoh pursued them with his forces, but the waters completely overwhelmed them and covered them up." (Quran. Taha, 20:78).

Quran also describes that those who confronts Allah and His messenger in this world, will be punished in the hereafter in hell with 'hell water' (Quran, al-An'am, 6:70; Ibrahim, 14:16; al-Kahf, 18:29; Maryam, 19:86; al-Haj, 22:19; al-Saaffat, 37:67; al-Dukhan, 44:46, 48; al-Rahman, 55:44; al-Waqi'ah, 56:42, 54, 93; al-Tobari, 2000; al-Baghawi, 1420H; al-Zamakhsyari, 1407H; al-Qurtubi, 1964; Ibn Kathir, 1999)

﴿مِن وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ صَالِدٍ﴾

"In front of such a one is Hell, and he is given, for drink, boiling fetid water." (Quran: Ibrahim, 14:16).

## CONCLUSION

From the review study to Quranic verses related to water, the Quranic principles of water management are:

- i. Men as a servant of Allah, as to manage the environment, they have to obey Allah's orders based on the holy Qur'an and the hadith of prophet Muhammad ﷺ pbuh.
- ii. Man as the vicegerent of Allah has to manage his life based on the order of Allah include managing usage of water in daily life.
- iii. Water is the symbol of life as by the will of God, the sole basis for the emergence of life and every life on earth owes its existence to the element of water.
- iv. Quran called for the proper governance of water, that all entire universe may make use of it and the leader of the community has to govern the usage of water as to make sure the people live in harmony and obey Allah.
- v. The supply of water is fixed and it should not be wasted
- vi. Men as the servant of Allah and His vicegerent in this world have to make sure that entire creation can share the water; human, flora, and fauna.
- vii. Water as a purification instrument spiritually and physically
- viii. Allah made universe include water as a subservient to people so to show thanks to Him and so live in peace and harmony at ecological level
- ix. Allah creates water with its own nature from different sources to be used by the creation
- x. Healing and treatment with water
- xi. Water is God's supreme reward to the believers in the heaven in the life hereafter
- xii. Allah gives water because of good action and withholds water because of wrongdoing
- xiii. Misfortune due to misused of water
- xiv. Water as an instrument of punishment in the world and hereafter

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