

**Arab Republic of Egypt**

**Ministry of Awqaf**

*The Blessing of Water*

Towards Rationalization of Water Consumption

Supervised and Reviewed by

**Prof. Dr. Mohammed Mokhtar Joma'**

Minister of Awqaf, President of the Supreme Council for Islamic  
Affairs, and Member of the Islamic Research Academy

Cairo

1439 A.H. / 2018 C.E.

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**Towards Rationalization of Water Consumption**

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**In the Name of Allah, Lord of Mercy, Giver of Mercy**

**“Have you [Prophet] not considered how God sends water down  
from the sky and the next morning the earth becomes green?  
God is truly Most Subtle, All Aware;” (The Quran, 22:63)**

**“A drop of water equals life”**

# **In the Name of Allah, Lord of Mercy, Giver of Mercy**

## **Introduction**

All praise is due to Allah, Lord of the worlds; may Allah's Peace and Blessings be upon the seal of all the Prophets and Messengers, Muhammad Ibn Abd Allah, upon his Household, Companions and whoever follows his guidance to the Day of Judgment!

It goes without saying that the issue of water represents one of the most important contemporary challenges, and that climatic changes may complicate the issue in many regions of the world. This requires national, regional and international awareness of water issues. Even in case of water abundance, water conservation and the rationalization of water consumption are required. When The Prophet (PBUH) passed by Sa'd Ibn Abu Waqqas when he was performing ablution, he said: 'What is this extravagance o Sa'd?' Sa'd said, 'Can there be any extravagance in ablution?' The Prophet replied, 'Yes, even if you are on the bank of a flowing river.'" (Reported by Ahmad) Therefore, we find some countries, despite their abundance of water resource, apply rationalization of water consumption strictly and at the highest level in order to make rationalization a culture of the society. This is the approach of our religion, which renounced the extravagance in everything and forbade it. The Almighty Allah says, "do not be extravagant: God does not like extravagant people," (The Qur'an 7: 31) and says, "...do not squander your wealth wastefully: those who squander are the brothers of Satan, and Satan is most ungrateful to his Lord." (The Qur'an 17: 26-27) There is no doubt that wasting is not limited to spending money. It covers all areas, including the wasteful use of water and other areas.

From ancient time, the Egyptian people have been known for its faith that was based on respecting the blessing of the Nile River. The culture of Egyptians since ancient times paid attention to preserving the Nile river and avoiding polluting it. The contamination of the Nile was considered a major crime. The ancient Egyptian used to write in his will before death that he had not committed such and such crimes, and he had not polluted the water of the Nile, as if he approached god with this virtue. This has been the culture and creed of Egyptians since ancient times. They respected water of the Nile and never polluted it, and this is confirmed by our sublime *Shari'ah*.

In this context, we are pleased to present to Egyptian society this book, which speaks about the importance of water as a blessing, and its impact on building civilizations. The book elaborates on the necessity of preserving water through rational consumption and avoiding wasting it. Finally, the book presents a technical supplement prepared by the Ministry of Water Resources and Irrigation. Every drop of water can be a cause in saving the life of a human, an animal, a bird or a plant. Thus, wasting one drop of water may mean wasting one life. Also, every drop of water equals a real amount of money, and wasting this drop means wasting of money. In addition, the preservation of water as pure, without any contamination means the preservation of financial wealth.

It is Allah Whom we seek to please by this work, and He is the One Who guides and helps us!

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# **Water, Development and the Making of Civilizations**

## **1- Definition of Water**

To begin, we do not define water for being something unknown, but to show its importance as a significant means of life. Perhaps the most accurate definition of water is, “the liquid of life that the Almighty God sends down from sky into earth, or makes it springs out of the ground. Allah says, “He sends water from the sky that fills riverbeds to overflowing, each according to its measure.” (The Qur’an 13: 17),and says, “And the earth, too, He spread out, bringing waters and pastures out of it,” (Qur’an 79:30 -31).

## **2- How Does the Quran speak about Water?**

The Quran is rich with scientific signs about water, its role in life, how it comes down, how it is preserved under the ground, and being a source of life. Hence, we show the salient features of water between the Qur'an and modern science to emphasize that water is a divine miracle.

- Water is the source of life for living organisms, The Almighty Allah says, “We made every living thing from water? Will they not believe?” (The Qur’an 21:30). This is why we defined it as the liquid of life.

There are some universal laws relating to water with its different forms, functions and uses. There are stages regarding being accumulating clouds, its liquidity, moving into rivers and wells, reaching the veins of the trees, their branches, their fruits, and their leaves. Also, there are functions for

water as a chemical medium suitable for performing vital functions in the body including the brain, lungs, and the whole body.

Then there are universal laws that make water part of the blood and veins. Moreover, human in origin are outcome of a liquid Allah says, "Man should reflect on what he was created from. He is created from spurting fluid." (the Qur'an 86: 5-6).

\* **Earth is a source of water**, as The Almighty Allah says, "And the earth, too, He spread out, bringing waters and pastures out of it," (Qur'an 79:30 - 31). The verses indicate that water comes out of the earth by the Will of Allah. This is demonstrated by modern science, it is known that the source of the underground water is the seas and oceans after evaporation and coming down in the form of rains with Allah's power.

\* Storing it in the land, as Allah says, "We sent water down from the sky in due measure and stored it in the earth--We have the power to take it all away if We so wish" (The Qur'an 23: 18), and says, "Say, 'Just think: if all your water were to sink deep into the earth who could give you flowing water in its place?'" (The Qur'an 67: 30), and says, "Even after that, your hearts became as hard as rocks, or even harder, for there are rocks from which streams spring out, and some from which water comes when they split open, and others which fall down in awe of God: He is not unaware of what you do." (The Qur'an 2: 74). He also says, "Then let man consider the food he eats. We pour down abundant water, and cause the soil to split open. We make grain grow, and vines, fresh vegetations, olive trees and date palms, luscious gardens, fruit and fodder, [As] enjoyment for you and your grazing livestock." (The Qur'an 80: 24-32). The verse of Surat Al-Mu'minun (23) refers to the cycle of water in nature as Allah causes rains to fall down in specified quantities, that cannot increase or decrease. Then these rains are stored in earth in mountains, plains and deserts, springs,

and wells. If Allah willed, He can cause this water to dry up. This is the meaning of Allah's statement, "Say, 'Just think: if all your water were to sink deep into the earth who could give you flowing water in its place?'" (The Qur'an 67: 30).

In the verse of the Chapter of "Al-Baqarah" (Qur'an 2), we find the Qur'an speaks about the scientific miracles: The first is related to the hardness of the rocks, and second is concerning the preservation of water in earth including stones. Ibn Ashur said, "The verse referred that water gushes from the earth including rocks by way of splitting and gushing." (*Al-Tahrir wa Al-Tanwir by Ibn Ashour: 1/565*).

Imam Al-Razi says in an Exegesis, (in due measure) "it means an estimation of how will they be secured from harms, or the estimation of their needs and interests." As for Allah's saying "we stored in in earth" it means: We made it lodging in the Earth. As for the saying, "We have the power to take it all away" it means: as we were able to send it down, we are able also to lift it and extinguish (*The Exegesis of Mafatih Al-Ghaayb: 23/89*).

\* Sending water down in due measure: The Almighty Allah says, "Many times We have repeated this to people so that they might take heed, but most persist in their disbelief" (Qur'an 25: 50). In Surat al-Zukhruf the Almighty Allah says, "who sends water down from the sky in due measure--We resurrect dead land with it, and likewise you will be resurrected from the grave." (The Qur'an 43:11). These are clear verses speaking about the descent of water, and how it reaches people by the will of Allah, the Great Creator. The word "in due measure" reveals the natural cycle of water, and this shows the scientific miraculousness of the Glorious Qur'an.

Thus, people need to ponder over the verse of Surat Al-Hijr where Allah says, "There is not a thing whose storehouses are not with Us. We send it down only according to a well-defined measure: We send the winds to fertilize, and We bring down water from the sky for you to drink- you do not control its sources." (The Qur'an 15: 21-22) The meaning of the verses in brief is that the Almighty Allah says: We are able to provide water, bring it down and save it, while you are unable to do any of that.

**\*Water sinking deep under earth:** The Glorious Qur'an says, "Say, 'Just think: if all your water were to sink deep into the earth who could give you flowing water in its place?'" (The Qur'an 67: 30), and say, "Or its water may sink so deep into the ground that you will never be able to reach it again." (the Qur'an 18: 41). Allah has created water under the ground as a sign of mercy to life and living creatures. These amounts of water decrease with people consumption, and if the consumption exceeded the exiting amounts, water will disappear and it is only Allah Who is able to compensate it.

As such, it is clear that there is a great measurement of this wondrous creature being a source of life, and how it passes through this wondrous cycle as going up and down. This undoubtedly indicates the greatness and Creativity of the Creator.

No doubt that Allah's saying, "in due measure" and "set it forth among them" definitely prove the truthfulness of the prophethood of the Prophet (PBUH), as there was no one to tell the Prophet about how water comes down in such steps or about the nature of stones and ground splitting. This is confirmed by the modern scientific facts that revealed the presence of pores and voids in rocks and in that way that they are means of storing water under the ground. Add to this the new discoveries about the passages through which groundwater passes. If there is no such

preparations to save the most important source of life, along with the necessary oil and natural gas, there would be no life. It is a great bounty from Allah to His servants

### **Water as a Blessing**

a- **The Almighty Allah mentions that sending down water for people to drink is a blessing**, as He says, “And have you seen the water that you drink? Is it you who brought it down from the clouds, or is it We who bring it down? If We willed, We could make it bitter, so why are you not grateful?” (Qur’an 15: 68-70) The fresh water that Allah made suitable for drinking was originally salty and undrinkable for it comes from seas. Afterwards, this water evaporates and then comes down again as fresh water suitable for drinking. Dr. Mohammed Ahmed Al-Ghamrawi in his book *Islam in the Age of Science* says: The grace of Allah over people in providing them fresh water is too great to thank it, because all the fresh water in the land was originally salty because it comes from seas.

b- **The multiple stages and benefits of water for life and organisms.**

Water has various stages and functions:

1. What is stored in the Earth, as Allah says, “We sent water down from the sky in due measure and stored it in the earth-- We have the power to take it all away if We so wish” (The Qur’an 23: 18)
2. Water forming springs in the land as Allah says, “Have you not considered that God sends water down from the sky,

guides it along to form springs in the earth, and then, with it, brings forth vegetation of various colours, which later withers, turns yellow before your eyes, and is crumbled to dust at His command? There is truly a reminder in this for those who have understanding.” (The Qur’an 39: 21)

3. Water forming rivers, Allah says, “He sends water from the sky, then fills riverbeds to overflowing, each according to its measure. The stream then carries on its surface a growing layer of froth” (The Qur’an 13: 17)

We must be aware that each of the three cases reflects the state of the water in the form under discussion. Allah’s saying, “stored it” denotes that land is the store of water; Allah’s saying, “guiding it along to form springs in the earth” indicates that water takes paths into underground; as for Allah’s saying, “fills riverbeds”, it refers to the falling of water from hills into rivers.

We should also note the role of the letter *Faa* “then” in the three contexts as it denotes sequence.

**\*As for the benefits of water**, they are numerous. Besides being a source of life, it is the source of plants and trees upon which humans depend for living. We read in the Qur’an that the Almighty Allah creates plants of different types and colours from water, “[It is He] Who sent water down from it and with that water produced things for your sustenance.” (The Qur’an 2: 22). The Qur’an also reads, “And We sent water down from it and with that water produced all plants for you,” (Qur’an 6: 57) and we “He sent down water from the sky. With that water We bring forth every kind of plant.” (Qur’an 20: 53), and “Have you [Prophet] not considered

how God sends water down from the sky and that We produce with it fruits of varied colours” (Qur’an 35: 27) and “It is He who sends down water from the sky. With it We produce the shoots of each plant, then bring greenery from it, and from that We bring out grains, one riding on the other in close-packed rows. From the date palm come clusters of low-hanging dates, and there are gardens of vines, olives, and pomegranates, alike yet different. Watch their fruits as they grow and ripen! In all this there are signs for those who would believe.” (The Qur’an 6: 99)

Contemplating over these glorious verses, one notes the achievement of the interests of human beings, which is indicative of how much does Allah provide for the wellbeing of His creatures and how He the Almighty runs these miraculous signs. These verses indicate the direct relationship between water and life on earth, as we notice the use of the letter *Faa’* which indicates sequence.

As for Allah’s saying, “Did We not send water pouring down from the clouds; to bring forth with it grain, plants, and luxuriant gardens?” (The Qur’an 78: 14-16) the word “pouring down” means abundant water falling on Earth in a strong manner that plants may not bear. Therefore, Allah causes it to fall first on the mountains that could bear it, as Allah says, “Did We not place firm, lofty mountains on it and provide you with sweet water?” (The Qur’an 77: 27). Based on this, we see that the crops that grow are either irrigated directly through rains, or through rivers and their tributaries.

### C. Allah’s Blessing on humanity in creating seas and rivers

The Qur'an tells us “He released the two seas, meeting [side by side] (between them is a barrier [so] neither of them transgresses. So which of the favors of your Lord would you deny? From both of them emerge pearl and

coral. So which of the favors of your Lord would you deny? And to Him belong the ships [with sails] elevated in the sea like mountains." (The Qur'an 55: 19 - 24).

It is a blessing from the Almighty Allah that seas and oceans do not mix with rivers when their water meets. The salty water does not overwhelm the fresh one nor the vice versa. Allah makes a barrier between both of them. In our country, we see the Nile coming from the mountains of Abyssinia till it reaches the Mediterranean Sea with the water of both of them does not mix together. This is a miracle recorded by Surat Al-Furqan "It is He who released the two bodies of flowing water, one sweet and fresh and the other salty and bitter, and put an insurmountable barrier between them." (Qur'an 25: 53)

It is also a blessing from Allah that rivers and seas give us pearls and corals. Pearl comes from both pure water and salty water. This is true with coral, although it is mostly extracted from salty water.

Among the blessings of the Almighty Allah are the great ships that travel via seas carrying people, goods from one country to another, as we see in the Suez Canal for example. Allah says, "to Him belong the ships [with sails] elevated in the sea like mountains." (Qur'an 55: 24]

One poet said:

*The Sun and the moon are a reflection of lights of God's wisdom*

*And the land and the sea are signs of His bounties*

It is also a blessing of Allah the Almighty to make seas and rivers a source of fish as Allah says, "The two bodies of water are not alike- one is

palatable, sweet, and pleasant to drink, the other salty and bitter- yet from each you eat fresh fish.” (The Qur’an 35: 12). That is: from both salty water and pure water you get the fish as a grace from God. It is also a blessing that you extract pearls and coral from salty and fresh water, and it is via both rivers and seas ships travel carrying your goods from one country to another. Thus the verse ends as “that you may be grateful”

## Conflict over Water throughout History

As water is essential for life due to its great benefits and bounties, it became a cause of struggle among people since the dawn of history.

The struggle over water is going on whether at the level of individuals or at the level of groups or nations. In the story of Prophet Salih (PBUH) with Thamoud, the Qur'an mentions that, "The messenger of God said to them, '[Leave] God's camel to drink,' but they called him a liar and hamstrung her. Their Lord destroyed them for their crime and levelled them" (the Qur'an 91: 13, 14). The water was divided between the two parties, "Tell them the water is to be shared between them: each one should drink in turn." (The Qur'an 54: 28).

Also, we have the story of the two daughters of the righteous man near the Well of Madyan with Prophet Moses (PBUH), as the men were struggling to reach water, while the two girls waited away in humbleness and modesty till Prophet Moses (PBUH) came and watered their sheep. The Almighty Allah says, "When he arrived at Midian's waters, he found a group of men watering [their flocks], and beside them two women keeping their flocks back, so he said, 'What is the matter with you two?' They said, 'We cannot water [our flocks] until the shepherds take their sheep away: our father is a very old man.' He watered their flocks for them, withdrew into the shade, and prayed, 'My Lord, I am in dire need of whatever good thing You may send me,'" (The Qur'an 28: 23-24).

In fact, if we are to document the history of agreements over the use of water, we need to state that the first case of such agreements was made by the Egyptian lady "Hajar" when she agreed with the Tribe of Jurhum over allowing them to use the water of *Zamzam* in return for staying with her in

Arabia to provide her accompany and security on the condition that they would not allow others to use the water except with her permission.

Thus, we affirm that the international problems of waters should be negotiated on the basis of sharing that preserves lives of people, and meets their common interests without injustice or oppression from one side at the expense of the other because water is a necessity of life. If life, which is at the top of all interests, is contradicted with any worldly interest or need, then logic, law and Shari'ah state that people's lives are given preference.

## **Civilizations' Connection to Water over History**

### **Water Contributes to Creating Civilizations**

The existence of large quantities of water reflects the progress of countries, since they make use of it to create civilizations. As well, it is by water that gardens are planted and cities are built, let alone the establishment of large projects. The story of Sheba is a case in point; Allah, the Almighty, says: "Certainly there was a sign for Saba in their abode; two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord!" The verse tells that this civilization flourished with the help of water, yet when they turned aside, their civilization was destroyed by water, too. Allah says: "But they turned aside, so We sent upon them a torrent of which the rush could not be withstood, and in place of their two gardens We gave to them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees." (The Quran, 34:16)

A. Also, when the Noble Quran speaks about the battle of Badr, it tells that water was one of the main reasons behind victory. Allah,

the Almighty, says: "When He caused calm to fall on you as a security from Him and sent down upon you water from the cloud that He might thereby purify you, and take away from you the uncleanness of the Shaitan, and that He might fortify your hearts and steady (your) footsteps thereby." (The Quran, 8:11)

B. In the story of Prophet Noah (PBUH), we know that Allah, The Almighty, afflicted his people with the blessing of water, yet when they rejected the Divine Revelation and insisted on their disbelief, to the effect that Noah (PBUH) became disappointed at their acceptance to his Message, he invoked Allah against them, whereupon Allah, the Almighty, ordered him, "And make the ark before Our eyes and (according to) Our revelation, and do not speak to Me in respect of those who are unjust; surely they shall be drowned." (The Quran, 11:37) Allah, Glorified is He, also says: "So We revealed to him, saying: Make the ark before Our eyes and (according to) Our revelation; and when Our command is given and the valley overflows, take into it of every kind a pair, two, and your followers, except those among them against whom the word has gone forth, and do not speak to Me in respect of those who are unjust; surely they shall be drowned." (The Quran, 23:27)

In this way, Allah granted succor to Noah (PBUH) and the believers with him- water was a main reason in making this victory. Allah, the Almighty, says: "So We opened the gates of the cloud with water pouring (11) And We made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained. (12) And We bore him on that which was made of planks and nails (13) Sailing, before Our eyes, a reward for him who was denied. (14) And certainly We left it as a sign, but is there anyone who would reflect." (The Quran, 54: 11-15)

Careful investigation of the blessed verses of the Quran indicates that the verb (open) has been added to the pronoun of greatness (We), which clearly means that the Doer of the action is the One Who is the Almighty, All-Powerful- the One Whose Will cannot be challenged. As for the word *Abwab* (gates), it has been used in the plural form to indicate diversity and abundance. As for the word *Maa'* (water), it has been used in the indefinite style to indicate plentifulness, a point which is proved by describing using the adjective "pouring". The use of the word *Fajjar* (made water flow forth from the land in springs) indicates the action was so strong that it could not be imitated. As for the Saying of Allah, "the land in springs", it indicates a miracle, since it means that the entire land has been turned into springs of water. Regarding His Saying, "so the water gathered together," it indicates that there is more than one source for water and that all of these sources were gathered to pour their water in one particular place, so that the predestined matter would be turn a reality. As for the Saying of Allah, "And We bore him on that which was made of planks and nails," it indicates that the tool "the ark", even though primitive, had managed to fulfill the mission as willed by Allah, the Almighty, because it is the Power of Allah that manages everything in the universe. As for the Saying of Allah, "and We bore him on ...," it indicates that Allah is the One Who ordered, made the ship sail, and bore Noah and the believers with him on it.

### **Water and the Necessity of Preserving the Soul**

Preservation of the soul is one of the ultimate objectives of Islam and all other Divine Laws, so preservation of the resources necessary for protecting the soul of people is a must, and so is the preservation of the environment.

The Purified Sunnah of the Prophet (PBUH) had extensively elaborated on that point, and jurists had discussed it in detail. We read that Muslim jurists had voiced particular opinions on the rights of water.

**The list of these rights** is topped by: the right of *Al-Shaffah*, which means the rights of mankind, animals and plants to drink water to quench thirst and preserve the soul of destruction. It also implies the right to use water in cooking food, purification, ablution, washing clothes, etc. which all are relating to the preservation of the soul.

The second right is “the right to drink”, which means the use of water to irrigate the land and plants and to construct the earth. In truth, all of these various usages cannot be fulfilled properly unless two stipulations are met, namely: -

First: the principle of the safe use, which means that “water should be eligible to use.”

Second: the principle of sustainability, which is achieved through preserving and modernizing the resources of water (see Dr. Ibrahim Al-Bayyumi Ghanem, *Maqsid HifzAk-Nafs Fi Fiqh Al-Miyah*)

In actuality, the general principle to be followed in the issue of water is the right to benefit from it, which is more important than owning it. This is based on the point that preserving the human soul is one of the general ultimate objectives of the *Shari'ah*.

As for the point of owning water, Muslim jurists have two opinions in that regard, as follows:

First: all the aquatic bodies (rivers, seas and tributaries) are publicly owned; they even went further to state that public ownership is the original ruling in that case, citing the saying of Prophet Muhammad (PBUH) "People are partners in three: water, graze and fire." (*Musnad Ahmed*) in support of their opinion.

Second: Water may be privately owned by a person/entity that has the absolute authority over it as result of the efforts and money paid in bringing it forth, or storing it, or purifying it, or transferring it, or distributing it or carrying out maintenance for the tools. (Ibid. 29)

Under no circumstance, it is not allowed to monopolize water or sell it for expensive prices, since this will cause considerable harm and conflicts, since water is one of the essentials of life that cannot be dispensed with.

### **Mechanisms of Preserving Water**

Having offered this discussion that shows that water is the origin of this life, and after the Noble Quran tells us clearly that Allah is the One Who pours down water, that water is the reason behind the progress of civilizations and that it is one of the most important blessings, we can conclude: saving and protecting of water as well as caring about its filtration plants are prime goals of countries, and that wasting water and neglecting its resources presents threat to their security, people and essential interests.

As such, it becomes crystal clear that rationalization of the consumption of water is a legal duty and a social necessity, since moderation is one of the objectives of the *Shari'ah*. We should also follow the guidance of Prophet Muhammad (PBUH) in using and preserving water from all kinds of pollution and corruption as is shown clearly in his (PBUH) Hadiths.

In fact, the Hadith of the Prophet (PBUH) urge us to be moderate in using water and to abstain from wasting it in any other form: drinking, cooking, washing, planting, manufacturing, etc.

If we take into account that *Shari'ah* has prohibited wasting water in ablution and ritual bathing- necessary acts of worship- wasting water in any other form is even more prohibited.

Finally, wasting water is one of the factors causing imbalance in the environmental resources. True is the Saying of Allah: "and eat and drink and be not extravagant ..." (The Quran 7:31) So, there should be harsh penalties for those who extravagante in using water, so that they would be deterred.

Also, one of the ways to preserve water is to express gratitude to Allah for it, because offering thanks for Allah for His Blessings leads to their permanent existence; Allah says: "And when your Lord made it known: If you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe."

In conclusion, we call upon reformers, scholars and officials, every in his field of specialization to carry out their due duties in increasing the awareness of people, telling them of the importance of preserving water, and warning them against the danger of extravagance in the use of water and polluting it.

## **Water in the Prophetic Tradition**

People unanimously agree that water, unlike other blessings, is the most expensive thing in the universe, to the extent that they could not be patient for losing it, because losing water means the sparking off crises and afflictions.

The *Sunna* of the Prophet (PBUH) has many Hadiths that show that water is one of the greatest blessings, the basis of life and the reason behind any civilization and progress. So, the Sunna pays great attention to water, as follows:

### **First: (It declares that) People are Partners in Water**

The Purified Sunna of the Prophet shows that all people have the right to water, thus none should be deprived of it, or monopolize it, or keep it or waste it. Abu Huryarah (May Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said: "One should not prevent others from watering their animals with the surplus of his water in order to prevent them from benefiting by the surplus of grass." (Agreed upon) 'Aishah (Allah be pleased with her) said: "The Messenger of Allah (PBUH) said: 'Surplus water should not be withheld, and neither should surplus water from a well.'" The word "*Naqa' Al-Be'r*" refers to the surplus of water, since it is used to quenching thirst. Arabs say "*he drank hatta Naqaie* (until his thirst is quenched.)" As for the Arabic word *Al-Naqa'*, it refers to the water gathered in one place (*Sunan Ibn Majah*).

### **Second: Watering is one of the Best Deeds**

Out of the fact that water is the basis upon which this life is founded, the Purified Sunna urged people to supply water to others, even animals that

cannot speak. It even gives glad tidings to whoever does so of the great reward. Abu Hurayrah (May Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said: "A person suffered from intense thirst while on a journey, when he found a well. He climbed down into it and drank (water) and then came out and saw a dog lolling its tongue on account of thirst and eating the moistened earth. The person said: This dog has suffered from thirst as I had suffered from it. He climbed down into the well, filled his shoe with water, then caught it in his mouth until he climbed up and made the dog drink it. So Allah appreciated this act of his and pardoned him. Then (the Companions around him) said: Allah's Messenger, is there for us a reward even for (serving) such animals? He said: Yes, there is a reward for service to every living animal." (Agreed upon) Abu Hurayrah (May Allah be pleased with him) also reported that the Prophet (PBUH) said: "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." (Agreed upon) 'Uthman (May Allah be pleased with him) is reported to have asked those who repelled against him, "I ask you by Allah and Islam! Do you know that the Messenger of Allah (PBUH) came to Al-Madinah and there was no water in it that was sweet except the well of Rumah, so the Messenger of Allah (PBUH) said: 'Who will purchase this well of Rumah and place his bucket alongside the buckets of the Muslims, in exchange for better than that in Paradise?' So I bought it with the core of my wealth ..." (*Sunan Al-Tirmidhi*)

On the other hand, the Messenger of Allah (PBUH) warned those who prevent others from accessing water with the painful torture and great punishment. In this regard, Abu Hurayrah (May Allah be pleased with him) narrated that Prophet Muhammad (PBUH) said: "(There are) three (types of persons to whom) Allah will neither speak to them on the Day of Resurrections, nor look at them (They are):--(1) a man who takes a false oath that he has been offered for a commodity a price greater than what he

has actually been offered; (2) and a man who takes a false oath after the `Asr (prayer) in order to grab the property of a Muslim through it; (3) and a man who forbids others to use the remaining superfluous water. To such a man Allah will say on the Day of Resurrection, 'Today I withhold My Blessings from you as you withheld the superfluous part of that (water) which your hands did not create.'" (*Al-Bukhari*)

### **Third: Water Multiplication is from the Miracles of the Prophet**

Out of its cardinal importance and people's connection to it, Allah, The Almighty, made it (i.e. water) one of the miracles with which He supported His Prophet (PBUH). 'Abd Allah Ibn Mas'ud (May Allah be pleased with him) said: "We used to consider miracles as Allah's Blessings, but you people consider them to be a warning. Once we were with Allah's Messenger (PBUH) on a journey, and we ran short of water. He said, "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said, "Come to the blessed water, and the Blessing is from Allah." I saw the water flowing from among the fingers of Allah's Messenger (PBUH), and no doubt, we heard the meal glorifying Allah, when it was being eaten (by him)." (*Al-Bukhari*)

### **Fourth: Water and Setting forth Parables**

Examples are offered to make matters clearer in people's minds. Out of the fact that water is never absent from people's minds, Prophet Muhammad (PBUH) used water in giving an example to people to clarify the reality and essence of the faith, guidance and knowledge with which he was sent in their minds; that is to say that the revelation came down to him (PBUH) is as essential as water for people's life. Abu Musa Al-'Ashari (May Allah be pleased with him) narrated that Prophet Muhammad (PBUH) said: "Messenger of Allah (PBUH) said, "The similitude of guidance and

knowledge with which Allah has sent me is like a rain which has fallen on some ground. A fertile part of earth has absorbed water and brought forth much grass and herbs. Another part, which is solid, held the water and Allah benefits men thereby, who drank and gave others to drink, and used it for irrigation. But some of it has fallen on a portion of sandy land which neither retains the water nor produces herbage. Such is the likeness of the man who understands the religion of Allah and who gets benefit of what Allah has sent me with; he learns and teaches others; it is also the likeness of the man who neither raises his head on that account (meaning he does not benefit from what the Prophet (PBUH) was sent with) nor accepts Allah's Guidance with which I am sent." (Agreed upon)

#### **Fifth: Water is one of the Blessings in the Hereafter**

The Noble Quran shows that water is one of the greatest blessings in the Hereafter, a point which is clear in the Saying of Allah, The Almighty, "Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered ..." (The Quran, 47:15) Water will also be used as a form of Punishment in the Hell; Allah, The Almighty, says: "And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces." (The Quran, 18:29) He, the Almighty, also says: "...and are given to drink scalding water that will sever their intestines?" (The Quran, 47:15)

In the same vein, the Sunna of Prophet Muhammad (PBUH) tells that the righteous will drink from the Prophet's Lake-Fount with his (PBUH) honorable hand. Sahl Ibn Sa'ad (May Allah be pleased with him) said: "I heard the Prophet (PBUH) saying: "I am your predecessor at the River of Abundance (Kawthar)<sup>1</sup>, and whoever will come to it, will drink from it, and whoever will drink from it, will never become thirsty after that. There

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<sup>1</sup> River of Abundance: A river promised by Allah to the Prophet Muhammad (PBUH) in the Hereafter (See Surah No 108 in the Ever-Glorious Qur'an)

will come to me some people whom I know and they know me, and then a barrier will be set up between me and them." (Agreed upon)

### **Sixth: Preservation of Water is Noble Prophetic Guidance**

Due to the cardinal importance of water and its high status in the life of people, the Sunna of the Prophet taught people how to deal with it and how to preserve it. It also urges them to be moderate in using water, and warns against extravagance in using it.

For example, it prohibits us from extravagance in the use of water even when performing ablution and ritual bathing, and even if he was doing so while standing on the bank of a river or a shore of a sea. That is because extravagance is one of the signs of wasting blessings and not offering them their due thanks. Ana Ibn Malik (May Allah be pleased with him) said: "Prophet (PBUH) performed ablution with one Mudd and took bath with a Sa' up to five Mudds." (Agreed upon)

The Sa' is four Mudds; and the one Mudd is a quantity equal to the two palms of man; that is to say that the one Mudd equals 650 g.

Ibn 'Abbas (May Allah be pleased with him) said: "How much water does I need to perform ablution?" Ibn 'Abbas replied, "One Mudd." The man then asked, "How much does I need for bathing?" Ibn 'Abbas said: "One Sa'". The man said: "This does not suffice me," whereupon Ibn 'Abbas said to him, "May your mother lose you! It sufficed who is better than you, i.e. the Messenger of Allah (PBUH)." (*Musnad Ahmed*) Commenting on this narration, *Al-Hafez Ibn Hajar*- may Allah have mercy upon him- said: "It tells that it is prohibited to extravagante and waste water."

The Sunna also strongly denounces pollution of water under any means, so that water would remain clean and potable. For this, the Prophet (PBUH) prohibited people from reliving themselves in the stagnant water that does not follow. Abu Hurayrah (May Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said: "You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it." (Agreed upon)

Prophet Muhammad (PBUH) also prohibited us from breathing into the vessel. Abd Allah Ibn Abi Qatadah narrated that his father said: "The Messenger of Allah (PBUH) said: "When one of you drinks, then do not breathe into the vessel." (*Al-Bukhari*)

He (PBUH) prohibited man when getting up to put his hand in a utensil until he washed it thrice. Abu Hurayrah (May Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said: "When one of you wakes up from his sleep, he must not put his hand in a utensil till he washed it three times, for he does not know where his hand was (while he slept)." (Agreed upon) The reason is that he might have touched his private parts or any wounded part in his body, thus water is contaminated.

Prophet Muhammad (PBUH) further ordered us to cover the utensils and to tie the mouths of water skins so that dust and insects would not pollute it. Jaber Ibn Abd Allah (May Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said: "Extinguish the lamps when you go to bed; close your doors; tie the mouths of your water skins, and cover the food and drinks." I think he added, ". . . even with a stick you place across the container." (*Al-Bukhari*)

## Seventh: The Prophet's Guidance upon Losing Water

The Noble Quran shows that water flows as springs [and rivers] in the earth and that none has the power to do that but Allah, The Almighty, for He is the Lord Who has the Will that cannot be challenged. Allah, the Almighty, says: "Say: Have you considered if your water should go down, who is it then that will bring you flowing water?"

Out of the fact that water is the most essential element of this life, the Prophet (PBUH) instructed his followers to turn to Allah, Glorified is He, in case the heaven abstains from pouring down its rain and the earth stops getting plants out; he (PBUH) legislated for them to offer a kind of prayer known as *Salat Al-Istisqaa'*, which means asking Allah, The Almighty, to water them. He (PBUH) also urged them to turn to Allah in supplication. Al-Bukhari and Muslim narrated that Anas Ibn Malik (May Allah be pleased with him) said: "A person entered the mosque through the door situated on the side of Dar Al-Qada' during Friday (prayer) and the Messenger of Allah (PBUH) was delivering the sermon while standing. He came and stood in front of the Messenger of Allah (PBUH) and said: 'Messenger of Allah, the camels died and the passages were blocked; so supplicate Allah to send down rain upon us. The Messenger of Allah (PBUH) raised his hands and then said: (O Allah, send down rain upon us; O Allah, send down rain upon us; O Allah, send down rain upon us.) Anas said: 'By Allah, we did not see any cloud or any patch of it, and there was neither a house nor a building standing between us and the (hillock) Sal'a. There appeared a cloud in the shape of a shield from behind it, and as it (came high) in the sky it spread and then there was a down-pour of rain. By Allah, we did not see the sun throughout the week. Then (that very man) came on the coming Friday through the same door when the Messenger of Allah (PBUH) was standing and delivering the sermon. He stood in front of him and said: 'Messenger of Allah, our animals died and the passages blocked. Supplicate Allah to stop the rain for us. The

Messenger of Allah (PBUH) again raised his hands and said: ‘O Allah, let it (rain) fall in our suburbs and not on us, O Allah (send it down) on the hillocks and small mountains and the river-beds and at places where trees grow. The rain stopped, and as we stepped out we were walking in sunshine.” (Agreed upon)

## **Shari'ah Rulings concerning the Use of Water in Devotional Matters**

Allah created water and made it to the source of life of every living being, as He said: "We made every living thing from water. Will they not believe?" [The Qur'an 21: 30) Water it is the essence and basis of life, and without which all creatures are unable to live. Therefore, the *Shari'ah* has paid great attention to water, urging people to preserve it, and not to waste it or pollute it in any form. Among the higher objectives of the *Shari'ah* is the preservation of soul. Through the pollution of water and wasting it, this higher objective may be lost.

### **Water: A Means of Purification**

Water is closely related to some acts of worships in Islamic *Shari'ah*, as the *Shari'ah* made purity a condition for some of the acts of worship. At the top of the acts of worship associated with purity is prayer, which is the basis of religion and its backbone. Purity is the key to prayer, as the Prophet (PBUH) said: "The key to prayer is purification; its beginning is *takbir* and its end is *taslim*." (Narrated by Abu Dawud, Al-Tirmidhi, and others). The basic means used in purification is water.

The original condition of water is that it is pure and a purifying as Allah says, "and sent down water from the sky to cleanse you" (The Qur'an 8: 11), and says, "We send down pure water from the sky.." (The Qur'an 25: 48), i.e. We send down water from the sky which is pure in itself and purifying for others, suitable for drinking and useful for humans, animals, plants, birds and other creatures. Allah described water as purifying to show the great blessing of water. (Al-Tafseer Al-Waseet 10/ 206).

## Definition and Types of Purification

Purification literally means: cleanliness. In *Shari'ah* technical terms, it means the purity form impurity, whether it is real or ritual. (*Al-LubabSharh Al-Kitab: 1/5*)

The Glorious Qur'an gives a direct order for us to purify saying, "You who believe, when you are about to pray, wash your faces and your hands up to the elbows, wipe your heads, wash your feet up to the ankles and if you are in a state of full impurity, then take a full bath." (The Qur'an 5:: 6) This verse makes it obligatory upon us to make ablution after the minor ritual impurity in order to perform prayer, and makes it obligatory to make *ghusl* after the major ritual impurity. Ablution means the washing of only four parts of the body: face, hands, head, and the two feet, while *ghusl* means washing whole body.

The expression: "*Fattaharu*" (take a full bath) refers to the necessity pouring water over the whole body, and pointing out that the ritual impurity has reached all parts of the body, and thus purity should be applied to all parts of the body. No doubt that making *ghusl* after sexual activity or menstruation revives the body. Also, it is a psychological purity, because it prepares man to the remembrance of the Almighty Allah (*Al-Tafseer Al-Wasit 4/65*).

### Types of Purification:

Purification is originally of two types: purification from ritual impurity, which is called the ritual purification; and purification from materialistic impurity, which is called real purification

As for purification from ritual impurity it is of three types: ablution, *ghusl*, and *tayammum* (ablution with clean sand or earth), and the means used for ablution and *Ghusl* is water, while the means of *tayammum* is clean sand or earth; this is called “ritual purification”.

As for the real purification, it of three types: the purity of the body, the purity of the place and the purity of the clothes. This is called the purity from impurities. The means used in this purification is mostly water. (*TuhfatAl-Fuqahaa'*,1/7).

Thus water is important because both ablution and *ghusl* are acts of worship in Islam and they are performed with water, and both acts are means to a higher worship, namely standing before the Almighty Allah in prayer. Among the conditions of prayer are the purity of the body, the purity of one’s clothes, and the purity of the place of prayer. These three conditions must be met for the validity of the prayer.

It goes without saying that standing before Allah in Prayer, with a pure body, in a pure dress, on a pure place expresses more exaltation of Allah than standing in impurity or impure place. A Muslim is ordered to wash the apparent organs of his body after *Hadath* (ritual impurity) either minor or major, to be reminded of the necessity of cleaning his inner soul of cheating, envy, arrogance and thinking bad about Muslims and other sins. (*Bada'i' Al-Sanaa'i'*: 1/115, 114)

*Taharah* (Purification) is of great importance in Islam, whether it is the purity of the dress, the body and the place, or the ritual purity, i.e. the purity of the organs of the body through ablution, and the purity of the whole body through *ghusl*, as *Taharh* is a prerequisite for prayer which is performed five times a day. As Prayer means standing before Allah,

purification is a sort of glorifying Allah, and impurity, either real or ritual, is contrary to this glorification.

Therefore, Islam paid attention to purification, asking a Muslim to be always pure, materially and ritually. This is a manifestation that Islam is keen to keep the Muslim always pure and clean. It also proves that Islam values cleanliness, the preservation of private and public health, and safeguarding the environment and society from the spread of diseases, because washing the visible organs exposed to dust, waste and germs daily, and washing the body frequently after asexual activities can protect a person from any contamination. It has been medically proven that the most effective preventive treatment of epidemic diseases is cleanness, as prevention is better than cure. The Almighty Allah says, "God loves those who turn to Him, and He loves those who keep themselves clean." (The Qur'an 2: 222). Also, Allah praised the people of Qubaa Mosque saying, "In this mosque there are men who desire to grow in purity- God loves those who seek to purify themselves." (The Qur'an 9: 108). A Muslim must be an example of cleanness, and must be pure in his inner and out being.

Accordingly, Purification in *Shari'ah* covers both real purity such as freedom from impurity, and covers also ritual purity such as purity from sins and defects. Water is the means for both types of purity, as a person cleans his body, clothes and the place where he prays with water.

Likewise, water is a means for purifying oneself from sins and bad deeds. The Prophet (PBUH) said, "When a Muslim, or a believer, washes his face (in the course of ablution), every sin which he committed with his eyes, will be washed away from his face with water, or with the last drop of water; when he washes his hands, every sin which is committed by his hands will be effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin his feet committed will be

washed away with the water, or with the last drop of water; until he finally emerges cleansed of all his sins." (Sahih Muslim)

According to another narration, the Prophet (PBUH) said, "When the believing slave performs Wudu' and rinses his mouth, his sins come out from his mouth. When he sniffs water into his nose and blows it out, his sins come from his nose. When he washes his face, his sins come out from his face, even from beneath his eyelashes. When he washes his hands, his sins come out from his hands, even from beneath his fingernails. When he wipes his head, his sins come out from his head, even from his ears. When washes his feet, his sins come from his feet, even from beneath his toenails. Then his walking to the Masjid and his Salah will earn extra merit for him." (Sunan Al-Nasaa'i)

In another Hadith, the Prophet (PBUH) said, "Should I not direct you to something by which Allah obliterates the sins and elevates (your) ranks." They said: "Yes, O Messenger of Allah". He said, "Performing ablution properly, even in difficulty, frequently going to the mosque, and waiting eagerly for the next prayer after a prayer is over; indeed, that is *Al-Ribat*." (Sahih Muslim)

These Ahadith and other ones indicate the virtue of ablution, its importance and the fact that it is a reason for purity and freedom from sins. Therefore, a Muslim must perform it in the best manner, and avoid using much water so that he receives the full reward.

However, the benefit of ablution and ghusl is not only a tangible one. Rather, it also covers the purity of the soul from evilness, and provides soul with tranquility and inner peace, as if the soul prepares to meet the Creator. Ablution, and ghusl are not just water poured on organs of the

body to clean them. Rather, they mean more general purity as they wash and purify one's inner-being. It is as if that one removes the impurity of sins and weakness of the heart. Thus, one reaches a state of psychological peace that makes him ready to meet God (Glory be to Him)

This is why, when we find someone nervous or angry, we advise him to wash his face so that he would feel calm, which already happens once he washes his face. It is as if water extinguishes anger and tension and gives a person a state of calmness and tranquility, and this brings to his inner peace.

If water has a great role in getting realistic and ritual purity, it has a great role to play in maintaining the psychological order of the nervous system, as recent medical studies show that water and ablution in time of anger relax the nervous system, which was confirmed by the Prophet (PBUH) when he said, "Anger comes from the devil, the devil was created of fire, and fire is extinguished only with water; so when one of you becomes angry, he should perform ablution.(Musnad Ahmed).

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## Conservation of Water and the Avoidance of Wasting It

As water is a means of achieving real and ritual purity, as well as being the source of life for every living organism, the Islamic *Shari'ah* ordered us to maintain water and to avoid wasting it as the Almighty Allah says, "Children of Adam, dress well whenever you are at worship, and eat and drink [as We have permitted] but do not be extravagant: God does not like extravagant people." (The Qur'an 7: 31) If *Shari'ah* forbids the excessive use of water for purposes of eating and drinking, it is a fortiori not to be excessive in using water in the ritual acts of worship such as ablution and ghusl. Excessiveness means exceeding the set limits.

The meaning of excessive use of water in ablution or ghusl is to use more water than what is needed. The Prophet (PBUH) clarified this matter, and warned against it when "A Bedouin came to the Prophet (PBUH) to ask him about ablution, so he showed him how to perform ablution, washing each part three times, then he said: "This is ablution. Whoever does more than that has done badly, done to extremes and done wrong." (Ibn Majah)

This Hadith indicates that washing the organs of ablution more than three times is a breach, and the person doing so is sinner as he acts against the Sunnah.

If this is the case of misusing water in matters of worship, then how can it be the case that a person misusing water in acts which are not devotional such as extravagance and excessive use of water in the sprinkling streets, washing cars, and other unnecessary things?

In another narration, Abdullah Ibn Umar, said: the Messenger of Allah (PBUH) called for water to make ablution and he made ablution washing the organs of ablution one time, and then said: this is the manner of

ablution without which God does not accept prayers. Then the Prophet called for water to make ablution washing the organs of ablution twice, then said: this is the ablution that gives its doer double reward. After a while, the Prophet called for water for ablution washing the organs of ablution thrice, and then he said: this is the ablution of me and of the previous Prophet. (Al-Daruqutni)

It is said that the first washing in ablution is obligatory, while the second is recommended, and the third is extra recommended (Al-Binayah:1/233). Whoever exceeds this, he is an extravagant and a wrongdoer.

Accordingly, Muslim Jurists said that washing the organs of ablution thrice is not an act of excessiveness. However, washing them more than three times is greatly reprehensible or prohibited as it is an act of extravagance. The criterion of extravagance is the *Shri'ah* limit. (Hashiyat Ibn Abdin: 1/132, Mawahib Al-Jalil: 1/316).

A Muslim must follow the rulings of *Shri'ah* when performing ablution and ghusl, and he has to avoid exceeding the limits, because such exceeding does not mean more reward. Rather it means misuse of water and thus decline of the reward. A person who seeks to get reward by his ablution and ghusl has to avoid wasting water.

It should be noted that the Muslim jurists stated that the extravagance in using water in ablution or ghusl is disliked when the water is owned by the person himself or it is common for all people such as rivers. However, when the water is endowed for the purpose of making ablution, extravagance is forbidden not just disliked. (Hashiyat Ibn Abdin: 133).

This is a fine note as a person has the right to act freely in his possessions, as long as he follows the *Shari'ah* rules. However, acting in contrary to the

*Shari'ah* may cause the person to do something disliked or even prohibited. However, to act in something you do not own and in contrary to the *Shari'ah* rulings, this necessarily incurs prohibition. This is the example of extravagance of using water in mosques and other state institutions, because these are public properties.

Some scholars stated that the excessive use of water in ablution, either through using much water or washing more than three times, is a *bid'ah* (religious innovation) (Mawahib Al-Jalil: 316). *Bid'ah* here means: a new and innovated way of practicing religion which is not authentically established.

The *Fuqahaa* stated the virtue of the water and its importance for people, warning people against the excessive use of water for purpose of acts of worship, because they valued the grace of the water and considering it a blessing for all creatures who cannot live without it.

The prohibition of excessiveness in using water in ablution is prohibited for itself, even if the person has much water. This is supported by the Hadith narrated by Abdullah Ibn Amr ibn Al-'As that the Messenger of Allah (PBUH) passed by Sa'd 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.'" (Musnad Ahmad)

Muslim Jurists agreed that the required amount of water for ablution or ghusl is not specified. As for the Hadith that the Prophet (PBUH) used to make ablution with a *Mudd* and make ghusl with a *saa'* (Sahih Muslim) (The *Mudd*: is a full handful of water, while *Saa'* equals four *Mudds*; about 2600g) is not an incumbent estimation. Rather, this reveals the least recommended amount of water for ablution and ghusl. So, a person can

use less or more amounts of water, as sufficient for him, because people differ in their behaviours and conditions (*Hashiyat Ibn 'Abdeen*: 1/159, *Bada'i' Al-Sana'i'*: 1/35).

It is up to the person to decide how much water he would use for purification. The basic criterion is to use an amount of water that is enough to wash all organs of ablutions without extravagance.

The Prophet (PBUH) said, "In this community there will be some people who will exceed the limits in purification as well as in supplication." Exceeding limits in purification means washing more than three times of or using extra water in doing *Istinja'* (washing private parts), ablution, or ghusl. However, exceeding in supplication means to ask something from Allah that one does not need (*Al-Mafatih Sharh Al-Masabih*: 1/404).

One finds many people wasting much water without justification, even in ablution and ghusl, and the amount of water wasted in both of them is too much. One may find a person making ablution with much water, while it may be enough to use one liter or even less. Therefore, we must rationalize water consumption by turning the faucet on only very little and for short time when performing ablution or making ghusl.

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## The Prohibition of Water Contamination

The Almighty Allah has forbidden corruption in the land, saying, “Eat and drink the sustenance God has provided and do not cause corruption in the land.” (The Qur’an 2: 60). Water contamination is a sort of corruption. Allah also says, “Do good to others as God has done good to you. Do not seek to spread corruption in the land, for God does not love those who do this,” (The Qur’an 28: 77)

This is a warning from Allah o His servants that they should not corrupt in land lest His graces turn to be affliction, so that they regret (*Al-Tafsir Al-Wasit*: 144-145)

As water is the source of life and one of the greatest blessings of Allah to His servants, contaminating water is one of the most heinous corruption in land because this causes many dangers, diseases and great damage to all creatures, whether humans, animals, and plants. The Prophet (PBUH) said: (There is no harm or reciprocal harm) (Musnad Ahmad, Sunan Ibn Majah). Anything that causes harm to others is prohibited according to this Hadith. Thus, the contamination of water is one of the most dangerous things to people’s foods and drinks; we must appreciate water as best as we can and avoid polluting it. The Prophet (PBUH) warned against doing this and stated that polluting water is a cause of cursing the one doing, saying, “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). (Sunan Abu Dawud) (Be on your guard) means: beware of easing yourselves in these places, because this incurs cursing from other people because of these heinous acts, as these acts corrupt the places that people benefit from. Cursing means, to be deprived of the mercy of Allah. (Thoroughfares) means the trodden vast road. (Shade) means the shade of trees or others. This is in the summer. Ibn Hajar said, “However in the

winter, this applies to the sunny areas. (Al-MafatihSharh Al-Masabih: 1/383, Mirqat Al-MafatihSharhMishkat Al-MasabihL 1/385).

The Prophet (PBUH) also said, "You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it." Thus, a person is not allowed to urinate in stagnant water that does not run such as reservoirs, because this causes serious illnesses.

Also, the Prophet (PBUH) warned against the contamination of running water by urinating in it. Jabir Ibn Abdullah said: (The Prophet forbade urinating in the running water."(Al-Tabarani) This prohibition aims to preserving water and protect people.

This prohibition applies to any act that pollutes and corrupts water such as throwing sewage water, wastes of factories, etc. into water. Such acts are forbidden as they harm people as a whole and cause the spread of disease, and epidemics, all of these things are forms of corruption in land.

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## Water is the Origin of Life and Living Creatures

Water is the origin of life and living creatures. Since its very inception on the surface of the earth to its very end, life is connected with the existence of water, to the effect that man cannot stay in a particular place unless water is existing therein. Allah, The Almighty, says: "And Allah has created from water every living creature ..." (The Quran, 24:45) Allah, The Almighty, also says: "and We have made of water everything living, will they not then believe?" (The Quran, 21:30) Ancient civilizations were even attributed to their geographical positions connected with water. The Mesopotamian Civilization and the Nile River Civilization are two cases in point. Even in Mecca itself, life did not start except after water was gushed forth from Zamzam Well in response to the supplication of the father of all the Prophets, i.e. Prophet Abraham (PBUH): "O our Lord! Surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord! That they may keep up prayer; therefore make the hearts of some people yearn towards them and provide them with fruits; haply they may be grateful." (The Quran, 14:37)

It is thus clear that water is the essence of life and the reason for its continuity. The Hadiths of the Prophet (PBUH) indicate that the creation of water came before the creation of the heavens and the earth. He (PBUH) is reported to have said: "'First of all, there was nothing but Allah, and (then He created His Throne). His throne was over the water, and He wrote everything in the Book (in the Heaven) and created the Heavens and the Earth." (*Al-Bukhari*) Findings of modern sciences prove that life is impossible on the surface of the earth in the absence of water, because all different human activities are based on it and because it is the main component in the formation of the living cell.

People of sound minds know well that water is one of the greatest Divine Blessings upon mankind, thus should be preserved, so that we should not be punished with losing it. Allah, The Almighty, says: "This is because Allah has never changed a favor which He has conferred upon a people until they change their own condition; and because Allah is Hearing, Knowing." (The Quran, 8:53) Recently, media outlets had shed light on some cities suffering from the absence or shortages in water, to the extent that their governments were forced to distribute specified portions to the citizens.

Most of the water-relating problems are the result of pollution, extravagance and misuse. Islam has truly addressed all of these issues through laying down a number of rules and regulations to preserve water and rationalize its use. This list of these etiquettes includes:

### **Moderation in the Use of Water**

Islam instructs us to be moderate in all our affairs, and prohibits us from all kinds and forms of extravagance and waste. Allah, Glorified is He, says: "O children of Adam! Attend to your embellishments at every time of prayer, and eat and drink and be not extravagant; surely He does not love the extravagant." (The Quran, 7:31) In truth, had not Allah punished the extravagant except with the fact that He does not like them, it would be enough. So, Muslims are ordered to be moderate in all their affairs, and are prohibited to be extravagant.

Moderation in the use of water is one of the Sunnah of the Prophet (PBUH), thus he (PBUH) urged us to do that in saying and action. He (PBUH) was the first to instruct people not to waste water "Eat, give charity and clothe yourselves, without being extravagant, and without showing off." (*Al-Bukhari*)

Moreover, the Prophet (PBUH) prohibited extravagance in the use of water even in acts of worship. Abd Allah Ibn 'Amr (Allah be pleased with them) narrated that the Prophet (PBUH) passed by Sa'ad while performing ablution, and then said: "What is this extravagance in the use of water, O Sa'ad?" Sa'ad replied, "Is there extravagance in ablution, o Messenger of Allah?!" The Prophet replied, "Yes, do not extravagante in the use of water even if you are on a flowing river." (*Ahmed*)

The Prophet (PBUH) himself applied this principle. Being the good example, he (PBUH) used to be moderate in the use of water, and not to waste it in vain. Anas (May Allah be pleased with him) narrated: "The Messenger of Allah (PBUH) performed ablution with one Mudd and took bath with a Sa' up to five Mudds." (*Muslim*) If only one Mudd of water (i.e. 0.688) was sufficient for the Prophet to perform his ablution, we know for certain that large quantities of water are misused and wasted.

It is even recorded that he (PBUH) used lesser water in his ablution at some occasions. Abd Allah Ibn Zayed (Allah be pleased with them) narrated: "Two thirds of a Mudd (of water) was brought to the Prophet (PBUH) (for ablution) so he began rubbing his arms." (*Al-Hakim*)

In the same connection, 'Aishah (Allah be pleased with her) said: "The Prophet (PBUH) and I used to take a bath from one container of water called *Al-Faraq*." (*Al-Bukhari*)

*Al-Faraq* is three *Sa's*; the *Sa's* is four *Mudds*, which is equal to 2.75 liters of water. So, *Al-Faraq* equals about 8.25 liters of water.

This narration does not contradict with the other one that he (PBUH) used to take a bath alone with one *Sa'a* as recorded in the *Sahih Al-Bukhari* "The

Messenger of Allah (PBUH) performed ablution with one Mudd and took bath with a Sa' up to five Mudds."

It is thus clear that the Prophet was very moderate in the use of water, even in acts of worship. This is further proved by the fact that he (PBUH) and his companions used to perform ablution from container. In this regard, Ibn 'Umar (May Allah be pleased with him) said "Men and women used to perform ablution from a single vessel during the time of the Messenger of Allah." (*Sahih Ibn Hibban*)

## **Extravagance in the use of water is violation to others' rights:**

We previously highlighted the fact that Islam has prohibited all forms and kinds of extravagance in the use of water. Out of its cardinal importance in people's life, Allah, The Almighty, made it a common right among all mankind, allowing them all to make use of it. Thus it is not allowed to anybody to monopolize water or prevent others from having access to it. Prophet Muhammad (PBUH) said: "People are partners in water and grass." (*Al-Amwal by Ibn Zinjawayh*) In another narration, he (PBUH) is reported to have said: "Muslims have common share in three (things): grass, water and fire." (*Sunan Abi Dawud*) He (PBUH) further said: "(There are) three (types of persons to whom) Allah will neither speak to them on the Day of Resurrections, nor look at them (They are):--(1) a man who takes a false oath that he has been offered for a commodity a price greater than what he has actually been offered; (2) and a man who takes a false oath after the `Asr (prayer) in order to grab the property of a Muslim through it; (3) and a man who forbids others to use the remaining superfluous water. To such a man Allah will say on the Day of Resurrection, 'Today I withhold My Blessings from you as you withheld the superfluous part of that (water) which your hands did not create.'" (*Shahih Al-Bukhari*) This means that all people have the right to use water without extravagance or waste. In other words, he who misuses water has actually violated people's rights. Ibn 'Abbas (May Allah be pleased with him) reported "A man came to the Prophet (PBUH) and asked him: 'Messenger of Allah, how is the ablution (to be performed)?'

He (the Prophet) then called for water in a vessel and washed his hands up to the wrists three times, then washed his face three times, and washed his forearms three times. He then wiped his head and inserted both his index fingers in his ear-holes; he wiped the back of his ears with his thumbs and the front of his ears with the index fingers. He then washed his feet three times. Then he said: 'This is how ablution should be performed. If anyone

does more or less than this, he has done wrong and transgressed.'" (*Al-Mu'jam Al-Kabir*) This Hadith shows that he (PBUH) has considered the use of unnecessary extra water as injustice and wrong, a point which is also proved by his (PBUH) saying: "In this community there will be some people who will exceed the limits in purification as well as in supplication." (*Sunan Abi Dawud*)

### Some uristic concepts on water:

1. If an impurity falls in water yet loses none of its three characteristics (taste, color and smell), it is still considered pure, be it a little quantity or not. (*Bedayatu Al-Mujtahid by Ibn Rushd: 1/17*)
2. If a tree leaf, or alga, or substances carried by the air or sticks and straw falls into water that its characteristics change, it is still pure because it is difficult to prevent these items from falling into it. (*Al-Bajr Al-Ra'eq Sharh Kanz Al-Daqa'eq: 1/71*)
3. Whatever an antiseptic material (chlorine for example) is added to water, it does not render it impure even its effect might be found in it. That is because this material does not prevent the fact that it is still called water, for we cannot call it "the chlorine water".
4. If a substance falls into water and changes one of its characteristics (taste, or color or smell) while it was possible to keep the water away from it or prevent it from falling into it, scholars differed on the permissibility of using this water in performing ablution. Imams Malik, Al-Shafe'i and Ahmed (in one narration attributed to him) opine that it is impermissible to use it in ablution. Imam Abu Hanifa, his students and Imam Ahmed (in another narration) believe it is still pure, thus can be used in ablution, because, they believe, water, which is originally pure, has been mixed with another pure substance that cannot render the former impure. (*Al-Mughni by Ibn Qudamah: 1/39-40*) This is the opinion we prefer and view as the most correct, relying on the point that what is mixed with water is a pure, not impure, substance.

5. In case dust falls into water and changes its characteristics, this does not render it impure, because dust has two qualities that are actually found in water, that is, purity and purification. (*Mughni Al-Muhatj by Al-Khatib Al-Sherbini: 1/50*)

6. *Al-Ma' Al-'Ajen*: it is that water whose characteristics have changed because of its long stagnancy. It is pure. (*Al-Sharh Al-Kbair by Ibn Qudamah Al-Maqdisi: 1-36; Al-Ijma' by Ibn Al-Mundhir, p. 4*) This means that water preserved in a container for a long period of time that one of its characteristics changed can be used in performing ablution.

7. If man starts the obligatory washing with soap and then pours down water on his body, his washing is sound. Ibn Masu'd (May Allah be pleased with him) said: "If man with a sexual impurity washes his head with *Al-Khitmi* (a kind of tree), his washing is sound."

8. Sewage water that is filtered and purified from all impurities with the help of the modern technical techniques is pure and can be used in removing impurities on condition that none of its characteristics is changed.

### **The Shari Ruling on *Al-Asar* (Water left in the container after drinking):**

1. Man's leftover: man is originally pure and so are his leftover and sweat, be he a Muslim or a non-Muslim, a woman or a man. Even menstruating woman is pure. (*Al-Insaf fi Ma'rifat Al-Rajeh Min Al-Khilaf: 1-345*)

2. The leftover of animals whose meat is lawful to be eaten is pure. (*Al-Tabsirah* by Al-Lakhmi: 1/60; *Al-Ijma'* by Ibn Al-Mundhir: 1/5)
3. The cat's leftover: cat is pure and so are its sweat and leftover.
4. Mules' and donkeys' leftover: Ibn Qudamah (may Allah have mercy on him) said: "The opinion I view most correct is that mules and donkeys are pure because the Prophet (PBUH) used to ride on them. They were also ridden during the era of the companions. Were they impure, the Prophet (PBUH) would have declared that." (*Al-Mughni*: 1/50) Horses' leftover are also pure according to Abu Yusuf and Muhammad- two Hanafi scholars. (*Bada'e Al-Sana'e*: 1/64)
5. Predators' and insects' leftover: scholars have different opinion on its purity; the Maliki scholars believe that it is pure while the Hanafi scholars believe it is impure; yet we believe that it is pure. Allah knows the best.

### **The Permissibility of *Al-Istsqaa'***

Out of the fact that water is of cardinal importance, we are allowed to ask Allah to pour down rain on us. It can be formed in congregation, which is the best of all its forms. Jurists believe it is a recommended act in Islam.

Another form for this kind of prayer is that it might be done through supplication in the Friday sermon or at any other time. We can also ask Allah to pour down water on us through making a lot of forgiveness. He, The Almighty, says: "Then I said, Ask forgiveness of your Lord, surely He is the most Forgiving: (10) He will send down upon you the cloud, pouring down abundance of rain: (11) And help you with wealth and sons, and make for you gardens, and make for you rivers. (12)" (The Quran, 71: 0-12)



## **Technical Supplement by the Ministry of Water Resources and Irrigation**

### **Some facts on Egypt's Water Resources<sup>2</sup>**

#### **Arab Republic of Egypt's Water Situation**

- Egypt's total amount of water resources is about 59 billion cubic meters per year, as follows: 55.5 billion cubic meters which is Egypt's share of the Nile water; 1.65 billion cubic meters from the rains pouring down on the North Coast and Sinai; and about 2.10 billion cubic meters from the un-renewable underground water.
- Egypt mainly relies on the water of the Nile as a main source of water, since it represents 97% of its renewable water resources.
- Egypt needs 80 billion cubic meters or more a year according to the increase of the population.
- The gap between the resources and the needs: about 21 billion cubic meters; it is prepared through the technique of reusing the treated agriculture drain water.
- Virtual water: Egypt imports 34 billion cubic meters a year (in the form of crops to bridge the food gap). This number is continually increasing due to the rise of the population rate.

#### **The following are some of the most serious water challenges:**

- Stagnation and limitedness of water recourses.

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<sup>2</sup> Source: Ministry of Water Resources and Irrigation

- A continual population increase in light of the necessary agriculture and urban expansion in the deserts.
- Climatic changes.
- Egypt's population is continually increasing while its share of the Nile water is limited and fixed (55.5 billion cubic meters a year) since the 1959 accord.
- The decrease of the individual's portion from 2000 cubic meters per individual in 1959 to about 630 cubic meters in 2015.
- Egypt's population is expected to reach about 150 million in 2050, which means that the portion of the individual will be shrunk to 370 cubic meters.

### **Egypt's Efforts to Tackle Water Shortage**

- Expansion in collecting and storing rain and floods water.
- Expansion in seawater and underground desalination.
- The optimal use of the available water resources, belittling the lost amounts, improving the nets, and the best planning for the future projects based on saving the drinking water.
- Improving the water distribution systems and developing the systems used in measuring the used water amounts.

- Addressing the problems facing the drinking water plants that take water from the Nile and the main canals to suit the expected decrease in water levels.
- Cleansing canals, water ditches and the Nile from grass and other plants that absorb great quantities of water in vain.
- Gradual transformation to the modern irrigation means and keeping away from planting those crops that use great quantities of water.

## **General Guidelines**

### **A. Negative attitudes to be avoided:**

- **At homes, government and civil institutions**
  - Leaving taps opened at homes, mosques, churches, schools and government and civil institutions.
  - Extravagance in the use of water in washing, bathing, cooking and shaving.
  - Irrigating home gardens with pure water which leads to wasting great quantities of water.
  - Wasting large quantities of water in washing cars.
  - Spreading pure water on streets.

- **In the field of agriculture:**
  - Irrigation in the daytime in the noon period.
  - Extra quantities of water that might lead to destruction of plants.
  - Planting rice in the traditional way (which is against the law).
  - Increasing the areas of canes in place of beet which is against law.
  - Not abiding by the defined due times.
  - Non-maintenance and cleansing of canals and water ditches.
  - Irrigating gardens and orchards with clean pure water.

**B. Positive attitudes to be followed:**

- **At homes, government and civil institutions**
  - Don't open the tap up to its full.
  - Don't let the tap open.

- Use one glass of water in cleaning your teeth after which use the tap water.
- Perform your ablution from a container full of clean water or moderately open the tap.
- Be assured that water is not leaking from the siphon.
- Avoid the unnecessary use of the siphon.
- In case water is leaking from a tap, hurry to repair it.
- Check taps and tubes periodically to prevent any leakage.
- Use reasonable amount of water in washing rice, vegetables and fruits. In other words, wash them in a container instead of doing that by the flowing water of the tap.
- Possibility of making use of the used water in the irrigation of gardens.
- Don't use of drinking water in the irrigation of gardens.
- Irrigating gardens with spreading, not with hoses or flooding irrigation ... use reasonable amounts of water in the irrigation of gardens, orchards and house plants.
- Wash your cars from a bucket, not with a hose.

- Don't spraying drinking water or any other potable water in the street.
- If you see water leakage or a broken tube, report it at once.
- Use water taps that save water and is easy open and close, or fix a set to rationalize the consumption of water.
- Don't fill the bathtub to its full yet use the shower and rationalize the use of water, not opening the water tap to its maximum.
- **In the field of agriculture**
  - Decreasing the areas of canes and providing new kinds of rice.
  - Re-use of the treated agriculture drain water.
  - Supporting the use of modern irrigation systems and cleansing ditches and canals.
  - Making use of the rain water and floods and applying the best techniques in storing rain water.
  - Growing short agricultural season crops.
  - Use modern irrigation systems like spraying and drip irrigation, especially in new reclaimed lands.
  - Develop the surface irrigation for the Delta lands.

- Irrigating orchards with the drip irrigation system instead of the flooding system.
- Encouraging farmers to irrigate at night and to use the modern techniques of irrigation.
- Leveling the land with the laser technique to eliminate the existence of any high areas of land.
- Hurry to remove water grass that appears on the surface on the canals like Eichhornia.
- Developing and cleansing of the dust irrigation canals.
- Keeping agriculture drain tubes and not to get them out of order.
- Leaving a specific area in the end of the field without irrigation to receive the extra water.
- Use of the organic fertilizers and the rationalization of their use.
- Solid waste management.
- Adherence to the dates of agriculture and harvest.
- Adherence to the dates of irrigation.
- Adherence to the defined amounts of seeds.

- Distinct practices like growing rice in lines.
- Use of crops that consume lesser water like beet instead of canes, and bringing kinds of rice that endure draught.
- Sugar beet saves water irrigation and gives better production.
- Resistance of Eichhornia because it consumes big amounts of water.
- Adherence to the defined areas for planting rice and sugar cane.

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