

Promotion of Water Conservation Habits through Islamic Teachings: An Analytical Review

Published:
20-04-2025

Accepted:
10-04-2025

Received:
28-02-2025

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Abstract

Allah SWT has great blessings and great rewards for all of us. Every blessing of Allah is great; no blessing is small or insignificant. One of these blessings is water, which is also a great blessing of Allah. Innumerable problems of human beings are solved by water. Water is needed step by step in human life. Without water, it would be impossible for a human being to survive and it would be difficult to solve the problems of life. This is proof that water is a great blessing of Allah SWT. The world is under the influence of various climate changes, the serious consequences of which are already visible. According to a report, 400 cities across the world are facing severe water problems and people are already suffering the consequences of this serious problem. The water crisis forced millions of people to migrate and more serious problems will arise in the future. Water scarcity will become a serious problem for the entire world. As time went by, the whole world saw its progress and set the ladder of success. But we continued towards the destination of destruction. The facts on the ground indicate that at present there are many regions of the world where there is a severe shortage of clean water for people to drink. While the global efforts to solve this problem are very few and equal to salt in the flour and the efforts that have been made so far have only been made from materialistic thinking and point of view. Although the protection of water is not only a worldly problem in the sight of Islam, it is a religious duty and a source of well-being in the hereafter. In this research paper, an attempt has been made to bring forward the same teachings of Islam related to water, in which it has been explained that: Water is a great blessing and trust of Allah Almighty and its protection is the common responsibility of all. Therefore, humans should protect this water, not waste water, give the same status to this water as it is a blessing, and protect this water and use it carefully.

Keywords: Innumerable, Consequences, Destination, Responsibility, Influence.

Introduction

Water is a blessing and a great gift of Allah Almighty which is not only a basic need of humans but also an essential commodity for the survival of other plants, animals and living things besides humans and without water, it is impossible for them to survive. It is water, due to which the colour and beauty of the world are established. Life on earth owes its origin to water. From aquatic life to land reptiles and other animals or other creatures in deserts, life has been made possible by water. Without water, neither the beauty nor colour of the earth can survive, nor can a human being survive. A study of Islamic teachings shows that Islam has associated the birth of man with water before the establishment of human society. There are various statements in the Holy Qur'an in which it is stated that man was created from a drop of water. Therefore, water is very important for Muslims from a religious point of view. This is the reason why Islam has given very clear and comprehensive teachings about water. Allah says in the Holy Quran:

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ (1)

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

In the commentary of this verse, Al-Qurtubi has written:

"And there are three interpretations in this statement of Allah SWT (And We created from water every living thing). One of them: He created everything from water, said by Qatada. The second - Preserving the life of everything with water. The third - And We made from solid water every living thing, said by Qutrob."

وَفِي قَوْلِهِ تَعَالَى: (وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ) ثَلَاثُ تَأْوِيلَاتٍ: أَحَدُهَا: أَنَّهُ خَلَقَ كُلَّ شَيْءٍ مِنَ الْمَاءِ، قَالَ قَتَادَةُ.

الثَّانِي - حَفِظَ حَيَاةَ كُلِّ شَيْءٍ بِالْمَاءِ. الثَّلَاثُ - وَجَعَلْنَا مِنْ مَاءِ الصُّلْبِ كُلِّ شَيْءٍ حَيٍّ، قَالَ قُطْرُوبٌ. "وَجَعَلْنَا" بِمَعْنَى خَلَقْنَا (2)

The literal meaning of water:

Water, which is called "Maâ" or "Miyah" in Arabic, is defined as:

"Al- Miyah" is the plural of "Maâ", so it is said "Miyah" and "Amwah", and "maât" and "mâh" while the well-known name is "Almah" in which Hamza has been replaced by "Ha" and its plural form is "Amwah" and "Miyah". When the wells water becomes high, it is said "Maâhat al Bear wa Amaâhat" that the water in the well has been increased or abundant"

المياه جمع ماء فيقال مياه و امواه والماء والمعروف ويقال ماهت البئروامهات اذاكثر ماءها(3)

Imam Râghib has also described almost the same lexical research in Mufardât (4)

Technical Definition of water:

Researchers have given various definitions of water, some of which are mentioned here. One of these definitions of water is:

"Water is a subtle, transparent and fluid essence in its physical sense, which takes on the colour of its vessel."

الماء جوهر شفاف لطيف سيال بطبعه يتلون بلون الإناء⁽⁵⁾

Another definition of water is:

"It is the liquid substance that is the source of life for all (living things) in the universe (about which Allah says) "And We created everything alive from water". Whatever comes from the earth or rains from the sky has no taste, no smell, and no colour."

سائل تستمد منه جميع الكائنات حياتها: (وجعلنا من الماء كل شيء حي) ينبع من الارض، أو ينزل من السماء لا

طعم له ولا رائحة ولا لون⁽⁶⁾

If considered, the above two definitions are different from each other in terms of words, but in terms of meaning, both have the same meaning and there is no significant difference between the two meanings. Yes, it is certain that compared to the first definition, in the second definition, water is more defined in terms of sources and it mentions different types of water according to its sources. These types of water are further explained by "Al Mâtwardi" as follows:

"So there are two basic types of water. One type is that which rains from the sky and it is of three types. Rain, snow and hail. The second type is water that comes out of the ground. It has four types. Sea water, river water, spring water and well water"

المِيَاءُ كُلُّهَا نَوْعَانِ: نَوْعٌ نَزَلَ مِنَ السَّمَاءِ وَهُوَ ثَلَاثَةٌ مِيَاهُ مَاءِ الْمَطَرِ، وَمَاءِ التَّلَاجِ، وَمَاءِ الْبَرَدِ، وَنَوْعٌ يَنْبُغُ مِنَ الْأَرْضِ

وَهُوَ أَرْبَعٌ مِيَاهٍ: مَاءُ الْبَحْرِ، وَمَاءُ النَّهْرِ، وَمَاءُ الْعَيْنِ، وَمَاءُ الْبَيْتْرِ⁽⁷⁾

Water is scientifically and chemically defined as:

It is a transparent fluid found in the world's rivers, lakes, oceans and rain and is an important element in the life of living organisms. It is formed by the combination of two atoms of hydrogen and one atom of oxygen, whose atomic symbol is (H2O).

The global problem of water scarcity:

On the global level, where on one hand the human population is increasing, on the other hand, access to water is also decreasing rapidly. Climate change, increase in water demand, over-construction, illegal occupation of water reservoirs, pollution and general wastage of water are the causes that are leading to an increase in water crisis at the global level. This is the reason that today, not only in poor countries but also in the richest countries of the world, a strange situation has arisen regarding water and there is a danger that a third world war may arise in the world over water issues.

According to a report by the United Nations University Institute for Water, Environment and Health (UN-UIWEH), where on the one hand 112

million people have been affected by floods, on the other hand, 1.8 billion people in the world do not have access to clean drinking water. According to this report, by 2030, there is a fear of about a 40% difference between the available water reserves and the demand. According to this report, it is also a matter of danger that more than 80% of the world's wastewater is being returned to the environment without proper treatment and making it usable. While 30% of the usable water is similarly, it is wasted due to drift.⁽⁸⁾

According to the same report, after the year 1960, the freshwater available globally has decreased by about 55%, while the global water demand is expected to increase by 50% by 2030. By 2050, an estimated 2.3 billion people in South Africa and other regions of the world, including South and Central Asia, may face severe water scarcity. The report also states that currently more than 40 per cent of the world's population is affected by water scarcity. ⁽⁹⁾

Importance of water in Islam:

Water is very important in Islam and many Islamic commandments are based on water. Water is so important in Islam that the most important and fundamental act of worship in Islam, the use of water for prayer and ablution (ablution) has been made a mandatory condition. Allah Almighty says in the Holy Quran:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا⁽¹⁰⁾

*"O you who believe, when you rise for Salah, (prayer) wash your faces and your hands up to the elbows, and make **MasH** (wiping by hands) of your heads and (wash) your feet up to the ankles. If you are in a state of major impurity, cleanse yourselves well (by taking bath)."*

The teaching of Islam is that water is the basic unit of life of all living beings and their life depends on water, as the verse of the Holy Quran has been quoted about this in the previous lines. In which there is clarity that: We have revived every living soul with water. It is also clear in the hadiths of the Holy Prophet SAW: that all living things in the world were created from water. It is narrated by Abu Hurairah RA:

"Once he came to the Prophet SAW and said: "O Prophet of Allah! When I see you, my heart rejoices and my eyes get cold, so inform me about this thing that Allah has created. So the Messenger of Allah, peace and blessings be upon him, said, "Allah created every (living) thing from water."

أَنَّهُ اتَى نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا نَبِيَّ اللَّهِ، إِذَا رَأَيْتُكَ طَابَتْ نَفْسِي وَقَوَّتْ عَيْنِي، فَأَنْبِئْنِي عَنْ كُلِّ شَيْءٍ خَلَقَ اللَّهُ، قَالَ: " خَلَقَ اللَّهُ كُلَّ شَيْءٍ مِنَ الْمَاءِ ⁽¹¹⁾

In the Holy Qur'an, Allah Almighty has said in another place about the creation of every living being from water:

"Allah has created every moving creature from water. So, some of them move on their bellies; and some of them move on two legs, and some of them move on four.

Allah creates what He wills. Surely, Allah is powerful over everything. "

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِا وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِا وَمِنْهُمْ مَنْ يَمْشِي عَلَى

أَرْبَعِا يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ⁽¹²⁾

These verses make it clear that water is very essential for every living thing on earth and the real secret of their life is water, irrespective of the species of living things. Water is the most important component of the basic unit of life (cell) of all living organisms. Because of the importance and necessity of water, water has been mentioned in the Holy Quran at least sixty-three (63) times. While other sources of water, for example, the word "Bahr" or "Bahar" has been mentioned forty-one (41) times and the word "Nahar" or "Anhar" has been mentioned forty-four (54) times.

When a human being is born, his first food is his mother's milk, which is the only food on which his life and survival depend. Ninety per cent (90%) of this first human food (mother's milk) also consists of water. Similarly, sixty-three per cent (63%) of the total weight of the human body is water. Seventy per cent (70%) of the part that God created for breathing in the human body, which is called the lungs, also consists of water. In addition, eighty-three per cent (83%) of the muscles in the human body are water. A normal human body needs about two and a half (2.5) litres of water per day. which humans get from drinking water and other food items (vegetables and fruits). When the amount of water in the human body decreases by just one per cent, the person feels thirsty. When the amount of water deficiency in the human body reaches five per cent (5%), the human throat becomes dry and his intellect begins to respond, and when the amount of water in the body decreases by ten per cent (10%). If a person does not drink water in this situation, the risk of death increases.⁽¹³⁾

The basic unit (cell) of living organisms is also sixty per cent (60%) water. While vegetables contain seventy per cent (70%) of the total weight and fruits contain ninety per cent (90%) of water.⁽¹⁴⁾

If we look at the above mentioned importance of water, then it is understandable that water is indeed a great blessing of Allah SWT. This is the reason why Allah has described water as one of His greatest favours and blessings for His servants. And he said:

"Again, tell Me about the water you drink: Is it you who have brought it down from the clouds, or are We the One who sends (it) down?"

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ - ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ السَّمَاءِ أَمْ نَحْنُ الْمُنزِلُونَ⁽¹⁵⁾

And Allah SWT says:

"And, after that, He spread out the earth. From it, He brought out its water and its meadows,"

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا - أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا⁽¹⁶⁾

Wherever Allah SWT has mentioned his other bounties in the Holy

Qur'an, He has also mentioned his most important blessing, water, and at the same time has explained that: Water is also the cause of other rewards of Allah SWT. Also, man has been encouraged to take full advantage of this blessing, man has been encouraged to take full advantage of this blessing. So Allah SWT says:

"Allah is the One who created the heavens and the earth and sent down water from the sky, then brought forth with it sustenance for you from the produce, and subjugated for you the ships, so that they may sail in the sea with His command, and subjugated for you the rivers; "

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ الْفُلْكَ

لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ - وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ (17)

In another place Allah says:

"And it is among His signs that He shows you the lightening which causes fear and hope, and that He sends down water from the sky, then He revives the earth with it after its death. Surely in this there are signs for a people who understand."

وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ

يَعْقِلُونَ (18)

From the above Qur'anic texts and blessed hadiths, it is known that water has great importance in Islam.

The importance of water in Islamic teachings and sayings about it:

Since water is an important component of the environment and the basic unit of life on earth. The Qur'an has mentioned its various types and benefits and has also indicated various places, which shows the importance of water in the eyes of Islam. For example, fresh and saltwater are mentioned in this way:

"And two seas are not alike; this one is sweet, saturating, pleasant to drink, and that one is salt, bitter. But from each, you eat fresh meat and derive ornaments that you wear. And you see the boats therein cleaving through water, so that you may search for His grace, and that you may be grateful."

وَمَا يَنْسَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمَنْ كُلَّ تَاكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ

جَلِيَّةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَاجِرَ لَتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ (19)

In this verse of the Holy Qur'an, where two types of sea and water are mentioned on the one hand, on the other hand, there are other benefits that a person gets from it, for example, A person gets fresh meat to eat from it and various gems. They are also mentioned. Apart from this, Allah has subjugated it for man and made it a means of travel in which he can easily travel from one place to another by driving boats and ships. The benefits related to sea and water have been mentioned in another place saying something like this:

"He is the One who joined the two seas, so as this is sweet, very sweet, and this is bitter, very bitter, and made between them a buffer and an insurmountable

barrier. And He is the One who created man from water, then made of him relations created by lineage and relations created by marriage. Your Lord is All-Powerful. "

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَجِزْرًا مُّحْجُورًا - وَهُوَ الَّذِي خَلَقَ

مِنَ الْمَاءِ بَشَرًا فُجِعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا (20)

This means that man should also be thankful for the blessing of Allah that He has made abundant fresh water around so that people can easily bathe, wash and water their fields and gardens. The oceans in the east and west are flooded with salty water that is stagnant, does not flow here and there, but is making waves, creating turbulence, in some of them there are tides. In the early days of each month, there is excess and flow in them, then it decreases with the moon's knee, until it finally comes to its level, then wherever the moon rises, it also begins to rise. Until the fourteenth of each month, it rises with the equinox and then begins to set. All these seas have been created by Allah, He is the All-Powerful and Mighty. Similarly, even though salty and hot water is not good for drinking, it does purify the air. So that human life does not die due to dirty air. And the animals that die in the sea, their stench cannot haunt the world and because of the salty water, its air becomes healthy.

At another place in the Holy Qur'an, Allah says:

"He is the One who has subjugated the sea, so that you may eat fresh meat from it, and may take out from it ornaments you wear, and you see the boats cleaving through it, and so that you may seek His bounty, and that you may be grateful. "

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ

فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ (21)

The injunction to protect water in Islam:

Regarding water, Islam also teaches that water and other items related to it, such as water containers, should also be protected from dirt and pollution. As narrated by Sayyida Aisha, the mother of Muslims:

"The Prophet, may God bless him and grant him peace, forbade drinking from the mouth of a water skin. Hisham said: (This is because) it makes the water stink. "

نهى النبي - صلى الله عليه وسلم - أن يشرب من فم السقاء. قال هشام: فإنه ينتنه ذلك (22)

And Hazrat Abu Saeed Khudri also narrates:

"Allah's Apostle forbade the bending of the mouths of water skins for the sake of drinking from them. "

نهى رسول الله صلى الله عليه وسلم ، عن احتيتات الأسيقية يعني أن تكسر أفواهها فيشرب منها (23)

By considering all the hadiths related to protecting and protecting water from dirt, it can be concluded that the protection of water is a mandatory and mandatory order.

“So the prohibition in the previous hadiths is based on the necessity of preserving water and not spoiling it and denying its benefits and exposing people to danger. Because the damage caused by it is great”

فيكون النهى في الاحاديث السابقة قاعدة في وجوب المحافظة علي المياه وعدم افسادها والذهاب بمنفعتها،

وتعريض الناس للخطر، لان الضرر الناتج بسببها يكون عظيماً⁽²⁴⁾

Islamic ruling on covering water vessels:

Just as the Messenger of Allah (PBUH) has taught us to protect water and protect it from pollution, and in particular, he has ordered the cleaning and protection of drinking water. In the same way, the Prophet (PBUH) has also taught us that a container of water should not be left open, but it should be covered so that it can be protected from all kinds of insects, dust, germs, etc. In this regard, the Messenger (PBUH) of Allah (SWT) has given very clear teachings. The Messenger (PBUH) of Allah (SWT) said:

“Tie the mouth of your waterskin and mention Allah's Name; cover your containers and utensils and mention Allah's Name.”

أَوْكُوا قِرْبَكُمْ وَأَدْكُرُوا اسْمَ اللَّهِ وَخَجَرُوا آيَاتِكُمْ وَأَدْكُرُوا اسْمَ اللَّهِ⁽²⁵⁾

Another hadith also states:

“Hide the pots, and cover the water-pots, for there is one night in the year in which the plague descends. When it passes through a vessel that is not covered and passes through a drinking vessel that is not covered, it lands in it.”

عَطُوا الْإِنَاءَ وَأَوْكُوا السِّقَاءَ فَإِنَّ فِي السَّنَةِ لَيْلَةً يَنْزِلُ فِيهَا وَبَاءٌ لَا يَمُرُّ بِإِنَاءٍ لَيْسَ عَلَيْهِ غَطَاءٌ أَوْ سِقَاءٍ لَيْسَ عَلَيْهِ وَكَاءٌ

إِلَّا نَزَلَ فِيهِ مِنْ ذَلِكَ الْوَبَاءِ⁽²⁶⁾

Islamic teachings on the prevention of water pollution:

Islam forbids any action that may disturb the physical and natural properties of water and whoever pollutes water. Islam has declared him cursed and deserving of the wrath of Allah

As narrated by Muadh Bin Jabal RA:

“Avoid three things that can cause curses: passengers' landings or watering places, common paths, and defecating in the shade.”

اتَّقُوا الْمَلَاعِنَ الثَّلَاثَ الْبَرَّازَ فِي الْمَوَارِدِ وَقَارِعَةَ الطَّرِيقِ وَالظِّلَّ⁽²⁷⁾

The meaning of the word "Mawarid", though it includes landing places for passengers, but it also refers to places where water flows or flows. As explained in *Taj al-Aros*:

والموردة : مأتاه الماء ويجمع المورد موارِدُ ، ومنه الحديث (اتَّقُوا الْبَرَّازَ فِي الْمَوَارِدِ) ، أي المَجَارِي وَالطَّرِيقَ

إِلَى الْمَاءِ⁽²⁸⁾

And (*Al-Mawradah*) is a place where water comes and the plural of

(*Mawordah*) is (*Mawarid*). And it has been mentioned in the hadith (*Ittaqoo al-baraaz fi al-mawarid*) i.e. drainage and the paths leading to the water.

So, from the above hadith, it is known that Islam has strictly prohibited throwing dirt in the water and the places where it passes or in the places that are close to the water. And the person who commits this crime has been declared worthy of Allah's (SWT) curse and punishment. And for such people, the punishment (warning) and disgrace of the hereafter have been mentioned in the hadiths. As the Holy Prophet (PBUH) said:

"Indeed, the cursed people will neither be witnesses nor intercessors on the Day of Judgment."

إِنَّ اللَّعَّانِينَ لَا يَكُونُونَ شُهَدَاءَ وَلَا شَفَعَاءَ يَوْمَ الْقِيَامَةِ⁽²⁹⁾

In other words, they have no status in the sight of Allah and their testimony is not accepted even in this world. Because they did not do justice to the natural system created by Allah, because justice is necessary for witnessing, and their intercession for their brothers to enter Paradise on the Day of Judgment will not be accepted, and Nor will their testimony be accepted in the Hereafter.

Prohibition of urinating or defecating in water:

In the blessed hadiths, urinating in water and polluting it is strictly and explicitly prohibited. The Messenger of Allah (PBUH) had said:

"You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it."

لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي ثُمَّ يَغْتَسِلُ فِيهِ⁽³⁰⁾

Bath (*Ghusl*) is a big thing, it is also forbidden to perform ablution in such water.

As the Holy Prophet (PBUH) explained in another hadith:

"No man among you should ever urinate in stagnant water and then perform ablution with it"

لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَتَوَضَّأُ مِنْهُ⁽³¹⁾

Stagnant water refers to water that does not flow like a river. Like the water of reservoirs and ponds, when it is forbidden to urinate in such water, it is even more shameful to defecate in it. The amount of water may be less or more, but it should be avoided to add impurity in it so that it does not smell bad, because in any case, rotting occurs in stagnant water. If impurity (filth) is also added to it, its rotting will further increase and it will cause pain to the people around. Therefore, in the interpretation of this hadith, it is written that:

"There is evidence in this hadith that ablution with used water is not permissible and also that urinating or defecating in water makes it impure."

وفيه دليل على أن الوضوء بالماء المستعمل غير جائز وإنما ينجس الماء بالبول فيه⁽³²⁾

When this is the order of Islam regarding the used water, in today's era, all kinds of dirt are thrown into the water, it is worth considering whether such water can

remain usable.

In light of the above hadiths, the interpreters of hadiths have prohibited throwing any kind of debris in the water, whether it is little or a lot, and polluting the water. They have only made a difference that if the amount of water is high, then throwing the dirt into it is prohibited in a minor or Tolerable (*Tanzeehi*) way. But if the water is in a small amount, the prohibition of polluting it has come as a mandatory prohibition (*Nahi wajoobi*), but still, they are convinced that pollution (*Fasad*) occurs in the water in both cases.

“So if the water is in excess, then what is forbidden to urinate or defecate in it is as a minor prohibition (Nahi Tanzeehi), because water remains pure until one of its attributes changes, and if the water is in small quantity, it is highly forbidden (Nahi wajoobi) to urinate and defecate in it. Because in this case (pollution) occurs due to impurity and change in the water.”

فإن كان الماء كثيراً فالنهي عن ذلك على وجه التنزه لأن الماء على الطهارة حتى يتغير أحد أوصافه ، فإن كان الماء

قليلاً فالنهي عن ذلك على الوجوب ، لفساد الماء بالنجاسة المغيرة له⁽³³⁾

The number of hadiths in which it is prohibited to urinate in stagnant water or to put dirt on one's name is quite large. In such hadiths, different words are used for non-flowing or stagnant water, from which, on the one hand, the shame and evil of the act of polluting the water become more clear. On the other hand, these hadiths prove the prohibition of using such water. The words used for standing water in hadiths. These include "Al-Rakid and Al-Dayim" etc. For example, it is mentioned in a hadith:

“Hazrat Jabir RA narrates from the Messenger (PBUH) of Allah (SWT) that the Messenger (PBUH)of Allah (SWT) forbade urinating in stagnant water.”

عَنْ جَابِرٍ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى أَنْ يُبَالَ فِي الْمَاءِ الرَّاكِدِ⁽³⁴⁾

In this hadith, the word "Al-rakid" is used for stagnant water. While in another hadith, the words "al-Daim" are also used for it. So there is a hadith:

“The Messenger of Allah, may God bless him and grant him peace, said that none of you should urinate in stagnant water, nor should he bathe in it from “Junabah”

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَلَا يَغْتَسِلُ فِيهِ مِنَ الْجُنَابَةِ⁽³⁵⁾

In the hadiths in which it is forbidden to urinate in stagnant water, the commentators of the hadith have written their interpretation.

“This hadith is proof for Hanafia that stagnant (standing) water becomes impure due to impurity in it. And if this is not the case, then what is the point of prohibiting speaking in stagnant water?”

والحديث حجة للحنفية حيث قالوا ان الماء الدائم يتنجس بخلط النجاسة والا لم يكن للنهي عن البول فائدة⁽³⁶⁾

Prohibition of littering or defecating in running water:

It is also clear from the teachings of Rasulullah ﷺ that one should not throw filth into stagnant water or water that has been collected somewhere, but the clear teaching of Islam is that such water that flows, even in it

Littering or polluting is prohibited. It is narrated by Jabir RA:

"The Messenger (PBUH) of Allah (SWT) forbade urinating in running (flowing) water."

نهى رسول الله أن يبال في الماء الجاري⁽³⁷⁾

According to Allama Nawwi, "If the running water is small in quantity, throwing dirt or urinating in it is Duly disapproved (*Makruh Tahrimi*).

"And Imam Nawwi has argued that the prohibition in (the hadith) is for sanctity, because it makes water useless."

: وبحث النووي أنها للتحريم لأن فيه إتلافا للماء⁽³⁸⁾

Prohibition of entering dirty hands into the water:

For water protection, Islam has stressed so much that if such dirt is visible, then the water must be protected from it, but if such impurity and dirt are not visible, it is also necessary to protect the water from it. In this regard, Islam has taught that dirty hands should be washed thoroughly before entering water or water vessels, and then put in water. The Messenger of Allah (PBUH) said:

"When one of you wakes up from his sleep, he should not put his hand into a pot until he has washed it three times, because he does not know where his hand has been during the night? Or where it has been moving?"

إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَغْمِسْ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثًا فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ⁽³⁹⁾

In sleep, a person is unaware of himself and does not have full control over his organs, so the hand often touches any part of the body that is dirty. That is why *Islamic Sharia* has been ordered to wash such hands before entering the water. So that all the water does not get dirty. In another hadith, it is forbidden for an impure person (*Junub*) to put his hand in water before bathing or washing. On the authority of Hazrat Abu Hurairah, the Messenger of Allah (PBUH) said:

"None of you who is a janab should bathe in stagnant water. Someone asked, "O Abu Hurairah! Then what should he do?" So Abu Huraira replied that he should take water from it and bathe."

لَا يَغْتَسِلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ . فَقَالَ كَيْفَ يَفْعَلُ يَا أَبَا هُرَيْرَةَ قَالَ يَتَنَاوَلُهُ تَنَاوُلًا⁽⁴⁰⁾

A water polluter is the culprit of the whole society:

Islam has declared running (flowing) water as a collective and common right of all Muslims and taught that all Muslims can take benefit from it equally.

In the Holy Quran, Almighty says:

"And tell them that water (of the well) is to be shared between them"

وَتَبَيَّنْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ⁽⁴¹⁾

And the Holy Prophet (PBUH) also said:

"All Muslims have partnership (Shares) in three things. Water, grass and fire."

لْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ فِي الْكَلْبِ وَالْمَاءِ وَالنَّارِ⁽⁴²⁾

In the eyes of Islam, when all Muslims are equal partners in the benefits of water and everyone can benefit from it, it is obvious that pollution and deterioration of water are a cause of harm to all. Therefore, whoever pollutes the water by creating a mess, not only suffers but also other members of society have to face its bad effects. Therefore, whoever creates pollution and corruption in water is the culprit of the whole society. And the person who provides clean water for other people or arranges clean water for them, the Messenger of Allah (PBUH) has mentioned a reward equal to the best charity.

The Messenger of Allah (PBUH) was asked:

"Which charity is best? Then the Messenger of Allah, peace and blessings be upon him, said: Drinking water to others."

أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ : سَقِي الْمَاءِ⁽⁴³⁾

Islam teaches caution in using water:

Islam has forbidden the indiscriminate use of water, its wastage and damage to water resources and has ordered moderation in the use of water. Islam has forbidden extravagance and wastefulness in the use of water. Allah SWT says in the Holy Quran:

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

يَبْنَئِ آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ⁽⁴⁴⁾

In many verses of the Holy Quran, extravagance and wasteful spending have been prohibited. Not only in the Holy Qur'an but also in the Holy hadiths, extravagance, especially in the use of water, is expressly prohibited. Once the Messenger of Allah (PBUH) passed by Saad bin Abi Waqqas RA and he was doing ablution. So the Holy Prophet SAW said:

"What kind of extravagance is this?" He said: Is there extravagance in ablution too? The Prophet (PBUH) said: "Yes, even if you are sitting on the bank of a flowing canal."

مَا هَذَا السَّرْفُ؟ فَقَالَ : أَيْي الْوُضُوءِ إِسْرَافٌ؟ قَالَ : نَعَمْ ، وَإِنْ كُنْتَ عَلَى نَهْرٍ جَارٍ⁽⁴⁵⁾

In this hadith, it is forbidden to waste water even in ablution. Today, it has become common practice to pour water excessively, Muslims should take special care of it, and not pour water unnecessarily. The Messenger of Allah (PBUH) not only forbade others to wastewater, but he had the habit of being very careful in using water. The Messenger of Allah (PBUH) has taught others to be careful in using water through his actions. As mentioned in the hadith:

“The Messenger of Allah, (PBUH), and Umm al-Mu'minin (Mother of Muslims) Maimunah RA both bathed in the same vessel, a tub that had the effect of fermented flour.”

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اغْتَسَلَ هُوَ وَمَيْمُونَةُ مِنْ إِنَاءٍ وَاحِدٍ فِي قَصْعَةٍ فِيهَا أَثْرُ الْعَجِينِ (46)

It is mentioned in another hadith about another wife of the Holy Prophet, (PBUH), that:

“One of the pure wives RA performed purification bath (Ghusl-e- Janabat), then the Prophet (PBUH) performed ablution or Ghusl with the remaining water.”

أَنَّ امْرَأَةً مِنْ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اغْتَسَلَتْ مِنْ جَنَابَةِ ، فَتَوَضَّأَ ، أَوْ اغْتَسَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ مِنْ فَضْلِ وَضُوءِهَا (47)

Regarding the water left over from ablution, it is said that the Companions performed ablution with the water left over from the Messenger of Allah, (PBUH), which is proof of this. It was the habit of the Messenger of Allah ﷺ to use water very carefully.

“Aun bin Abi Juhaiifa narrates from his father that: "I attended the Prophet (peace and blessings of Allah be upon him) in (Bat'hah) and Bilal RA took out the water (which was left in the vessel) for the ablution of the Holy Prophet (PBUH), so people rushed to take it, I also took some of it.”

عَنْ عَوْنِ بْنِ أَبِي بَحِيْمَةَ، عَنْ أَبِيهِ، قَالَ :شَهِدْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْبَطْحَاءِ، وَأَخْرَجَ بِلَالٌ فَضْلَ وَضُوءِهِ

فَأَيْتَدَرُهُ النَّاسُ (48)

There is another hadith from Sayyiduna Ibn Abbas RA:

“I spent the night at my Maternal aunt Maimuna's house. The Prophet (peace be upon him) woke up in the night, and he performed ablution very lightly (and with little water) with an old musket. Then I also got up and I also did the same as the Prophet (PBUH) did.”

بِثُّ عِنْدَ خَالَتِي مَيْمُونَةَ ، فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَوَضَّأَ مِنْ شَنَّةٍ ، وَضُوءًا يَقَلُّهُ ، فَصَنَعْتُ كَمَا

صَنَعَ (49)

There is also a hadith from Abdullah bin Mughaffal al-Muzni RA about the prohibition of carelessness and extravagance in the use of water from the Messenger of Allah (PBUH):

“I heard the Messenger of Allah, may God bless him and grant him peace, say: "There will soon be born in this Ummah people who will exceed the limit in purity (cleanliness) and supplication.”

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : إِنَّهُ سَيَكُونُ فِي هَذِهِ الْأُمَّةِ قَوْمٌ يَغْتَدُونَ فِي الطُّهُورِ وَالِدُّعَاءِ (50)

The Holy Prophet (PBUH) has guided the *ummah* in all areas related to life. In the use of water, the Prophet (PBUH) also presented an example to the *Ummah* through his actions. Rather, the carefulness with which The Holy Prophet Muhammad (PBUH) used water is an example for the world. The

way the Holy Prophet (PBUH) has taught moderation in other matters of life, similarly, he has taught moderation in the use of water. In the present era, there is fear of famine and scarcity in many things, among them moderation is a great and important means of remedy. If caution and moderation are resorted to, fears of water scarcity can be removed to a large extent. Prophet Muhammad (PBUH) has set a great example for us in the protection of water. As is narrated by *Umm al-Mu'minin Sayyidah Aisha RA*:

"The Messenger of Allah, may God bless him and grant him peace, used to perform ablution with one (Mudd) of water, and bathe with one (Saa) of water."

كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَتَوَضَّأُ بِالْمُدِّ، وَيَغْتَسِلُ بِالصَّاعِ⁽⁵¹⁾

According to the present-day weights and measures, the commentators of Hadith have defined a "Mudd" as 0.67 litres and a "Saa" as 2.7 litres of water. This would make it clear that according to the measurements of the current era, the Messenger of Allah ﷺ used to use only 0.67 litres of water for ablution and only 2.7 litres of water for purification bath (*Ghusl Janabat*).

This means that extravagance in the use of water is strictly prohibited in Islam. Extravagance is called excessive consumption, Whether this necessity is *Shari* or physical necessity. *Shari* necessity means that using more than the amount prescribed by *Shari'a* for action without any reason, such as washing each organ three times in ablution is a perfect *Sunnah*. The Prophet (PBUH) followed this throughout his life. On this number, the need for the bath of the organs has been fulfilled according to Sharia; therefore, washing the organs more than this number will be duly disapproved (*Makruh Tahrimi*). This is the ruling whether one is performing ablution on a pond, a river, the sea or a large reservoir: As the hadith of *Abdullah bin Amr bin Al-Aas* has already been mentioned, the Messenger of Allah (PBUH) passed by *Saad RA* and he was performing ablution. The Prophet (PBUH) said, what is this wasteful spending? So *Saad* asked, is there extravagance in ablution? He said Yes, even if you are sitting on the bank of a flowing canal. On one occasion, the Prophet (PBUH) described the one who spends wastefully in water as the worst person in the *Ummah*:

"The worst people of my Ummah are those who waste water."

شَرَّارُ أُمَّتِي الَّذِينَ يَسْرِفُونَ فِي صَبِّ الْمَاءِ⁽⁵²⁾

Ablution is a means and an important condition for important worship like prayer. In these hadiths, extravagance in the use of water for ablution is also prohibited. Therefore, the practice of wasting water and pouring it out without any reason, which has become common today, will be an anti-Sunnah practice. Therefore, this practice should be avoided, and special care should be taken with the water and avoiding unnecessary spillage of water.

Conclusions and recommendations:

This description automatically makes it clear that the problem of the

water crisis is a serious problem at the global level. And water is a basic need for humans and all living things. And it is feared that there will be a shortage of water due to different types of use. Therefore, if there is a fear of increasing water scarcity and difficulties, some unnecessary use of water can be banned to avoid future harm. Furthermore, governments at the global level should find a moderate way to alleviate the fear of water scarcity. And the use of water should not be restricted in such a way that it causes people to suffer in their daily life, for example, they cannot be restricted in food, drinking, bathing, irrigation of fields and gardens and other necessities of life. Otherwise, the fear of harm in the future will cause harm at present. Nor should people be left with full authority in the use of water, otherwise there will be fear of harm in the future. And in both cases, harm cannot be removed by harm.

The whole world also needs to think about the fact that the water problem is intensifying. The water that was available in abundance some time ago, which humans did not appreciate and did not act carefully in the use of water, due to which the matter is becoming more serious and there will be a time when the human population will increase. Due to this, the water demand will continue to increase while the availability and supply of water will decrease, due to which there are possibilities of further increasing problems regarding water at the global level, and all this is happening because globally water is not valued and people are wasting water while it is the law of Allah SWT that the blessing that is not valued is slowly taken away. And whatever blessing is valued and protected, Allah SWT further increases it:

"If you express gratitude, I shall certainly give you more, and if you are ungrateful, then My punishment is severe."

لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ⁽⁵³⁾

This is the declaration of Allah SWT that whatever blessing you value, I will give you in abundance, on the contrary, whatever blessing you do not value, it will be taken away. Therefore, looking into the future, the following steps need to be taken regarding water security at the global level.

1. The world should make practical efforts to conserve water wherever possible. Which, along with increasing forests, all these practices should be abandoned, which lead to global warming, environmental changes and damage to water reserves.

2. Dams and other water storage facilities need to be adopted to conserve rivers and rainwater.

3. There is a need for regular training of the public and it is necessary to organize such training programs in which the public can be made aware of the importance of water and they should be careful in using water, not wasting water, avoiding factors that damage water and Careful use of water should be taught. There is a need to create awareness among the people that they should not waste water. There is a need to create awareness among the

people at the home level, city level, national level and at all levels that water is a great blessing of Allah Almighty and we should be thankful for this blessing Allah Almighty and. One form of gratitude is that we adopt sufficiency and contentment in the use of water, also because Allah Almighty and His Prophet (PBUH) have taught this about the use of water and also because it is for the betterment of all living things in the world, including humans.

4. Provision of clean water should be ensured in areas where clean drinking water is not available. Because every year how many children die from drinking dirty water? We need to take steps on a permanent and emergency basis to ensure a clean and safe water supply for future generations. And save this best blessing of Allah from being wasted.



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- ¹². Al- Qur'an 24: 45
- ¹³. Muhammad Jâbir Qâsim, *Majallah Asyût al Dirâsât al Baie'iyah*, (Emirates University: Kùlliyah al Tarbiyah, Vol: 31, January 2007) P: 1-19
- ¹⁴. Ibid

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16. Al- Qur'an 79: 30, 31
17. Al- Qur'an 14: 32, 33
18. Al- Qur'an 30: 24
19. Al- Qur'an 35: 12
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21. Al- Qur'an 16: 14
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32. Al Khattâbî, Abû Sulaimân Ahmad bin Muhammad, *Muaâlim al Sunan*, (Aleppo: Al Matbaa al Ilmîyah, 1932), 1: 39
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41. Al- Qur'an 54: 28
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- ⁴⁶. Al Nasâi, Abû abdur Rahmân Ahmad bin Shuaib, *Sunan al Nasâi al Kubrâ*, (Beirut: Dâr al Kurub al Ilmîyah, 1986), 1: 131, Hadith #: 240
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- ⁵⁰. *Sunan abi Dâwûd*, 1: 71, Hadith #: 96
- ⁵¹. *Sunan ibn Mâjah*, 1: 180, Hadith #: 268
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