



## A Short Study on Islamic Principle and Water Conservation in India

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### Abstract

The water of jumjum is a kind of blessing from the supreme. And the Islamic law has no conflict with it as the scientific bodies have also said that this water as the most purified. In this way, it can further be told that is to proclaim a point that in Islam the religion itself is enough reason for water conservation. A search is needed in this aspect to clarify the connections among all these to set public policy for having used in the further journey. Qua'rn (21:30) has said in this case that if there is something which can be seen as a connection between heaven and earth then it is the water or pani without which no promotion could ever be possible on earth as accords to the biological evolution. It is going to be a critical analysis in this relation to say Islam means for water sustainability.

**Keywords:** *Islamic law, Qua'rn, Pani*

### 1. Introduction

"Islam is replete with gentleness, courtesy, and fraternity"- H. G. Wells

Islam a religion that may be seen to start its presence from the age of history and Muhammad Hazrat the Paigambar came in 571 A D to preach the good morals which are needed to follow in the lives of common humans to be positive and sensible in own living. It is a majestic thing in it that it starts in Arab which has high scientific morale from a very ancient period time. The people did realize the mathematical consideration when in the 8th Century the formal mathematics was placed in their living so it can be viewed that the people were very much progressed in the logical framework. Henceforth it can be visualized that the people were very fond of the sustainability approach. The people did see that living can be continued if the natural resources can be kept continued. It can be of the scientific angle but the time was much related to the theological setup.

In the case of Islam, it can be seen that water as a natural resource has got high importance since the time of writing of Qua'rn or Hadis. In those writings, the resource has been mentioned. It is not the formal guideline to water sustenance but the importance of water can be found. Water has been mentioned in the Holy Qur'an for 63 times so it can be said that water is not only a resource there but the component of purification. In a Hadith by Hazrat Abu Huraira (Shah Al Bukhari V 1, Book 4) it is said that no prayer is possible without ablution. In Musnad 2 (Book 22) it can be seen that Muhammad himself has said water as a community resource.

So, in this way water can be seen as an important source with which society can make its progress. In this way, it can be said that for the betterment of society Islam has directed to preserve water without which the people can get a problematic situation in their lives. But at

that time no formal law was there and for that reason, the religious sentiment was trying to get the minds of common living with which the resource continuance can be done.

So, from this ground, it can now be analyzed to see how the change can be happening in life. At present every nation of this world is getting a risk of water scarcity so several international policies in the form of law have taken place in the society. But those are not very prominent for the nation-building rather those are only limited to the governments. India is a discussed country in this connection where water scarcity can greatly be seen. Merely laws cannot provide every help in society so some more could be done in this case. The philosophical background of Muslim ideology can be helpful for the continuance of this connection.

Here a review has been placed to describe the total what has just been mentioned here in earlier parts. It is a duly need to see the totality of this chapter with which the water can be maintained by giving high importance. Islam is a powerful weapon to fight with the environmental evils and it can be useful for maintaining water resource continuance.

## **2. Objectives**

The study has considered three important things in it and those are India, water, and Islam. It has not shared anything about the law but it has checked with the complimentary thing of the philosophical base of keeping Islamic law at a prime focus so that the moralistic ground of knowledge can be helpful for the futuristic living. In this way, it can give meaning to sustainability in society. Some points will be checked in this work and those can be as below:

- ❖ To understand how Islam has thought about water?
- ❖ How water has become a community resource in Islam?

In this study, all of these will be discussed so that a positive policy line implication can be possible in society. It will necessarily be a good help. It is going to be a scientific study as it will be clearing various facts from the face of human existence.

## **3. Methodology**

The study has done based on secondary data, journals, and websites to become a source for data collection under this study. The study has been presented with the due review process. The Philosophy of Islamic law has become been desired to check with the Indian system of living.

## **4. Study limitation**

In this study, only religion has been mentioned from the philosophical base but not the realistic frame so it cannot make a full proof nature of the study. In this case, the law of Islamic nature has been told but it is not the end here but it recalls the possibility of thought so it can be seen that the law aspect has not been completely told. It is rather a basic profile of the possible thought line. Henceforth it can be said that this study could be more prolific if the study could be placed with due nature of empiricism. The Islamic law significance could best be done with a study purview of comparison with other religions but still, here that trace of it cannot be seen. In this total way, this study is not in a completed form so in further time this can be best if more elaboration can be done in the future. In future studies, a more intensive nature of understanding can be hoped for by saying more in this line.

## **5. Discussion**

"And hold fast to the rope of Allah, all of you together, and do not be divided; and remember Allah's favor on you."

Surah Al – E – Imran: 103

It is the beauty of Islam that never escapes helping humans and it is helping any community upon the kind blessing of Allah to realize the potentiality of humans. It is a binding force that can help all the persons equally by not dividing upon any consideration of living. Henceforth the need for it can highly be understood in various aspects. Here in this study the dimension of law has been told in a descriptive format but not with the laws though with the philosophy of making the laws.

Water conservation in India – water conservation is a system or process of saving water for future use. In India rainwater harvesting is a way of saving water for tomorrow, well, pond, river, and tube well are some examples of water sources in India. Water sustainable use is a big challenge in most of the states in India. Boring based use of water usage becoming a solution for most of the families which will lead to a shortage of underground water reservoirs in the future. No laws have been introduced to date for the limited usages of underground water. Rivers in India are polluted because of improper treatment by the people, Yamuna River in India is a big example of river pollution, through this study by the researcher it has been observed that there are so many small rivers in India where people consuming the natural resources i.e stones and sands for household and road construction beyond the limit and exploiting the rivers. People from such areas are facing challenges for safe drinking water. Excessive exploitation of such rivers can force humankind at risk. In this area promotion of religious philosophy will become a way to sustainable water conservation.

### *5.1 Islamic law importance*

Anderson (1960) has told Islamic law is one-seventh to one-sixth of the total world population is with it. Henceforth a good number of believers are making this religion highly relevant in the connection middle to the southeast as the people are mainly in these countries. But the number does not speak for everything so the knowledge understanding is vital enough also. Badawi (2009) has made it much compulsory to read from the very basic principle of surrendering to Muhammad and in broad to Allah. So, the laws could get an easy attachment of the society. It is therefore good importance of this law that says the people can be easily followers to those laws which are otherwise could be necessary with the systematic ideal nature of judicial functionality. Ghosh (2009) has said that Muslim persons have personal laws which can make some problematic thing for the total national setup in the consideration of the law. In this connection, it can be said that the Islamic law purview has made a complimentary note for both the positive and negative a critical understanding. In this connection, it can also be said that the law of Islam has made it significant for checking with socio-ecological requirements. Buchler (2012) has said that the Islamic law of family term is a consideration towards the jurisprudence of international standards. In the present day living Islamic law is very important for public life and the aspect of conservation.

### *5.2 Islamic law and environment*

Islam is a goal-oriented religion which has no overt barrier to make it purified from the touch of another line of social living. In this case, it is highly important to note what it has said about the environmental attachment. No public life is enough good until it touches the other considerations where the environment is a very important line of approach to make it possible so that a holistic living can be assured. Different ways of nature and environment protection can be seen in the lines of Hadiths. As per Abu Dward's writing Muhammad has said to remove the dirty things from the road which is a way of showing faith to the almighty so it can be said that the religion has considered the environment as a required resource to make the earth a place of veneration. Alkali and Daud (2014) have mentioned here that for the last 1400 years Islam is saying that no harm should be done to any living or non – living thing by

the other. In this way, it can be observed that this religion has a vision that nature protection is needed for the sake of all. It can be pointed here that this religion is having every effort to make an understanding of creating a symbiotic relationship here in this globe which can be very scientific as well as helpful for all humans by helping nature to stay in good health.

### *5.3 Islamic law and water*

Amery (2001) has said the Islamic laws are sufficiently helpful towards making a more comprehensive understanding of the possibilities of family connection but the laws are not sufficiently helpful for water issues. But in India, the laws of Islam are much centric to the understanding of Qur'an and not much related to Shariyats or Fatwa so the water conservation in this nation from the Islamic law persuasion is very important and meaningful. But here is a question due to the effect of the colonial period which asks if the Islamic law philosophy could make it justified enough with all the people of India in a similar way. Cullet and Gupta (2009) have said that the Muslim ruling did not affect much to the non – believers living in the nation with the water resource as it was not equal to all the citizens rather in their paper a consideration based on religion can be observed when in the same it has been said that the water resources were more good for the Muslim persons' reach. But in this way, it can also be said that water has got high importance upon the water as a natural source which can favor the lives so the philosophy of law has given due importance to it. Ahmad (2014) has said that even for wuzu water has been used from the period of Islamic history but the lake water is not purified as the water place is stagnated but still the Imams / Muftis are always in a positive mindset to preserve those so Islam has always the effort to keep water at the forefront of policymaking with due laws.

### *5.4 Islamic law and sustainability*

In this way, it has been seen that nature and water both are complementary to each other in Islam whenever possible has always tried to help the two for having a better-conditioned presence. Faruqui (2001) has said that in Qur'an the Paradise has been mentioned as a place where a river flow beneath. In this way, the Islamic believers have said to continue for water protection with the theological understanding. Islam has done a marvelous job in this way as it can be a true point that until society is making enough effort to possess a good judgment for the protection of resources till then no good effect can be observed if also there can be a lot of laws. Abderrahman (2010) has exemplified Saudi Arabia for the whole world scenario as the nation has a very limited number of water sources but the due care for management has given due importance on this situation and all the places of water requirement have their specific idealization and practices towards it. Henceforth this approach can be taken in India also because in this nation the water management is mainly for the agriculture sector when many places water is mal – used at the extent of wrongful exploitation. There is a total of eight rivers in India among them the Yamuna is the most polluted river water flowing near the Taj Mahal. Like Saudi Arabia, if India starts due care management of all the river basins in a religious-philosophical way then sustainability will be seen in the coming years. So, for the complete water sustainability this holistic water management system can be taken in use.

## **6. Conclusion**

Water is a critical issue of this time when there is every need to keep the water resources usable and good for the use of the commoners for all the time. Henceforth the sustainability need is well-realized and many actions have already been initiated towards keeping the quality of water at a proper. In this way, water has become a topic to discuss in the international arena. Still, no good impact can be seen to preserve water so some new avenues should be realized.

In this way, the study has given due importance to religion as the consideration of religion can make enough contribution to the connection of law understanding. The minds in which the laws cannot make any effect in their minds also religion can take entry. It is the ethical perception of any religion which can act directly as the consideration of the law.

Islam is such a scientific religion that has considered water as an important resource for public life in the manner of community feeling. This aspect can be useful for Indian policy implementation with due success for progress in society and the religious understanding should be speeded up in society. It will be an easy-going for the total situation and it will be a good help in the water conservation. It will be of a sustainable connection in this way by engaging the religion of Islam with the water aspect.

## 7. The Way forward

The study has shown how the Islam religion can be useful for water conservation and its related ethics which can be seen as a derivative point towards lawful consideration. Here in this study, this consideration has been told from a broad perspective. It has been mentioned how the profile of Islam religion can be said from the setup of the religious profile. In this study, the total saying has been said from the religious background but it has not seen how the present people perceive in their lives. It is indeed very important to relate the Islamic understanding in this total connection to share a view for having a more mature living by preserving water as a required resource. In further studies, it will be noted if the resource allocation can have a religious connection for a long or not. It has to be seen in the total connection that if it can make sustenance in approach when works in regular life. Therefore an empirical work is expected. It will be with due care and sentimental maturity with which the conservation laws will be successful in further time.

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