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Heavy Floods Issue of Pakistan and Social Risk Management in Seerah of Holy Prophet ﷺ Perspective

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Abstract

Floods represent one of the most severe and recurring natural hazards in Pakistan, causing extensive loss of life, livelihoods, infrastructure, and social cohesion. In recent decades, climate change, unplanned urbanization, deforestation, and weak governance structures have significantly increased the frequency and intensity of flood disasters. Social Risk Management (SRM) provides a comprehensive framework to address such vulnerabilities by focusing on prevention, mitigation, preparedness, response, and recovery while strengthening social resilience. This study explores flood risk management in Pakistan through the lens of Social Risk Management, enriched by ethical, social, and governance principles derived from the Seerah (life and practices) of Prophet Muhammad ﷺ.

In Pakistani context, flood management has often been reactive, with limited emphasis on long-term social protection, community participation, and ethical governance. Integrating SRM with Seerah-based values can strengthen institutional accountability, promote social safety nets such as zakat and waqf, encourage community-based disaster preparedness, and foster moral responsibility among state and society. Such an approach not only addresses material losses but also reinforces social cohesion and trust, which are critical during disaster recovery.

This abstract concludes that combining Social Risk Management frameworks with the moral and social guidance of the Seerah offers a culturally relevant and sustainable model

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for flood risk management in Pakistan. By embedding ethical leadership, social justice, and collective resilience into disaster policies, Pakistan can move toward a more proactive, inclusive, and humane response to flood-related risks.

Keywords: Social Risk Management, Floods, Disaster Risk Reduction, Pakistan, Community Resilience, Ethical Governance, Climate Change, Social Protection, Islamic Perspective

Introduction

This research paper deals with the strategies to control and overcome the social risks in Pakistani society in the light of the teachings of Holy Prophet ﷺ. To proceed the research about this topic, it is necessary to understand the definition of social risk management which is as under:

“The concept of social risk management asserts that individuals, households, and communities are exposed to multiple risks from different sources, both natural (such as earthquakes, floods, and illness) and manmade (such as unemployment, environmental degradation, and war).”

According to this definition any community must be prepared mentally as well as strategically to face any type of risk and have already planned to meet this situation to save the society as well as the individuals from the dangers and disasters of such risks.

Key Components of Social Risk Management

Thinking over the above-mentioned definition of the main term under discussion, Identification of Social Risks, Assessment and Analysis, Stakeholders Engagement, Mitigation Strategies, Monitoring and Evaluation, Compliance with Regulations and Standards, are concluded to be key components of Social Risk Management. So, the definition may be concluded as:

Social risk management is “to assist individuals, house-holds, and communities to manage social risks in natural disasters and man-made crisis.”

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It also can be defined as “Precautionary measures to manage or minimize social risks of individuals or communities in natural calamities”.

Special Focus in the Study

This research is based on Seerah which is ever lasting for all human beings. Every issue can be resolved seeking guidance from fundamental principles of Seerah. So, every Seerah related issue itself has a continuity and sustainability. Here are some examples of how social risk management principles can be observed in the Seerah: Just like Bait-ul-Aqaba Saniah, Migration to Habshah, Migration from Mecca to Madina, Pact of Madina, digging of Trench, Treaty of Hdaybiyyah, Distance from contagious diseases. Here are some examples of social risk management in Pakistan for policy makers like Earth quake, floods, drought or Famine, wildlife, tropical cyclone, COVID-19 pandemic & other contagious diseases, dialogue and agreement with belligerent forces.

Main purpose of the study is to provide the state level guidelines for risk management in floods.

Social Risk Management Regarding Floods in Seerah Perspective

Social risk management in Seerah regarding floods is the main theme of this study. The Holy Qura'n has described heavy flood in the time of Hazrat Nuh, where the flood waves were towering like mountains. A lot number of people and animals were drowned in the flood.

It covered the total earth and precautionary measures were taken before the start of this world wide flood with construction of boat which leads to flood risk management.

The concept of flood (السيول) was available in Hadith literature. Some arguments are being discussed as under:

1. Hazrat Itban bin Malik was blind one, requested the Holy Prophet (PBUH) to get permission to say his prayer in his home due to darkness and flood saying that:

يَا رَسُولَ اللَّهِ، إِنَّهَا تَكُونُ الظُّلْمَةُ وَالسَّيْلُ، وَأَنَا رَجُلٌ ضَرِيرُ الْبَصَرِ، فَصَلِّ يَا رَسُولَ اللَّهِ فِي بَيْتِي مَكَانًا اتَّخِذُهُ مُصَلًّى

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“O Messenger of Allah (SWT)! there will be darkness and flood and I am a blind man. So, O Prophet of Allah! Say prayer anywhere in my house so that I may use it as a place of prayer.”

In another narration, three causes were discussed from Hazrat Itban bin Malik i.e., darkness, rain and flood regarding to seek relaxation as by Tabrani:

إِنَّهَا تَكُونُ الظُّلْمَةُ وَالْمَطَرُ وَالسَّيْلُ

“There will be darkness and rain and flood.”

So, the flood is also proved in era of the Holy Prophet (PBUH) which and it was considered a reason of relaxation in the above-mentioned tradition.

2.The Holy Prophet (PBUH) prayed to Allah Almighty.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ الْأَعْمِيِّينَ: السَّيْلِ، وَالْبَعِيرِ الصَّوُولِ

“O AllaH (SWT)! I seek refuge in you from the evil of two blinds: the flood and mischievous camel.”

It is proved that the flood is called blind in a way that it causes massive destruction irrespective of human beings, livestock, houses, roads and other things.

3.The Holy Prophet ordered to pay the Zakat of cultivation. The wording of this Hadith is as under:

فرض رسول الله صلى الله عليه وسلم فيما سقت السماء او سقى با لسيل و الغيل و البعل العشر و ما سقى بالنواضح فنصف العشر

“The Holy Prophet (PBUH) imposed a tenth portion on production that was watered by the sky or irrigated by heavy flood, mini flood or pure water of rain and half tenth on production which was irrigated with basins”.

This Hadith has explained the following three words:

السيل ماء الوادى اذاسال و اما الغيل فهو سيل دون السيل الكثير اذا سال القليل با لماء الصافي فهو البعل

“When the water of valley flows, it is called “Al-Sail (heavy flood)” and flood without heavy flood is called “Al-Gail (mini flood)” and when pure water flows it is called “Al-Ba’l (Running pure water).”

The rate of Usher on the basis of flood also indicates that floods were being occurred in era of the Holy Prophet (PBUH).

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4. The Holy Prophet (PBUH) used to see the flood water, getting purification and paying thanks to Allah (SWT). Following words of the narration explain this fact as:

إذا سال السيل قال اخرجوا بنا الى هذا الذي جعله الله طهورا فطهر منه و نحمده

“When flood occurred, He (PBUH) asked to take us out to this place which Allah has made pure, so we can purify ourselves with it and pay thanks to Allah (SWT) for it”.

It is proved that flood occurred in the era of the Holy Prophet (PBUH) and the water of flood can be used for purification. It has also been established that flood water can also be used for recreation. At present, we can develop lakes from flood water for purification, recreation and other useful uses.

5. In Prophetic era, a flood has been reported in traditions, which was consequent of continuous rain of 7 days. The principle of social risk management related to flood situations can be derived from the following narrations. Hazrat Ibn-e-Masood narrates:

إِنَّ فَرِيضًا أَبْطُؤُوا ، عَنِ الْإِسْلَامِ فَدَعَا عَلَيْهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخَذَتْهُمْ سَنَةٌ حَتَّى هَلَكُوا فِيهَا وَأَكَلُوا الْمَيْتَةَ وَالْعِظَامَ فَجَاءَهُ أَبُو سُفْيَانَ فَقَالَ يَا مُحَمَّدُ جِئْتُ تَأْمُرُ بِصِلَةِ الرَّحِمِ وَإِنَّ قَوْمَكَ هَلَكُوا فَادْعُ اللَّهَ فَقَرَأَ {فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ} ثُمَّ عَادُوا إِلَى كُفْرِهِمْ فَذَلِكَ قَوْلُهُ تَعَالَى : {يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى} يَوْمَ بَدْرٍ قَالَ وَرَأَى أَسْبَابَ عَنْ مَنْصُورٍ فَدَعَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسُقُوا الْعَيْثَ فَأُطْبِقَتْ عَلَيْهِمْ سَبْعًا وَشَكَا النَّاسُ كَثْرَةَ الْمَطَرِ ، فَقَالَ :. اللَّهُمَّ حَوَالَيْنَا ، وَلَا عَلَيْنَا فَأَنْحَدَرَتِ السَّحَابَةُ عَنْ رَأْسِهِ

“When Quraish delayed in embracing Islam, the Prophet (ﷺ) invoked Allah to curse them, so they were afflicted with a (famine) year because of which many of them died and they ate the carcasses and Abu Sufyan came to the Prophet (ﷺ) and said, 'O Muhammad! You came to order people to keep good relation with kith and kin and your nation is being destroyed, so invoke Allah I? The Prophet (ﷺ) recited the Holy verses of Surat-Ad-Dukhan: 'Then watch you for the day that the sky will Bring forth a kind Of smoke Plainly visible.' (44.10) When the famine was taken off, the people renegade once again as nonbelievers. The statement of Allah, (in Sura "Ad- Dukhan"-44) refers to that: 'On the day when We shall seize You with a mighty grasp.' (44.16) And that was what happened on the day of the battle of Badr." Asbath added on the authority of Mansur, "Allah's Prophet (ﷺ) prayed for them and it rained heavily for seven days. So, the people complained of the excessive rain. The Prophet (ﷺ) said, 'O Allah! Let it (rain) around us and not on us.' So, the clouds dispersed over his head."

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Imaam Qustalani has explained above mentioned Hadith in these words:

فلم يدع عليه الصلاة والسلام برفعه، لأنه رحمة، بل دعا بكشف ما يضرهم، وتصييره إلى حيث يبقى نفعه وخصبه، ولا يستضر به ساكن ولا ابن سبيل. وهذا من أدبه الكريم، وخلقه العظيم، فينبغي التأدب بمثل أدبه. واستنبط من هذا أن من أنعم الله عليه بنعمة لا ينبغي له أن يتسخطها لعارض يعرض فيها بل يسأل الله تعالى رفع ذلك العارض، وإبقاء النعمة.

"He (peace and blessings be upon him) did not pray for it to be removed entirely, because it was a mercy. Rather, he prayed that what was harmful in it be taken away and that it be directed to a place where its benefit and fertility would remain, without causing harm to any resident or traveler. This reflects his noble etiquette and magnificent character, and people should strive to adopt such manners. From this, it is inferred that when Allah blesses a person with a favor, he should not become displeased with it because of some incidental hardship associated with it. Instead, he should ask Allah to remove that particular hardship while preserving the blessing itself."

This matter has also been explained further in these words:

فالمراد: أنزل المطر حولينا حيث لا نستضر به، ولا تنزله علينا حيث نستضر به. فلم يطلب منع الغيث بالكلية، وهو من حسن الأدب في الدعاء، لأن الغيث رحمة الله ونعمته المطلوبة، فكيف يطلب منه رفع نعمته؟ وكشف رحمته؟ وإنما يسأل سبحانه كشف البلاء، والمزيد من النعماء، وكذا فعل عليه الصلاة والسلام. وإنما سأل جلب النفع، ودفع الضرر،

"The intended meaning is: 'Send the rain around us, in places where it will not harm us, and do not send it directly upon us where it may cause harm.' Thus, he did not ask for the rain to be withheld altogether. This is an example of excellent etiquette in supplication, because rain is Allah's mercy and a blessing that people seek and desire. How, then, could one ask for His blessing to be removed or for His mercy to be withdrawn? He is asking Allah (SWT) to remove the hardship and increase His favors and blessings. This is exactly what he (peace and blessings be upon him) did. He only asked for benefit to be brought and harm to be averted."

There is another narration regarding this matter that, the Holly Prophet (PBUH) was delivering his Friday Khutba and:

فَقَامَ النَّاسُ فَصَاحُوا فَقَالُوا يَا رَسُولَ اللَّهِ فَحَطَّ الْمَطْرُ وَاحْمَرَّتِ الشَّجَرُ وَهَلَكَتِ الْبَهَائِمُ فَادَّعَى اللَّهُ يَسْقِينَا ، فَقَالَ : اللَّهُمَّ اسْقِنَا مَرَّتَيْنِ وَإِيْمَ اللَّهِ مَا نَرَى فِي السَّمَاءِ قَرَعَةً مِنْ سَحَابٍ فَنَشَأَتْ سَحَابَةٌ وَأَمْطَرَتْ وَنَزَلَ ، عَنِ الْمُنْبِرِ فَصَلَّى فَلَمَّا انْصَرَفَ لَمْ تَزَلْ تُمَطِّرُ إِلَيَّ الْجُمُعَةَ الَّتِي تَلِيهَا فَلَمَّا قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ صَاحُوا إِلَيْهِ تَهَدَّمَتِ الْبُيُوتُ وَانْقَطَعَتِ السُّبُلُ فَادَّعَى اللَّهُ يَحْسِبُهَا عَنَا فَنَبَسَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ اللَّهُمَّ حَوَالَيْنَا ، وَلَا عَلَيْنَا فَكُشِبَتْ الْمَدِينَةُ فَجَعَلَتْ تُمَطِّرُ حَوْلَهَا ، وَلَا تَمُطِّرُ بِالْمَدِينَةِ فَطَرَةً فَتَنْظَرْتُ إِلَى الْمَدِينَةِ وَإِنَّهَا لَفِي مِثْلِ الْإِكْلِيلِ

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“The people stood up and cried out, saying: “O Messenger of Allah, the rain has ceased, the trees have become dry and reddish, and the livestock are perishing. Pray to Allah to give us rain”. He prayed: “O Allah, send us rain, O Allah, send us rain.” By Allah, at that time we could not see even a small patch of cloud in the sky. Then a cloud appeared, and it rained. The Prophet (peace and blessings be upon him) came down from the pulpit and led the prayer. Afterward, the rain continued without stopping until the following Friday. When the Prophet (peace and blessings be upon him) stood to deliver the sermon on the next Friday, the people called out to him, saying: “The houses have collapsed, and the roads have been cut off. Pray to Allah to withhold it from us.” The Prophet (peace and blessings be upon him) smiled and then said: “O Allah, let it fall around us and not upon us.” Immediately, the clouds were cleared away from Madinah, and the rain began to fall around it, while not a single drop fell within the city itself. I looked at Madinah, and it appeared as though it were surrounded by a crown (or a circular garland of clouds).”

This was the spiritual risk management so that risks may be minimized regarding population and they may be saved from the harms of the rain as well as the flood.

6. The Holy Prophet (PBUH) prayed to Allah Almighty for the continuation of rain on mountains, Valleys and trees instead of houses, roads and live-stocks to minimize the risks of community of Madina in these words as narrated by Anas Bin Malik.

أَنَّهُ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ هَلَكَتِ الْمَوَاشِي وَتَقَطَّعَتِ السُّبُلُ فَادْعُ اللَّهَ فَدَعَا اللَّهَ فَمَطَرْنَا مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ تَهَدَّمَتِ الْبُيُوتُ وَتَقَطَّعَتِ السُّبُلُ وَهَلَكَتِ الْمَوَاشِي ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ عَلَى ظُهُورِ الْجِبَالِ وَالْأَكَامِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَايِبِ الشَّجَرِ فَأَنْجِبْنَا ، عَنِ الْمَدِينَةِ أَنْجِيَابِ الثُّوبِ

“A man came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Livestock are destroyed and the roads are cut off; so please pray to Allah." Allah's Messenger (ﷺ) prayed for rain and it rained from that Friday till the next Friday. Then a man came to the Prophet (PBUH) and said, "O Allah's Messenger (ﷺ)! The houses have collapsed, roads are cut off and the livestock are destroyed." So, Allah's Messenger (ﷺ) said, "O Allah! (Let it rain) on the tops of the mountains, on the plateaus, in the valleys and over the places where trees grow." So' the clouds parted away from Medina, withdrawing from it, just as cloth is pulled away and removed. This Prophetic pray was just to save the community from rain's danger and harms and also to fertilize the crops and agricultural matters, and specially to save the water valleys

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to be used in future to fulfill the community needs. This was the prophetic wisdom even in his prayers to target the minimizing of social risks in Madina and to and to facilitate the community with pure water of rain.

Ibn-e-Battal comments on this Hadith that:

استعمال أدب النبي، (صلى الله عليه وسلم)، المهذب وخلق العظيم؛ لأنه لم يدع الله ليرفع الغيث جملة لنلا يرد على الله فضله وبركته وما رغب إليه فيه، وسأله إياه فقال: (اللهم على رءوس الجبال والأكام وبطون الأودية ومنابت الشجر)؛ لأن المطر لا يضر نزوله في هذه الأماكن

"This demonstrates the refined etiquette and noble character of the Prophet ﷺ. He did not supplicate to Allah for the rain to be removed altogether, lest he appear to reject Allah's bounty, blessing, and favor—the very thing he had previously desired from Allah and asked Him to grant. Instead, he said: "O Allah, let it fall upon the tops of the mountains, the hills, the valleys, and the places where trees grow." This is because rainfall in such places does not cause harm when it falls there."

Imaam Ayni & Imaam Nawawi have also commented the previous narration that:

فإنه لم يسأل رفع المطر من أصله بل سأل رفع ضرره وكشفه عن البيوت والمرافق والطرق بحيث لا يتضرر به ساكن ولا بن سبيل وسأل بقاءه في مواضع الحاجة بحيث يبقى نفعه وخصبه وهي بطون الأودية وغيرها من المذكور

"The Holy Prophet PBUH did not ask Allah Almighty to remove the rain entirely, but asked that its harmful effects may be lifted and diverted away from houses, animal places and tracks, so that neither residents nor travelers would be harmed by it. At the same time, he asked continuity of rain in the sites of need so it's his benefit and fertility may remain—such as the valleys and other locations that were mentioned."

7. In another Hadith, the valley of Qanat which remained flooded for one month was described that:

وَصَارَتِ الْمَدِينَةُ مِثْلَ الْجُوبَةِ وَسَالَ الْوَادِي فَتَاءَ شَهْرًا وَلَمْ يَجِئْ أَحَدٌ مِنْ نَاحِيَةِ إِلَّا حَدَّثَ بِالْجُودِ

"And Madina's (sky) became clear as a hole in between the clouds. The valley of Qanat remained flooded for one month, no one came from outside but talked about the abundant rain."

Imam Baihaqi describes the word Sail as:

السييل ماء الوادي اذا سال

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“When the water of valley flows it is called flood.”

So flowing water of Qanat valley throughout the month would have called heavy flood. Imaam Zurqani also explains the word valleys in above-mentioned Ahaadith as:

وبطون الأودية أي: ما يتحصل فيه الماء فينتفع به

“And mid of valleys means the place where the water was stored and used for beneficial purposes.”

Imam Asqalānī also explains this Hadith in the words as:

بطون الأودية والمراد بها ما يتحصل فيه الماء لينتفع به

“Mid of valleys” denotes the places where the water can be stored for community benefit.”



According to Ibn Battal explains the word “wadi” and “shi’b” means that:

بطون الأودية، والشعب: ما انفرج بين الجبلين

“Mid of the valleys and narrow valley are spaces situated between two mountains.”

و الوادي فيه حجارة وصخور يبقى الماء فيه زماتا

"A valley contains stones and rocks that help retain water, allowing it to remain there for some time."

Ibn Manzoor Afriqi has explained the word “wadi” as:

الوادي بين الجبلين

“The valley is the place situates between two mountains.”

All the above-mentioned definitions denote that the valley is a lowland between two mountains which preserves the water and dames of the present time are just like the valleys. They prayer of the Holy Prophet for continuation of rains on the mountains was for the storage of water in the valleys to be used for human needs in future. The top of the mountains is also main source of water in these days. The plateaus in desert also need rain to flourish the crops and trees and other greenery. The hidden wisdom in the prayer

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of Holy Prophet ﷺ leaves the guidelines for the future planners that they must keep in mind the future needs and public welfare aspects in their plans and programs.

Floods in Pakistan

This portion is the essence of this research paper as the issue of floods in Pakistan has been discussed in detail. The present three major reservoirs (Mangla, Tarbela, Chashma) to protect public & private infrastructure, rural areas agricultural lands and urban population. The present flood protection tools in all the provinces and federal areas are divided in different zones.

Flood Impact on Pakistani Society

In Pakistani territory flood affects the humanity as well as their belongings all over the country. It causes the loss and deaths of Pakistani people at large scale. Following chart is a review of flood impact on Pakistani society.

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Sr. No.	Year	Direct losses (US\$ million) @ 1US\$= PKR 86	Lives Lost (No)	Affected villages (No)	Flooded area (Sq.-Km)
1	1950	488	2,190	10,000	17,920
2	1955	378	679	6,945	20,480
3	1956	318	160	11,609	74,406
4	1957	301	83	4,498	16,003
5	1959	234	88	3,902	10,424
6	1973	5134	474	9,719	41,472
7	1975	684	126	8,628	34,931
8	1976	3485	425	18,390	81,920
9	1977	338	848	2,185	4,657
10	1978	2227	393	9,199	30,597
11	1981	299	82	2,071	4,191
12	1983	135	39	643	1,882
13	1984	75	42	251	1,093
14	1988	858	508	100	6,144
15	1992	3010	1,008	13,208	38,758
16	1994	843	431	1,622	5,568
17	1995	376	591	6,852	16,686
18	2010	10,000 @ 1US\$= PKR 86	1,985	17,553	160,000
19	2011	3730* @ 1US\$= PKR 94	516	38,700	27,581
20	2012	2640** @ 1US\$= PKR 95	571	14,159	4,746
21	2013	2,000^ @ 1US\$= PKR 98	333	8,297	4,483
22	2014	440^^ @ 1US\$= Rs 101	367	4,065	9,779
23	2015	170 1US\$= PKR 105.00	238	4,634	2,877
24	2016	6 1US\$= PKR 104.81	153	43	-
25	2017	-	172	-	-
26	2018	-	88	-	-
27	2019		235		
28	2020		409		
29	2021		198		
Total		38,169	13,460	197,273	616,558

It is the reflection of the impact of floods on Pakistani society. Now it is necessary to observe the major reasons for the heavy floods in Pakistan.

Main Causes for Floods in Pakistan:

The main causes for floods in Pakistan are as under:

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Global Warming

Global warming causes climate change, which is a severe issue for the world. It is a serious threat to the third world and developing countries including Pakistan. The melting ratio of glaciers in South Asia has increased, which may cause floods in Pakistan and regional countries in the future. Pakistan has faced significant losses due to global warming.

Climate Change

Climate change is also a major reason of floods. The summer monsoon and winter season calendar is being changed so the winter rain and snowfall have also been changed due to natural weather change and global warming, and it has been shifted towards late February and March. It is also being observed that the snowfall season was used to be concluded by the month of February while it is being concluded by January in recent years, which causes the early and heavy rains resulting in heavy floods.

Rapid Urbanization

Rapid Urbanization is also the main reason of floods because it causes the smooth flow of water. This act also effects the more damages of lives, lives stock, roads and houses.

Pakistani society has faced many floods but the worst ever flood occurred in 2010 which worstly affected the community and caused the major loss and damaged their properties at large.

Functions of Federal Flood Commission (FFC)

The major duties of FFC are as under:

1. To prepare floods protection plan
2. To scrutinize the schemes funded by Central Govt.
3. To review the plain of reconstruction works
4. To take steps to improve flood warning system
5. To prepare a Research Program for flood control
6. To make designs and specifications for flood protection works
7. To recommend principles for regulation of reservoirs
8. To evaluation progress of implementation of the National Flood Protection Plan

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9. The Commission may notify sub-committees as per requirement
10. All agencies undertake flood schemes under the National Flood Protection Plans.

Objective of Social Risk Management in Floods

Social risk management in the context of floods involves strategies and practices for reducing vulnerabilities. Effective social risk management in floods requires a combination of technical, financial and social measures. The measures consist of risk assessment, Mitigation, early warning systems, response and recovery financial protection and community involvement. The following purposes can be achieved after the management in floods.

1. To Minimize the Lives Losses: Protecting human lives is the top priority. Adequate warning, safe evacuation and shelter and provision of foods during floods cause the safety of human beings and safety of the lives.
2. To Save Livestock: Keeping secure live stock in floods is also the priority. During floods evacuation of livestock and provision of shelters and foods are the basic essential for the safety of livestock which reduces the loss of floods.
3. To Reduce Property Damages: Measures like floodplain zoning, levees, and flood barriers aim to minimize damage to homes, infrastructure, and businesses.
4. To Protect Environment: Consideration for the environment involve the measures that minimize the impact of floods on ecosystems and wildlife.
5. To Uphold Infrastructure: Designing infrastructure to withstand flooding can prevent long-term damages and disruptions.
6. These measures minimize the risks of human lives, livestock, property, infrastructure and the environment if adopted properly. Now the flood management may be divided into two phases which are the Pre-flood management and the post flood management.

Pre-Flood Management

The following measures may be adopted in pre-flood period to minimize the floods, therefore social risks automatically reduced:

Flood Forecasting

Updated and advanced flood forecasting & awareness can reduce the risks in floods. The timely warning minimizes the risks of human lives, livestock, environment and infrastructure as the precautionary measures can be adopted after this warning.

Construction of Dams for Storage of Water

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Construction of small and large dams on rivers to store the water immediately results in saving the lives of the people and crops at large. This water can be used for production of electricity, drinking water supply and providing water for irrigation of the lands. Dams can regulate river flow, reducing the risk of floods during heavy rainfall or snowmelt. They store excess water and release it gradually, protecting downstream areas. Saving the water is the prophetic strategy as mentioned in Hadith that:

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ، فَقَالَ: " مَا هَذَا السَّرَفُ؟ " فَقَالَ: أَفِي الْوُضُوءِ إِسْرَافٌ؟
قَالَ: " نَعَمْ وَإِنْ كُنْتَ عَلَى نَهْرٍ جَارٍ "

The Prophet of Allah (PBUH), passed by Saad while he was performing ablution, and he said: "What is this extravagance?" He said: Is in ablution extravagant? He said: "Yes, even if you are on a flowing river."

As a nation, we have to save the water especially in floods season seeking guidance from the Seerah of Holy Prophet (PBUH).

Developing the Canal System

Canals are essential for agricultural irrigation, providing a controlled water supply to farms. This is particularly vital in arid regions where agriculture relies on consistent water access.

Canals can be designed to manage excess water during heavy rainfall or floods, reducing the risk of damage to homes and farmland. Some canals must be equipped with hydropower systems, generating electricity for local communities or industries. Canals often serve as recreational areas for boating, fishing, and other leisure activities, contributing to tourism and local enjoyment. The word نهر and نهارة are used many a times in Holy Qura'n. These words are also used in Hadith literature and canal of "Nill" and "Frat" also have been discussed in Hadith. The Arabic words for the same are:

نَهْرَانِ ظَاهِرَانِ وَنَهْرَانِ بَاطِنَانِ، فَأَمَّا الظَّاهِرَانِ: النَّيْلُ وَالْفَرَاتُ،

Two apparent rivers and two hidden rivers. As for the two apparent ones: the Nile and the Euphrates

The canal was also the base of Ushar in Hadith Literature.

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أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَضَ فِيمَا سَقَتِ السَّمَاءُ وَالْأَنْهَارُ وَالْعَيُونُ الْعُشْرَ وَفِيمَا سَقَى بِالنَّضْحِ نِصْفَ الْعُشْرِ

“The Prophet of Allah (PBUH) imposed half a tenth on what was irrigated by the sky, rivers, and springs, and twentieth on what was irrigated by basin.”

So, it is proved that rivers and canals were existed in the era of the Holy Prophet (PBUH). In the era of Farooq-e-Azam, and the canal system was highly developed at that time. The canal system manages the flow of flood water which results in minimizing the risks.

Construction of Embankments

The construction of embankments serves several important purposes, including:

Flood Control, Erosion Control, Infrastructure Protection, Land Reclamation, Transportation, Habitat Preservation, Water Management, Aesthetics and Recreation. Overall, the construction of embankments is crucial for safeguarding communities, preserving natural environments, and promoting sustainable land use and infrastructure development.

Head-work/Barrages across rivers

Enhancing the Barrages/Headworks on rivers are the basic requirement for smooth flow of the floodwater. This act causes to minimize the damages of floods.

Separation of Rivers and Population

Population on rivers is main hurdle for smooth flow of flood water. This act also causes the damages for human lives, livestock and houses. So, public must be separated from rivers to minimize the risks during floods.

Afforestation

The afforestation also minimizes the risks in floods because trees stop the flow of floodwater. Overall, afforestation plays a vital role in flood prevention and management by improving soil structure, regulating water flow, and enhancing ecosystem resilience.

Post-Flood Management

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The following measures may be adopted in post-flood period to minimize the flood damages,

Evacuation

Evacuation is an essential part of emergency planning. Successful evacuations require planning and awareness among the population of what to do in a flood emergency. So, evacuations of human during floods must be on top priority. The practice of evacuation used in Nabvi Era during jihad. Hazrat Rabeh bint Muawiz has reported that:

كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: نَسْقِي الْقَوْمَ وَنُحْدِمُهُمْ، وَنَرُدُّ الْجَرْحَى وَ الْقَتْلَى إِلَى الْمَدِينَةِ

“We used to participate in jihad with the Holy Prophet (PBUH), provide the water to the people and serve them and shift the wounded and dead to Madina.”

This tradition leaves a lesson for the state authorities that the state must be equipped with the advanced evacuation system in natural disasters, so that the humanity may be saved from the flood or disaster losses.

Temporary Settlement

Temporary Settlement of the people is an important part of the post flood management. This act can reduce the damages of human lives. These shelters for displaced individuals are often equipped with basic necessities. They may also offer temporary shelter homes until floodwaters recede and residents can return home safely. The Holy Prophet PBUH said

مَنْ كَانَ مَعَهُ فَضْلٌ ظَهَرَ فَلْيُعْذِ بِهِ عَلَى مَنْ لَا ظَهَرَ لَهُ

“Whoever has a surplus ride should give it to the one has no ride.”

So, if anybody have several houses, he must spare his extra apartments for needy people especially in emergencies.

Shifting of Livestock

Shifting livestock during floods is crucial step to ensure their safety. After the floods, it must be assured that the animals have access to clean water and safe shelter. During

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shifting and returning, all animals should be tagged or marked for easy identification if they get separated.

Provision of Food

Provision of food during post floods is very basic need to ensure the wellbeing of affected communities. Assessment to determine the food needs, numbers of affected people, their locations and the availability of local resources is prerequisite for smooth distribution.

The food must be distributed on accessible points in well-organized manner. The Holy Prophet PBUH said;

وَمَنْ كَانَ لَهُ فَضْلٌ مِنْ زَادٍ فَلْيُعْذِ بِهِ عَلَى مَنْ لَا زَادَ لَهُ

“Whoever has a surplus provision should give it to the one who has no provisions”.

Hazrat Abu Saeed Khudri further reported the emergency principle as under:

فَذُكِرَ مِنْ أَصْنَافِ الْمَالِ مَا ذُكِرَ حَتَّى رَأَيْنَا أَنَّهُ لَا حَقَّ لِأَحَدٍ مِنَّا فِي فَضْلٍ

That many types of money had been mentioned until we even thought that none of us had any right to the credit.”

The Holy Prophet PBUH said in another Hadith when a man asked The Holy Prophet PBU that:

أَيُّ الْإِسْلَامِ خَيْرٌ قَالَ تَطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَ مَنْ لَمْ تَعْرِفْ

“Which type of Islam is better? He said: to give food and greet those you know and those you do not know.”

Communities /NGOs participation

Active communities/NGOs participation have the key role in minimizing the post-flood damages.

Collaboration Government authorities must be worked closely with local authorities and other stakeholders to coordinate efforts and avoid duplication and deprivation of someone. The community participation regarding helping the needy people is also established in Sunnah.

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The Holy Prophet PBUH motivated the Muslim community to support the needy people of Mudar. In the last the words of the same Hadith it is mentioned that:

ثُمَّ تَتَابَعَ النَّاسُ، حَتَّى رَأَيْتُ حَوْمَيْنِ مِنْ طَعَامٍ وَثِيَابٍ، حَتَّى رَأَيْتُ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَهَلَّلُ كَأَنَّهُ مُذْهَبَةٌ،

“Then the people followed continuously till I saw two heaps of eatable and clothes and saw the face of the Holy Prophet PBUH glistening like gold.”

In conclusion, social risk management, if guided by the principles and teachings of the Seerah, can leave the transformative impact on Pakistani society. By implementing social risk management in floods at Govt. level, lives, properties, infrastructure and environment can be protected. These measures cause cost saving, community resilience, insurance (Takaful) benefits and peace of mind. These strategies can strive towards a more just, inclusive, and prosperous future in Pakistani society.

Conclusion

It is established that the Seerah has everlasting guidance for human beings and the principle of social risk management can be derived from the seerah of Holy Prophet (PBUH). So after seeking guidance from Seerah, we can manage the risks in contemporary manmade crisis and natural disasters. Social risk management in Pakistan such as earth quake, floods, drought or famine, wildfire, tropical cyclone, COVID-19 pandemic & other contagious diseases, dialogue and agreement with rivals can be solved seeking gaudiness from the Seerah. This study is limited to floods only which create the social issues in Pakistan. The study consist of pre-floods and post-floods management of social risk seeking guidance from Seerah for policy makers.

Findings

The important findings of the project are as under:

Social risk management is to assist individuals, house-holds, and communities to minimize the risks in natural disaster and manmade crisis.

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Guidelines for social risk management also have been observed in seerah of Holy Prophet ﷺ regarding the floods.

Social risk management in Pakistan like earthquake, floods, drought, wildfire, tropical cyclone, COVID-19 Pandemic and agreement with rivals, all such issues can be easily managed according to the teachings of Holy Prophet (PBUH).

Flood forecasting, construction of Dams, Headwork/Barrages, Lakes, Embankments, Dredging of rivers and canals, Separation of rivers and population, afforestation are the measures which can be adopted in social risk management as pre-flood measures.

These measures for social risk management which can be adopted as post-flood measures are: Evacuation, Temporary shelters for affected people, Shifting of livestock, Flood diversion channels, Health care, provision of food, Assessment of losses, Rehabilitation, Reforestation, Participation of communities and NGOs.

Recommendations

The important recommendations for policy makers regarding the social risk management in future are:

1. Seerh of the Holy Prophet PBUH leaves the everlasting principles and teachings for the guidance in every contemporary term and issue and it will remain till the end of this world;
2. Construction of Water reservoir like Dams, Head works, Barrages may be enhanced to minimize the social risks in floods. Policy makers must prefer the short-term and long-terms planning for sm . Robert Holzmann and others, social protection sector strategy: from safety net to springboard by World Bank, Washington, D.C 2001, page 11-12
3. all and large dames specially;
4. Canal system may be upgraded to reduce the flow of water and enlarge the capacity of agricultural land;
5. Lakes may be constructed for purification, recreational and other useful uses;
6. Regular maintenance of river channels through dredging and other engineering works may be adopted to increase their capacity and efficiency in carrying floodwater to minimize the flood risks;
7. Transboundary water management may be improved so that the unexpected flood must be avoided;

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8. Other social issues in Pakistan like Earthquake, Draught, Tropical Cyclone, Dialogue & Agreement with enemies and Distance from patients of contagious diseases like COVID must be selected for research seeking guidance from Seerah.
9. Afforestation may be established at large scale to minimize the flow of floods; and
10. Policy makers must preserve the flood water for the betterment and prosperity of Pakistan and not to waste any water at any cost for saving the human being lives, livestock, infrastructure and properties.

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