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Conservation and Use of Spring Water in Pakistan in the Light of Sīrah

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Abstract

The conservation and utilization of spring water in Pakistan hold profound significance when viewed through the lens of Sīrah, the life and teachings of the Prōphēt Mūhāmmād (peace be upon him). Sīrah emphasizes principles of environmental stewardship and resource management that can guide contemporary practices. In the arid landscape of Pakistan, springs have historically been a source of life, mirroring the Prōphēt's respect for water sources. Sīrah underscores the preservation of water bodies as acts of charity (sādāqāh jāriyāh) encouraging individuals to dig wells and maintain water points for communal benefit. This concept resonates with sustainable water management practices, such as preventing pollution and over-extraction and safeguarding the environment for future generations. In summary, the conservation and responsible utilization of spring water in Pakistan, in accordance with Sīrah, embodies timeless principles of equity, stewardship, and sustainability that can guide modern efforts to address water scarcity and environmental challenges.

Keywords: Scarcity, Community, responsibility, Sustainable water management, Water preservation

Introduction:

Water conservation in Pakistan, particularly the prudent management of spring water, is deeply rooted in Islamic principles, drawing from the Qūr'ān and the Sīrāh of the Prōphēt Mūhāmmād (peace be upon him). In a predominantly Muslim country like Pakistan, water is revered as a precious resource vital to all forms of life. The teachings of Islam emphasize responsible stewardship of natural resources, including water, and these teachings guide practices related to water conservation.

Springs, which have historically served as a crucial source of fresh water in Pakistan, hold a special significance in this context. They provide sustenance to both communities and ecosystems. Examining the Sīrāh of the Prōphēt Mūhāmmād allows us to gain insights into how Islamic principles can shape the conservation and sustainable use of spring water in Pakistan and other Muslim-majority regions.

The Qūr'ān and the Sīrāh underscore the preciousness of water, emphasizing its value and the responsibility to use it wisely. These teachings highlight the need for sustainable practices that ensure equitable access to water resources while preserving the environment. In an era marked by increasing water scarcity and environmental degradation, aligning water management practices with these Islamic principles is essential for securing a sustainable and equitable water future in Pakistan and beyond.

Stewardship of God's Creation:

In the Qūr'ān, it is mentioned that God has created all living beings from water.¹

This verse highlights the divine origin of water and the responsibility of humans to be stewards of this valuable resource.

Everything has the essence of life, we made it from water. Which also means that no living thing can survive without water. And in this verse he

¹.Quran 21:30

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mentioned the living beings that they were born from water. Regardless of their nature. Insects, gastropods or reptiles, such as snakes, chameleons and fish, or bipeds. Like humans and birds or on four legs like all cattle and beasts etc. Then there are some creatures that have more than four feet. So, all such creatures started from water and these creatures can survive only with the help of water. Bringing into existence all the objects on the surface of the earth from water, and especially the living things, is also such an achievement of Allah, by which one gets the knowledge of His power over everything.

In Pakistan, the significance of spring water is deeply rooted in culture and religion. Just as the Qūr'ān teaches stewardship of God's creation, we can find inspiration in the Sīrāh (the life and teachings of the Prōphēt Mūhāmmād, peace be upon him) to guide us in conserving spring water. Spring water, like a hidden gem, offers purity and refreshment to all who partake, and the Sīrāh encourages us to be mindful of this precious gift. The Prōphēt Mūhāmmād's wisdom teaches us to use water sparingly, emphasizing frugality in our daily usage. We should also embrace the principle of communal responsibility, ensuring equitable access to spring water for all. Respecting the sources of water and protecting them from pollution is paramount, as is planning for the future by safeguarding springs and exploring innovative conservation methods. While today's challenges are different, we must adapt to them by implementing modern water-saving technologies and advocating for sustainable water policies. In honoring the Sīrāh's teachings, we become stewards of God's creation, ensuring that spring water is conserved and shared equitably for the benefit of all and for generations to come.

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Prōphēt Mūhāmmād's Teachings:

The Prōphēt Mūhāmmād (peace be upon him) emphasized the importance of conserving and protecting water sources. He taught that wasting water, even when it is abundant, is against Islamic principles.²

There are many Hadiths (sayings and actions of the Prōphēt) that highlight his concern for water conservation.

The Prōphēt Mūhāmmād (peace be upon him) is reported to have said, 'Do not waste water, even if you perform your ablution on the banks of an abundantly-flowing river'³

This Hadith illustrates the prohibition of wastefulness, even when water seems plentiful.

Water, often called the elixir of life, holds a special place in Pakistan's diverse landscapes. In this beautiful nation, the wisdom of Prōphēt Mūhāmmād (peace be upon him) provides valuable insights into the conservation and utilization of springwater.⁴

Imagine standing amidst the lush green valleys of Pakistan's northern mountains, where crystal-clear springs flow abundantly. These springs are not just sources of water; they are divine gifts, a sentiment echoed by the Prōphēt Mūhāmmād. He emphasized the sanctity of water and the responsibility to use it wisely.

The Prōphēt's timeless advice, "Do Not Waste Even If You Have an Abundance," resonates deeply today. With a growing population and increasing water demands in Pakistan, his words remind us that wastefulness leads to scarcity, even with abundant resources like spring water.

² .Islam, Muhammad Muinul. "Towards a green earth: an Islamic perspective." *Asian Affairs* 26, no. 4 (2004): 44-89.

³ .Rasdi, Mohamad Tajuddin Haji Mohamad. *Malaysian architecture: Crisis within*. Utusan Publications, 2005.

⁴ .Bernbaum, Edwin. *Sacred mountains of the world*. Cambridge University Press, 2022.

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Conservation is a term often spoken of but rarely acted upon. Here, the Prōphēt's teachings guide us. He encouraged using just enough water, even when abundance was at hand. In a land blessed with numerous springs, avoiding unnecessary wastage becomes a way to honor his wisdom.⁵

In the Prōphēt's era, the community took responsibility for water conservation. Similarly, in Pakistan, communities can unite to ensure sustainable spring water usage. Cleaning drives, awareness campaigns, and regulations can follow the Prōphēt's path in protecting these precious sources.

Prōphēt Mūhāmmād led by example, using minimal water even in daily rituals like ablutions (wūdū). His actions inspire us to be mindful of our water usage in our daily lives.⁶

Incorporating these lessons from Prōphēt Mūhāmmād's teachings can lead to a future where Pakistan's spring water remains abundant and pure. Conservation, responsible usage, and community involvement become our tools for preserving this invaluable resource for generations.

In conclusion, the wisdom of Prōphēt Mūhāmmād (peace be upon him) resonates profoundly in our approach to spring water in Pakistan. Water is not merely a commodity; it is a divine gift that demands our careful stewardship. By honoring his teachings, we secure a brighter future for our nation.

Equitable Distribution:

Islam promotes the equitable distribution of water resources. The Prōphēt Mūhāmmād (peace be upon him) warned against monopolizing water sources or depriving others of their fair share. He encouraged the digging of wells

⁵.Nelson, Richard K. *Make prayers to the raven: A Koyukon view of the northern forest*. University of Chicago Press, 2020.

⁶.Røpke, Inge. "Theories of practice—New inspiration for ecological economic studies on consumption." *Ecological economics* 68, no. 10 (2009): 2490-2497.

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and the construction of reservoirs to store and share water with the community.⁷

In the scorching heat of the Pakistani summer, spring water emerges as a vital lifeline, quenching the thirst of millions in both rural and urban areas. However, ensuring the fair allocation of this precious resource has been a persistent challenge. Drawing wisdom from *Sīrāh*, the life and teachings of the Prōphēt Mūhāmmād, we find valuable lessons on both conserving and justly distributing spring water in Pakistan.

Spring water is undeniably a blessing in the arid landscape of Pakistan. Much like an oasis in the desert, it provides relief and sustenance to communities across the country. In the tapestry of *Sīrāh*, we discover a divine directive regarding resource conservation. The Prōphēt Mūhāmmād, peace be upon him, stressed the importance of preserving natural blessings, even the abundant spring water. His advice was simple yet profound: "Let not even a drop of water go to waste."⁸

These words convey the essence that every droplet is precious, and it is our responsibility to use it wisely.

Equitable distribution of resources was a fundamental principle in the teachings of the Prōphēt Mūhāmmād. He advocated for fairness in sharing blessings, ensuring that no one was deprived of their basic needs. In the context of spring water, the Prōphēt established a clear system for its distribution. Appointed individuals were responsible for overseeing wells and springs, guaranteeing access to water for all, regardless of their social or economic standing.

In today's world, the lessons from *Sīrāh* call upon us to develop systems that secure the equitable distribution of spring water. Access to this vital resource should be regarded as a right for all citizens of Pakistan, not a privilege.

⁷.Chellaney, Brahma. *Water, peace, and war: Confronting the global water crisis*. Rowman & Littlefield, 2013.

⁸.Spellman, Frank R. *Handbook of water and wastewater treatment plant operations*. CRC press, 2008.

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Nonetheless, challenges persist, including rapid urbanization, pollution, and mismanagement. Thankfully, solutions rooted in the wisdom of Sīrah can help address these issues.

Firstly, community-based management can empower local communities to protect and manage springs, aligning with the Prōphēt's emphasis on communal responsibility. Secondly, public education and awareness campaigns about the value of spring water and conservation, in line with the Prōphēt's teachings on resource stewardship, are vital. Lastly, implementing regulations and holding those who exploit spring water irresponsibly accountable are essential steps to protect this precious resource.

In conclusion, the teachings of Sīrah provide invaluable insights into conserving and fairly distributing spring water in Pakistan. The Prōphēt Mūhāmmād's focus on responsible resource management and just allocation serves as a timeless guide for addressing modern challenges. By adhering to these principles, we can ensure that spring water continues to quench the thirst of all Pakistanis, just as it did in ancient times.

Blessings of Water:

Water is also mentioned in the Qūr'ān as a symbol of God's blessings and mercy. It is used as a metaphor for spiritual purification in Islamic rituals like ablution (wūdū) and ghusl (full-body purification).⁹

In this article, we've delved into the significance of conserving and utilizing spring water in Pakistan, taking inspiration from the teachings of the Sīrah. Just as the Sīrah highlights the value of water, we should appreciate the divine gift of spring water that sustains us. This pure and clear resource mirrors the purity advocated in the Sīrah's teachings. Conservation, a lesson drawn from the Sīrah, emphasizes the importance of not wasting even a drop of water. Spring water, like wisdom from the Sīrah, should not be squandered. Moreover, we can apply the Sīrah's resourcefulness to

⁹ .Hossāin, Mōhāmmād Zākir. "Water: The most precious resource of our life." *Global Journal of Advanced Research* 2, no. 9 (2015): 1-11.

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agriculture by harnessing spring water for irrigation, boosting productivity while following the Sunnah of wise resource use. Our efforts in conserving spring water, akin to a stone creating ripples in a pond, have far-reaching effects, setting an example for future generations. As we honor this precious resource and embody the Sīrah's teachings, we ensure the blessings of spring water continue to flow abundantly for years to come.

Given the Islamic teachings on water conservation and responsible use, here are some practical steps that can be taken in Pakistan, and elsewhere, to conserve and use spring water in line with the principles of the Sīrah:

Avoid Wastefulness:

Individuals and communities should be mindful of their water usage, avoiding wasteful practices such as leaving taps running unnecessarily or over-irrigating agricultural fields.¹⁰

Maintain Spring Ecosystems:

Protecting the natural ecosystems around springs is essential. Deforestation, pollution, and excessive water extraction can harm these vital sources of water. Conservation efforts should include reforestation and responsible land use.¹¹

Community Cooperation:

Encourage collective responsibility within communities for the management and maintenance of spring water sources. This includes regular cleaning, removing debris, and preventing contamination.¹²

Infrastructure Investment:

¹⁰ .Bharucha, Erach. *Textbook of environmental studies for undergraduate courses*. Universities Press, 2005.

¹¹ .Dudley, Nigel, and Sue Stolton. *Running pure: the importance of forest protected areas to drinking water*. World Bank/WWF Alliance for Forest Conservation and Sustainable Use, 2003.

¹² .World Water Assessment Programme (United Nations). *Water: A shared responsibility*. Vol. 2. Berghahn Books, 2006.

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Develop sustainable infrastructure for water storage, distribution, and irrigation. This can include constructing reservoirs, canals, and efficient irrigation systems.¹³

Education and Awareness:

Promote awareness about the importance of water conservation and the teachings of Islam regarding water. Mosques and religious leaders can play a crucial role in educating communities about responsible water usage.¹⁴

Legal and Regulatory Frameworks:

Governments can enact and enforce laws and regulations that protect spring water sources and promote responsible water management practices.

Conserving and using spring water responsibly in Pakistan, or any other region, is not only a matter of environmental sustainability but also a reflection of Islamic values and teachings. By aligning water management practices with these principles, individuals and communities can contribute to the preservation of this essential resource and fulfill their ethical and religious obligations.

Conservation and the responsible use of water resources are important principles in Islam, and they can be illuminated by the teachings found in the Sīrah (the life and actions of the Prōphēt Mūhāmmād, peace be upon him) and Hadith (sayings and actions of the Prōphēt). Water is considered a precious and life-sustaining resource in Islamic tradition, and there are several Hadith that emphasize its importance and proper use. Here are some key points related to the conservation and use of spring water in Pakistan in the light of Sīrah and Hadith:

¹³ .Gourbesville, Philippe. "Challenges for integrated water resources management." *Physics and Chemistry of the Earth, Parts a/b/c* 33, no. 5 (2008): 284-289.

¹⁴ .Atāllāh, Sadok, MZ Ali Khan, and Mazen Malkawi. "Water conservation through public awareness based on Islamic teachings in the Eastern Mediterranean region." *Water Management in Islam; United Nations University Press: Tokyo, Japan* (2001): 49-60.

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Preservation of Natural Springs:

The Prōphēt Mūhāmmād (peace be upon him) encouraged the protection and preservation of natural resources, including water sources.¹⁵

He emphasized the sanctity of water and discouraged its wasteful use. In Pakistan, where natural springs are vital water sources for many communities, it is essential to protect and preserve these springs from pollution and over-extraction.

Sharing Water Resources:

Islam promotes the equitable distribution of water resources.¹⁶

The Prōphēt Mūhāmmād (peace be upon him) cautioned against monopolizing or hoarding water. In the context of Pakistan, where water scarcity is a significant issue, equitable access to spring water is important to ensure that all communities have their share of this precious resource.

Wastefulness is discouraged:

The Prōphēt Mūhāmmād (peace be upon him) taught that wasting water is a sinful act. This principle applies to all forms of water, including spring water. In Pakistan, where water scarcity is a concern, it is crucial to use spring water efficiently and avoid any form of wastage.¹⁷

Sustainable Agriculture:

Pakistan relies heavily on agriculture, which is a water-intensive sector. The teachings of the Prōphēt (peace be upon him) encourage responsible and

¹⁵ .Islām, Mūhāmmād Muinul. "Towards a green earth: an Islamic perspective." *Asian Affairs* 26, no. 4 (2004): 44-89.

¹⁶ .Kadouri, DJEBBAR Y., Y. Djebbar, and M. Nehdi. "Water rights and water trade: an Islamic perspective." *Water management in Islam* (2000): 85-93.

¹⁷ .Chellaney, Brahma. *Water, peace, and war: Confronting the global water crisis*. Rowman & Littlefield, 2013.

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sustainable agricultural practices. Farmers should be mindful of their water use, especially when using spring water for irrigation.¹⁸

Community Responsibility:

The Sīrah highlights the importance of collective responsibility. In the context of spring water conservation, communities can work together to protect and manage their local water sources. This can involve setting up committees or organizations to ensure the sustainable use of spring water.

Purification and Hygiene:

Water is also emphasized in Islamic rituals and purification. The Prōphēt Mūhāmmād (peace be upon him) demonstrated the importance of cleanliness and hygiene, which are closely related to the availability of clean water. Access to clean spring water is vital for performing ablutions (wūdū) and maintaining personal hygiene.

Gratitude and Du'as (Supplications):

Islam encourages gratitude for the blessings of Allah, including water. Muslims are encouraged to make supplications (du'as) for water and to thank Allah for providing it. In Pakistan, where access to clean spring water can be a challenge, expressing gratitude for this resource is important.¹⁹

In conclusion, the conservation and responsible use of spring water in Pakistan align with Islamic principles as exemplified in the Sīrah and Hadith. Muslims are encouraged to protect and share water resources, avoid wastefulness, and ensure equitable access to this vital resource. By applying these principles, communities in Pakistan can work toward sustainable water management and help address water-related challenges in the country.

Water conservation is an important aspect of sustainable development in any country, including Pakistan. In the light of Sirat al-Nabi (the life and

¹⁸ .Olsson, Gustaf. *Water and energy: threats and opportunities*. IWA publishing, 2015.

¹⁹ .Abdul-Matin, Ibrahim. *Green Deen: What Islam teaches about protecting the planet*. Berrett-Koehler Publishers, 2010.

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teachings of the Prōphēt Mūhāmmād), there are several principles and values that can guide the conservation and responsible use of spring water in Pakistan or any other region. Here are some key points to consider:

Respect for Nature:

Islam emphasizes the importance of respecting and preserving the natural environment as a sign of gratitude to Allah (God) for His creation. This principle can be applied to spring water by treating it as a precious resource to be conserved and protected.²⁰

Wastefulness is discouraged:

The Prōphēt Mūhāmmād was known for his teachings against wastefulness. In the context of spring water, this means avoiding unnecessary water usage and being mindful of water conservation practices.²¹

Purity and Cleanliness:

Islam places a strong emphasis on cleanliness and purity. Spring water is often considered pure and can be used for various purposes, including ritual purification (wūdū and ghusl). Keeping the springs clean and free from pollution is essential to maintain their purity.²²

²⁰ .Siraj, M. A., and M. A. K. Tayab. "Water in Islam." *Water and Scriptures: Ancient Roots for Sustainable Development* (2017): 15-58.

²¹ .Hossain, Mohammad Zakir. "Water: The most precious resource of our life." *Global Journal of Advanced Research* 2, no. 9 (2015): 1-11.

²² .Ahmad, Ali. "Islamic water law as an antidote for maintaining water quality." *U. Denv. Water L. Rev.* 2 (1998): 169.

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Conservation Practices:

Modern water conservation practices can also align with Islamic values. This includes using water-efficient technologies and practices for agriculture, industry, and domestic use.²³

Education and Awareness:

The Prōphēt Mūhāmmād was a teacher, and his teachings were spread through education and awareness. Promoting awareness about the importance of spring water conservation through religious leaders and institutions can have a significant impact.²⁴

Community Cooperation:

Islam emphasizes the importance of community and cooperation. Communities in Pakistan can work together to manage and protect their local springs, ensuring their sustainability for future generations.²⁵

Legal Framework:

Pakistan can develop and enforce legal frameworks that protect spring water sources and regulate their use, taking inspiration from Islamic principles of justice and equity.

Innovation and Technology:

Islamic tradition encourages the pursuit of knowledge and innovation. Pakistan can explore innovative technologies and methods for sustainable spring water management and conservation.

²³ .Warner, Laura A., and John M. Diaz. "High impact water conservation: factors explaining residents' intent to reduce irrigated area in the yard." *International Journal of Water Resources Development* 39, no. 3 (2023): 507-529.

²⁴ .Ottmān, Jacquelyn. *The new rules of green marketing: Strategies, tools, and inspiration for sustainable branding*. Routledge, 2017.

²⁵ .Shammin, Md Rumi, AK Enamul Haque, and Islam M. Faisal. "A framework for climate resilient community-based adaptation." *Climate change and community resilience* (2022): 11-30.

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In conclusion, the conservation and responsible use of spring water in Pakistan, or any other region, can be guided by the principles and values found in the teachings of the Prōphēt Mūhāmmād. These principles emphasize environmental stewardship, equitable distribution, purity, and responsible use, aligning with the broader goals of sustainable water management and conservation.

The conservation and use of spring water in Pakistan, or anywhere else, can be examined in the light of Islamic teachings, specifically drawing from the Sīrāh (the life and actions of the Prōphēt Mūhāmmād, peace be upon him) and broader Islamic principles. Water is a precious resource in Islam, and its conservation and responsible use are strongly emphasized.

Respect for Water:

Islam teaches that water is a gift from Allah (God) and should be treated with respect and gratitude. Prōphēt Mūhāmmād (peace be upon him) is reported to have said, "Do not waste water, even if you perform your ablution on the banks of an abundantly-flowing river." This emphasizes the importance of conserving water, including spring water, which is often a vital source of freshwater in many regions.

Stewardship and Sustainability:

The concept of stewardship (khilafah) in Islam emphasizes that humans are caretakers of the Earth and its resources. Springs are a natural source of water and should be preserved and protected for future generations. Wasting or polluting spring water goes against the Islamic principle of stewardship.

Conservation Practices:

Islamic practices such as wūdū (ablution) before prayers illustrate the importance of using water efficiently. Muslims are encouraged to use a minimal amount of water during wūdū, and this practice can extend to other aspects of water use, including spring water.

Prohibition of Pollution:

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Pollution of water sources, including springs, is strongly discouraged in Islam. The Prōphēt Mūhāmmād (peace be upon him) warned against contaminating water sources. Ensuring the purity of spring water by not disposing of waste or pollutants nearby is a reflection of Islamic values.

Community Responsibility:

The community, as a whole, is responsible for managing and conserving spring water. Local authorities and individuals should work together to protect and maintain these vital sources of water.

In conclusion, the conservation and responsible use of spring water in Pakistan, or any other place, align with Islamic teachings found in the Sīrāh and broader Islamic principles. Islam emphasizes the value of water as a precious gift from Allah and encourages responsible stewardship, equitable distribution, and the prohibition of pollution. By following these principles, individuals and communities can ensure the sustainable use and preservation of spring water for the benefit of all.²⁶

The conservation and use of spring water in Pakistan, as viewed through the lens of Sīrāh (the life and teachings of the Prōphēt Mūhāmmād, peace be upon him), is a matter of great importance. Pakistan, like many other countries, faces significant challenges in spring water conservation due to a variety of factors. Here, we'll explore these challenges and how they can be addressed in light of Sīrāh.

Challenges in Spring Water Conservation in Pakistan:

Overexploitation: Springs in Pakistan are often overexploited due to the increasing population and agricultural demands. This leads to reduced flow rates and, in some cases, the complete drying up of springs.²⁷

²⁶ .Ahmadi, Mehri. "Sustainable development-Islamic perspectives." In *1st International Conference on Rethinking the Sustainable Development*. Tabriz: Iran Earth Charter. 2016.

²⁷ . Kahlown, Muhammad Akram, and Abdul Majeed. "Water-resources situation in Pakistan: challenges and future strategies." *Water Resources in the South: present scenario and future prospects* 20 (2003): 33-45.

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Deforestation:

Deforestation and land degradation contribute to reduced groundwater recharge, affecting spring water availability. This is contrary to the Prōphēt's teachings, which emphasized the preservation of natural resources.²⁸

Pollution:

Springs are vulnerable to contamination from industrial, agricultural, and domestic sources. The dumping of waste and pollutants into water bodies is against the principles of cleanliness and purity taught by the Prōphēt.²⁹

Climate Change:

Climate change exacerbates water scarcity issues, affecting spring water availability and quality. Prōphētic teachings stress the importance of stewardship of the Earth, which includes mitigating climate change.

Conservation Strategies in Light of Sīrāh:

Community Involvement:

Encourage local communities to take ownership of springs. The Prōphēt's community relied heavily on communal cooperation, and involving locals in spring management fosters a sense of responsibility.³⁰

Forestation and Reforestation:

Promote tree planting and reforestation to enhance groundwater recharge. This aligns with the tradition of the Prōphēt, who encouraged planting trees for environmental and economic benefits.³¹

²⁸ .Islām, Muhāmmād Muinul. "Towards a green earth: an Islamic perspective." *Asian Affairs* 26, no. 4 (2004): 44-89.

²⁹ .Channa, Muhammad Faheem, Shoaib Ahmed, and Abdul Waheed Channa. "land pollution and islamic teachings." *al misbah research journal* 3, no. 03 (2023): 29-37.

³⁰ .Levine, Hillel. *The death of an American Jewish community: A tragedy of good intentions*. Plunkett Lake Press, 2019.

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Water Quality Protection:

Implement regulations and awareness campaigns to prevent pollution of spring water sources. This corresponds to the teachings of cleanliness and purity in Islam.³²

Legal Framework:

Develop and enforce laws and regulations for the protection of spring water sources. These laws should reflect the ethical principles and teachings found in the Sīrāh.³³

In conclusion, conserving and sustainably using spring water in Pakistan, as guided by the principles of Sīrāh, requires a holistic approach. It involves community engagement, environmental protection, and adherence to ethical values. By addressing these challenges in the light of Sīrāh, Pakistan can work toward a more sustainable and equitable management of its spring water resources.

In summary, the conservation and use of spring water in Pakistan, as seen through the lens of the Sīrāh, involve respecting water as a divine gift, promoting community responsibility, ensuring equitable access, protecting ecosystems, and combining traditional wisdom with modern techniques to ensure the sustainable use of this vital resource. These principles can guide policies and practices for the betterment of society and the environment in Pakistan.

³¹ .Adams, Mark, and Peter Attiwill. *Burning issues: sustainability and management of Australia's southern forests*. CSIRO publishing, 2011.

³² .Ahmad, Ali. "Islamic water law as an antidote for maintaining water quality." *U. Denv. Water L. Rev.* 2 (1998): 169.

³³ .Khalilieh, Hassan S. *Islamic law of the sea: Freedom of navigation and passage rights in Islamic thought*. Cambridge University Press, 2019.

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