

Some Aspects of Water Management Based on the Perspective of the Prophet's Muhammad

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ABSTRACT

Islam places significant emphasis on managing water resources to ensure the overall welfare of humanity. Environmental preservation is significantly related to managing water resources; good management is necessary to have a good impact on the lives of humans and other creatures. As a messenger of Allah, the Prophet has given guidelines on water management so that human life will be safe and free from pollution. Therefore, this study will look at several aspects of water management based on the perspective of the hadis of the Prophet PBUH. The study is carried out qualitatively by looking at the hadis as the primary reference in addition to the books of Muktabar and scholars' views. Based on the survey of past studies, researchers have found several hadiss that need to be used as the leading guide in environmental management. Among them are aspects related to the importance of water cleanliness in worship, cleanliness of water resources, wastage in water use, and issues related to water ownership.

Keywords: Hadis of the Prophet, Water Management.

INTRODUCTION

Cleanliness is what Allah requires of His servants to be preserved, maintained, and practised in every matter of life. Indeed, Muslims who genuinely fear Allah are those who are spiritually and physically clean. Thus, Islam attaches great importance to the cleanliness of the body and mind in all aspects of life, whether it is food, drinks, clothing, shelter, environment, practices, values, and all aspects of human life. Cleanliness also symbolises the noble values of a person and a community in the eyes of the community. In Islam, cleanliness reflects quality and shows its commitment to carrying out the commands of Allah.

Likewise, water cleanliness is the primary tool in carrying out prayers, especially to purify because of hadas. While water is the primary tool in ablution, except in some neutral circumstances, it requires soil dust for tayamum. As a widespread guide, the Sunnah has put forward several standard foundations for using clean water as a condition of acceptance and validity of worship. Therefore, as a source of Islam, the Sunnah educates and cultivates human beings by emphasising the cleanliness of water sources in various aspects, especially worship. Recommendations to humanity to focus on water cleanliness, especially involving worship activities in religious law. These demands are not only in the aspect of worship, but Islam is a religion that maintains cleanliness in all aspects of the lives of its people. Likewise, hygiene is highly demanded in daily water use, namely drinks, food, washing, bathing, etc.

Water is one of the most important natural resources in ensuring the survival and sustainability of all types of life. Water is essential as a natural resource for primary use, and without water, life is challenging to maintain comfortably and perfectly. This is because it is for daily life and various sectors of the country's development. When the resource is polluted, the negative impact that results in the population and sustainability of other resources is affected, which is also the habitat for flora and fauna life. In addition, it is a source of income for

some human beings and a complement to the ecological chain of life. There is no doubt that, because of human actions, some natural resources are destroyed, including water, the most critical resource in life, due to greed and irregular use of resources.

LITERATURE REVIEW

There is research on previous studies, especially from the aspect of water management and the perspective of the Prophet's hadis on the matter:

An article titled *Islamic Water Management* by Hussein A. Amery, published by the International Water Resources Association, Colorado, USA, introduces to Western countries that Islam is aware of the water management procedures discussed in the Quran and Hadis. He quoted the meaning of the words of the Prophet PBUH, stating: There was a young man who was thirsty, so he went to the well and drank water from it. When he came out, a dog stuck out his tongue due to thirst, and he filled his shoes with water and gave the dog a drink. With that, he thanked Him, so Allah forgave him. The companions also asked, O Prophet PBUH, if there is a reward for us if we are kind to animals. He said: (Doing good) every living person will be rewarded. Bukhari's History. This hadis shows that water is a necessity for life. Islam promotes doing good to animals and the environment. (Hussein A. Amery, 2001).

The following article, entitled *The Value of Islamic Water Management in Communities in Postmodernism* is a paper presented by Dr. Ahmad Zaharuddin Sani bin Ahmad Sabri from Universiti Utara Malaysia (UUM) in the International Seminar on Values in Postmodernism Communities in 2004. This paper presents the noble values of water management, primarily focusing on Islamic values as an alternative solution to current and future water problems. He also wrote a book titled *Philosophy and Issues of Water Management*, which explained the factors of deterioration in river water quality due to pollution. It is also a guide in creating awareness of the need not to neglect the environment and implement efficient water management for survival (Ahmad et al., 2015).

Next is a journal article entitled *Water Management in Hadis Perspective* by M. Saifuddin Ihya, published by the Journal of Hadis Studies. It discusses the concept and ethics of water management from the perspective of hadis. The benefits of river water need to be shared and require close care. Control and enforcement from the government are very important to preserve the continuity of water resources on Earth (M. Saifuddin Ihya, 2018). The book titled *Tafsir Mawdu'i Sungai* is written by Professor Dato' Dr Zulkifli Mohd Yusoff and Professor Dr Zaini Ujang and published by the Jawi Academy Malaysia and the Centre for Higher Studies in Islam, Science, and Civilisation from Universiti Teknologi Malaysia (UTM). This book explains the components of the concept of nature, which consists of the hydrosphere (water). The debate of the verses of the Quran is thematic about rivers with interludes of hadis as support; among others, the words of the Prophet PBUH stated: Sea water is holy and purifying, and its carcass is also halal. Narrated by Abu Dawud (Zulkifli Mohd Yusuf, Zaini Ujang, 2023)

The next book, *Islam and the Environment* is a compilation of writings by UTM academic experts, including Professor Dr Zaini Ujang, which presents facts about rivers, rainfall, floods, and the importance of river reserves. Assoc. Prof. Dr Mohd Dani emphasised the elements of water ownership that need to be shared and hygiene care in managing water resources, infrastructure, and public utilities through the words of the Prophet PBUH, who stated that humans share three things: water, grazing fields, and fire. Narrated by Ibn Majah. Therefore, local service systems such as environmental cleanup are the responsibility of residents, and public facilities must be sponsored by the government (Zaini Ujang, 2022).

In addition, a work entitled *Modern Science According to the Perspective of Al-Quran and Al-Sunnah* was printed by Halabi Press. He explained scientific facts about the structure of water according to the verses of the Quran, interluded with hadis as support, and presented theories based on the views of scientists. The Prophet PBUH reprimanded his companions not to waste when performing ablution. The Prophet PBUH approached Sa'ad, who was performing ablution, and then the Prophet PBUH exclaimed, how exaggerated is

this! Said Sa'ad: Is it excessive to perform ablution? The Prophet PBUH replied: Yes, even though you perform ablution in a rapid river. Ibn Majah narrated it. This hadis demands that Muslims be prudent so as not to waste water even in matters of worship. (Yusuf Ahmad, 2010)

RESEARCH METHODOLOGY

This study is carried out entirely qualitatively by applying the overall literature method. It uses documentation methods to collect data from primary and secondary sources such as al-Kutub al-Sittah, Sahih al-Bukhari, Sahih Muslim, and four others: theses, journals, dissertations, and books. To analyse the collected data, this study uses content analysis by examining the essence of the hadis to extract water management methods.

FINDING AND DISCUSSION

Sunnah's Emphasis on The Importance Of Water Cleanliness

The Sunnah has stated the recognition of the aspect of cleanliness in the sight of Allah and the same in all aspects of Muslim life. Cleanliness is the main standard in carrying out any act of worship to Allah to ensure its acceptance in the sight of Allah. The Prophet PBUH said:

سَمِعْتُ سَعِيدَ بْنِ الْمُسَيَّبِ، يَقُولُ: إِنَّ اللَّهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ، نَظِيفٌ يُحِبُّ النَّظَافَةَ، كَرِيمٌ يُحِبُّ الْكَرَمَ، جَوَادٌ يُحِبُّ الْجُودَ، فَتَنَظَّفُوا - أَرَاهُ قَالَ - أَفْنِيَتَكُمْ وَلَا تَتَّشَبَهُوا بِالْيَهُودِ

Allah is good and likes what is fragrant (Tayyib is 'good' and tib is 'perfume', or 'fragrance. '); clean and likes cleanliness; generous and likes generosity; munificent and likes munificence; so, cleanse (I think he said, your courtyards), and do not imitate the Jews. I mentioned that to Muhajir B. Mismar, who said he had been told by 'Amir B. Sa'd, on his father's authority, that the Prophet PBUH had said something similar, but he said, Cleanse your courtyards. Tirmidhi transmitted it [Kitab al- 'Adab, hadis no. 2799].

According to Ibn Rajab, the word طَيِّبٌ means purity, i.e., purity, Allah is a holy and holy god from any deficiency. Meanwhile, from the aspect of His creatures from a spiritual point of view, Allah does not accept any practices with mental impurities such as riyak, ujub, and non-halal, including aspects of holdings, words, and deeds. In contrast, zahir impurities are unclean and real impurities. (Ibn Rajab, 2008).

Allah has guided humanity, especially the Muslim community, on the importance of cleanliness in a Muslim's life, especially in holding a clean faith and worshipping with perfect purity from any impurities of the body and mind.

Thus, the Sunnah has recognized water sources as natural sources that are pure and clean from all other mixtures of elements unless there is a mixture of any impurities into it, whether it is the unclean that causes the source to be unholy and clean. The Prophet PBUH said:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُقَالُ لَهُ إِنَّ الْمَاءَ طَهُورٌ لَا يَنْجَسُهُ شَيْءٌ

Narrated Abu Sa'id al-Khudri: Allah's Messenger PBUH said, Water is pure, and nothing can make it impure. [Kitab al-Taharah, hadis no. 67]

The hadis is related to a question from a companion to the Prophet PBUH about the healthy water thrown into it, menstrual droppings, dog carcasses, and something that smells bad. According to al-'Aini, the phrase إِنَّ الْمَاءَ طَهُورٌ 'indeed water is sacred', explaining that the healthy water flows into the plants and it remains holy (al-'Aini, 1999). The water remains holy because the dung thrown into it does not change its smell, colour, or taste, and the water flows to the plants and has been agreed upon by Ijmak. (Abd 'Allah Khatib, 2001).

Based on the hadis, the Sunnah has explained that water is a clean and holy source and even the primary source in the process of worship in Islamic law, namely purification. The hadis is included in the discussion about

purification, where water is the primary tool for ablution, and it is a condition that must be fulfilled before performing prayers and raising the great hadith. These are some hadith texts that explain the upbringing of the Sunnah to its people to maintain the cleanliness of water sources because it is the source and source of use for fellow humans in living their daily lives, such as bathing. The Prophet PBUH said:

لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي، ثُمَّ يَغْتَسِلُ فِيهِ.

You should not pass urine in stagnant water, which is not flowing, then (you may need to) wash in it. al-Bukhari, [Kitab al-Wuduk, hadis no. 239].

Ibn Battal, when explaining the hadith, stated that urinating in calm or non-flowing water is forbidden. If the water is abundant, it is also prohibited because it involves hygiene aspects, and the water does not become unclean when it does not change in colour, taste, or smell. He added that if the water is small, then it is also prohibited, and it is a prohibition that must be abandoned because it will pollute the water and harm others. (Ibn Battal, t.t.)

Similarly, the opinion of Imam al-Nawawi stated that the hadith explains that it is not permissible to urinate in water that does not flow and is calm. It has been agreed not only by both Imam hadith al-Bukhari and Muslims but, in fact, the imams of the madhhab who stated that if the water flows even a little, it is also forbidden and makruh because it pollutes nature. He also explained that if much water flows, it is not prohibited, but it is encouraged not to do it. (Al-Nawawi, 1929).

al-Nawawi also explained the hadith by stating that the essence of the rainwater sent down by Allah is for the needs of all creatures, whether humans, animals, trees, plants, or others. Therefore, Islam prohibits its adherents from doing things that can pollute water sources, especially by using unclean items such as urine and poison. Water is a priceless blessing to all creatures on Earth (Al-Nawawi, 1997).

These are some narrations that explain the same aspect, namely not throwing any impurities into calm water and then using it for purification. The Prophet PBUH said:

أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَغْتَسِلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنْبٌ

Narrated Abu Huraira (May Allah be pleased with him): Narrated Abu Huraira (May Allah be pleased with him): Allah's Messenger PBUH said: None of you should take a bath in stagnant water when he is sexually impure. [Muslim reported it] [Kitab al-Taharah, hadis no. 282]

The hadith further strengthens the explanation of the first hadith. The focus of the hadith is to maintain water cleanliness, starting with the prohibition of urinating or other faeces that cause the water to be dirty. Then he explained the ruling of using water that does not meet the conditions or reach the predetermined rate to require the law to purify it. Based on the hadith, the fiqh hadith explains that water that does not flow cannot be used for purification until it reaches the rate of two kolah.

However, the affirmation from the Prophet PBUH prohibits throwing faeces in the water, or the water is not for human use in worship but most likely the habitat and source of other living beverages. Thus, the Sunnah places great emphasis on water hygiene. The hadith clearly states that the law of purifying or bathing in water that does not flow is invalid. In addition, the Prophet PBUH still forbade making dirt on it because it is a source and habitat for other living things. Indeed, the ruling of throwing faeces in abundant and flowing water does not reach the level of haram and praying big. However, scholars still encourage Muslims not to commit such acts because the Prophet PBUH has clearly stated that the source should be preserved for the use of other living things. In addition, a hadith explains the importance of maintaining the cleanliness of ablution water, namely by ensuring that hands must be washed first after waking up from sleep before being put in a container of water. The Prophet PBUH said:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَإِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَهُ قَبْلَ أَنْ يُدْخِلَهَا فِي وَضُوئِهِ، فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ

From Abu Hurayra that the Messenger of Allah PBUH said, when you wake up from sleep to pray, wash your hands before you put them in the wudu water, for you do not know where your hands have spent the night. [Kitab al-Wudu', hadis no. 162].

Ibn Battal explained that scholars have differences regarding the obligatory washing of hands before dipping them in a container of water. According to him, al-'Awza'i and al-Shafi'i explained that the law must not be mandatory. Meanwhile, Ahmad bin Hanbal explained that it is mandatory after waking up from sleep during the day and night. (Ibn Battal). Meanwhile, al-Qastalani explained that the order was for water that did not reach two kolams, while hands were feared to be dirty with faecal or sanjak stains. (al-Qastalani, 1989)

Based on the hadis, the Sunnah teaches its people to be prudent in using water to purify and ensure the acceptance of worship, and it is valid in terms of Sharia law. The acceptance of worship in Islam is highly dependent on the process of self-purification before performing any form of worship, especially prayer. Thus, water cleanliness is very important in the process of worship for Muslims in particular.

Water is not only used as a drink and food but also to ensure the perfection of worship to Allah, as explained in the hadis; it is used for sanjak, ablution, and compulsory bathing. Other mediums can replace water for this purpose, but the replacement cannot be done without following the outlined conditions and standards of sharia law. Sunnah, as a guideline, teaches Muslims to maintain the cleanliness of the environment, especially humans, as a life that desperately needs water. The emphasis of the Sunnah on this aspect is to educate the people on the meaning of appreciating the blessings of Allah and respecting other living beings in the environment who need each other.

Be Prudent and Frugal

Meanwhile, each resource must be managed with essential management based on the claims and guidelines that Sunnah has explained. This paper also emphasises systematic water management based on Islamic values. Some hadis texts explain these aspects based on the fiqh hadis and related issues. The central element of management is a wise water consumption rate and the avoidance of waste. The Sunnah has displayed several values and standards as a guide for Muslims in using water in all aspects of life, including worship. The text of the hadis is as follows:

قَالَ سَمِعْتُ أَبَا سَلَمَةَ، يَقُولُ دَخَلْتُ أَنَا وَأَخُو، عَائِشَةَ عَلَى عَائِشَةَ فَسَأَلَهَا أَخُوهَا عَنْ غُسْلِ النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَتْ بِإِنَاءٍ نَحْوًا مِنْ قَالِ أَبُو عَبْدِ اللَّهِ قَالَ يَزِيدُ بْنُ هَارُونَ وَبَهْرُ وَالْجُدِّيُّ عَنْ شُعْبَةَ قَدْرٍ صَاعٍ صَاعٍ، فَأَغْتَسَلْتُ وَأَفَاضْتُ عَلَى رَأْسِهَا، وَبَيْنَنَا وَبَيْنَهَا حِجَابٌ.

Narrated Abu Salama: `Aisha's brother and I went to `Aisha, and he asked her about the bath of the Prophet. She brought a pot containing about a Sa` of water, took a bath, and poured it over her head, and at that time, there was a screen between her and us. Hadis riwayat al-Bukhari, [Kitab al-Ghasl, hadis no. 251]

Ibn Battal explained that scholars differ in determining the rate of one sa. According to the Hijaz scholars, one sa is equal to 5 1/3 right, while the Iraqi scholars put the rate of one sa at 8 right. As for the scholars of Medina, it is equivalent to 5 1/3.

Hamzah Muhammad Qasim explained, according to Jumhur, that the level of one sa' is equivalent to 5 1/3 right, where the Prophet PBUH used the water content for bathing and purifying his entire body. According to him, the teaching of this hadis is to use water to wash all limbs without any form of waste and to wash the main members in performing ablution. (Hamzah Muhammad Qasim, 1990). Meanwhile, al-Qastalani explained that the main istinbat based on the hadis is the prohibition of wasting water in using water. (al-Qastalani, t.t)

It can be concluded that fiqh hadis clearly explains Islam's noble value of frugality in using water, whether for purification, compulsory bathing, ablution, or various other forms of purification, while ensuring perfection in carrying out the worship process.

The Prophet PBUH is the main example of a careful and frugal water user. Maybe it is due to the lack of water in Mecca, but it is clear that the Prophet PBUH purified by using less than one litre of water and cleansed the body from the big hadas by using only about three litres of water. In fact, the Prophet PBUH deserves more water than that.

Thus, the Prophet PBUH's example is to teach Muslims to be frugal and not excessive in using water in the purification process to carry out deeds of worship, especially prayer. The noble value shown by the Prophet PBUH is not only to teach people to be right in using water but also to educate the ummah to be grateful for the blessings of Allah and appreciate them in the life of the world.

Likewise, the hadis teaches Muslims to be careful with water when taking ablution and other forms of purification in general. The Prophet PBUH said:

عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «يَا رَسُولَ اللَّهِ كَيْفَ الطُّهُورُ قَدَعًا بِمَاءٍ فِي إِنَاءٍ فَعَسَلَ كَفَيْهِ ثَلَاثًا، ثُمَّ عَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ عَسَلَ ذِرَاعَيْهِ ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ فَأَدْخَلَ إصْبَعَيْهِ السَّبَّاحَتَيْنِ فِي أُذُنَيْهِ، وَمَسَحَ بِإِبْهَامَيْهِ عَلَى ظَاهِرِ أُذُنَيْهِ، وَبِالسَّبَّاحَتَيْنِ بَاطِنِ أُذُنَيْهِ، ثُمَّ عَسَلَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا»، ثُمَّ قَالَ: «هَكَذَا الْوُضُوءُ فَمَنْ زَادَ عَلَى هَذَا أَوْ نَقَصَ فَقَدْ أَسَاءَ وَظَلَمَ - أَوْ ظَلَمَ وَأَسَاءَ -

Narrated Abdullah ibn Amr ibn al-'As: A man came to the Prophet PBUH and asked him: Messenger of Allah, how is the ablution (to performed)? He (the Prophet) then called for water in a vessel and washed his hands up to the wrists three times, his face three times, and his forearms three times. He then wiped his head and inserted both his index fingers in his ear holes; he wiped the back of his ears with his thumbs and the front of his ears with his index fingers. He then washed his feet three times. Then he said: This is how ablution should be performed. If anyone does more or less than this, he has done wrong and transgressed, or (said) transgressed and done wrong. (HR Abu Dawud, [Kitab al-Taharah, hadis no. 135])

Based on the hadis, al-'Aini explained that the recitation 'فَقَدْ أَسَاءَ' then he has committed an offence', which refers to the offence of manners in performing ablution according to the Sunnah and syarak upbringing. Meanwhile, self-tyranny means reducing the reward by doubling the frequency of ablution that exceeds the command of syarak. This is because most people think that the recitation 'فَقَدْ أَسَاءَ' refers to the increase in the frequency of ablution. In contrast, the recitation of 'ظَلَمَ' refers to the reduction of the number of ablutions as explained by the Sunnah. (al-'Aini, t.t.)

The teaching in the hadis is to educate Muslims to perform deeds of worship based on the guidelines that the Prophet PBUH made sharia in his Sunnah. Performing a deed of worship with the right method and obtaining perfection ensures that Allah accepts it.

At the same time, the Sunnah also teaches Muslims not to use water excessively because, from the point of view of pure values, it is considered an ethics that violates religious commands to be frugal and respectful in using water. Likewise, as explained by al-'Aini, the hadis touches on the aspects of manners and ethics in interacting with Sharia worship charity. Every prohibition and instruction of the Prophet PBUH contains a thousand pieces of wisdom that can be accessed and used as a lesson in life, especially particular matters of worship.

The thrifty aspect in the use of water can be accessed when the Prophet PBUH prohibits his people from performing ablation beyond the rate indicated by the Prophet PBUH. Allah said:

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

Say, consider this: if your water were to sink 'into the earth', then who 'else' could bring you flowing water? Surah al-Mulk (67):30

Thus, Allah reminds humans to protect water sources from drying up, which will negatively impact human survival in daily life. Islam also pays attention to the problem of water and its conflicts, which is to make

people aware of the appreciation of these resources from drying up and disappearing from the face of the Earth.

Water Source Ownership

There are basic human needs that an individual and a community alone cannot possess. Among them are water, fire, and grass. This is because humans need these elements of nature to live a stable and perfect life. At the same time, Islam also advises humans to conserve all these components to avoid natural imbalances. The Prophet PBUH has mentioned this in a hadis as follows:

عَنْ رَجُلٍ، مِنَ الْمُهَاجِرِينَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: غَزَوْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثًا أَسْمَعُهُ، يَقُولُ: الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ: فِي الْكَلْبِ، وَالْمَاءِ، وَالنَّارِ

A man from the immigrants of the Companions of the Prophet PBUH said: I participated in battle three times along with the Prophet PBUH. I heard him say that Muslims have a common share in three things—grass, water, and fire. [Kitab al-Buyu', hadis no. 3477]

According to al-Khatibi, the three elements' humans share in life are water and grass, which refers to plants that grow from the dead and have been nurtured and restored by humans on the condition that the land has no ownership. This is because if a plant grows on owned land, it cannot be shared by other individuals except with the master's permission. At the same time, fire refers to fuel, such as dry wood, that can start a fire, which is not prevented by an individual or in Islam from obtaining it to obtain fire. No one has the right to prevent them from doing so because it is for the comfort and needs of all individuals (Al-Khattabi, 1932).

Moreover, this hadis also recognises the general ownership of property and land. This means that the maintenance of animals, water sources, and fire is entirely considered public property for humans, except for private property.

Water is an asset of the Earth that is owned together. There is no Sharia law from the Sunnah perspective that states that an individual has the right to privately pay the source as well as the government of a community. The teaching of the Sunnah is also to create a stable and balanced ecosystem because all living things on Earth need water. In addition, the Sunnah educates humans to be wise and principled in using the components of nature by sharing, civilising, and appreciating other lives to conserve the surrounding conditions and the environment to create a fertile and harmonious nature. Likewise, according to the Sunnah, a hadis provides guidelines related to the debate on water ownership, which cannot prevent and restrict water resources for the use of others. 'Abd Allah bin al-Zubayr narrated about his son with an Ansar man about irrigation.

عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّهُ حَدَّثَهُ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَاصِمَ الزُّبَيْرِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شِرَاجِ الْحَرَّةِ، الَّتِي يَسْقُونَ بِهَا النَّخْلَ، فَقَالَ الْأَنْصَارِيُّ: سَرَحَ الْمَاءَ يَمْرُ، فَأَبَى عَلَيْهِ؟ فَأَخْتَصَمَا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلزُّبَيْرِ: اسْقِ يَا زُبَيْرُ، ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ، فَغَضِبَ الْأَنْصَارِيُّ، فَقَالَ: أَنْ كَانَ ابْنُ عَمَّتِكَ؟ فَتَلَوْنَ وَجْهَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ قَالَ: اسْقِ يَا زُبَيْرُ، ثُمَّ أَحْبَسَ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ

Narrated `Urwa: Az-Zubair quarrelled with a man from the Ansar because of a natural mountainous stream at Al-Harra. The Prophet PBUH said O Zubair! Irrigate (your lands and let the water flow to your neighbour). The Ansar said, O Allah's Messenger (This is because) he (Zubair) is your cousin. At that, the Prophet's face became red (with anger), and he said, O Zubair! Irrigate (your land) and then withhold the water until it fills the land to the walls and lets it flow to your neighbour. So, the Prophet PBUH enabled Az-Zubair to take his full right after the Ansari provoked his anger. The Prophet PBUH had previously given an order that was in favour of both. Az-Zubair said, "I do not think, but the Verse was revealed in this connection: But no, by your Lord, they can have no faith, until they make you judge in all disputes between them. Hadis riwayat al-Bukhari, [Kitab al-Musaqah, hadis no. 2359].

Ibn Battal explained that there was a disagreement among the scholars of the Maliki School in explaining the method of draining water from one area to another. Ibn Hubayb explained that the owner of the higher area

must first drain the water to his crops and block the water until the water rate reaches foot level, then drain the water to the lower area for the cultivation of other parties. (Ibn Battal).

Al-'Aini explained that al-Zubayr prevented the flow of water to the Ansar man's area, while at the behest of the Prophet PBUH, he stopped the water so that it flowed to the bottom of the plantation, namely the date palm plantation. He stated that the fiqh hadis focuses on the method of water drainage, which is that when water comes from a high area, it cannot be blocked until it flows to a low area. (Al-'Aini, 2001)

This briefly explains the Sunnah's recommendations to the Muslim community regarding the irrigation system. Watership resources and denies private rights. In addition, the Sunnah teaches irrigation methods between high- and low-plan high-p areas to maintain soil fertility and produce fertile crops. The owner of an area cannot restrict or contain water from irrigating other regions. Thus, the concept of joint ownership is displayed in the essence of the hadis and, hence, the water management system according to the Sunnah perspective.

The Sunnah also touches on the aspect of joint ownership of water resources from the aspect of pure values of fellow Muslims. A Muslim must be tolerant in meeting the needs of fellow Muslims, especially for water needs. The following is the text of the hadis that states the teaching:

سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ ..، أَلِيمٌ، رَجُلٌ كَانَ لَهُ فَضْلٌ مَاءٍ بِالطَّرِيقِ، فَمَنَعَهُ مِنَ ابْنِ السَّبِيلِ

Narrated Abu Huraira: Allah's Messenger PBUH said, "There are three persons whom Allah will not look at on the Day of Resurrection, nor will he purify them, and theirs shall be a severe punishment. They are: -1. A man possessed superfluous water on the way, and he withheld it from travellers. -2. A man who gave a pledge of allegiance to a ruler, and he gave it only for worldly benefits. If the ruler gives him something, he gets satisfied; if the ruler withholds something from him, he gets dissatisfied. -3. Moreover, after the Asr prayer, the man displayed his goods for sale, and he said, 'By Allah, except Whom None has the right to be worshipped, I have been given so much for my goods,' and somebody believed him (and bought them). The Prophet PBUH then recited: "Verily! Those who purchase a little gain at the cost of Allah's Covenant and their oaths."al-Bukhari, [Kitab al-Musaqah, hadis no.2358)

Ibn Battal explained that the pronunciation **فَضْلٌ مَاءٍ بِالطَّرِيقِ، فَمَنَعَهُ** means that the needs of the water owner should be prioritised first, and the owner does not need to prevent a traveller from using the water after his demands have been fulfilled (Ibn Battal, t.t.).

Al-'Aini explained that the hadis is placed in a chapter that discusses the sin of a person who prevents a person from using excess water from the owner of the water. According to him, it is more apparent that the hadis explains that a man has excess water but does not give it to a traveller who needs it. (Al-'Aini, t.t.)

This is a brief explanation by several scholars of the hadis fiqh, which emphasises the value and norms of a Muslim towards other Muslims regarding the ownership of water. Allah considers a Muslim unwilling and receives His wrath when he refuses to share the excess needs available, especially water. The Prophet PBUH's recommendation is very clear in educating humanity to be aware of the role and responsibility of fellow Muslims in living their daily lives, especially about sharing food and beverage sources daily.

CONCLUSION AND SUGGESTIONS

As a guide and reference after the Quran, the Sunnah has long presented pure principles and norms to humans regarding the way and method of human interaction with natural resources. Issues related to water pollution can be overcome by applying the methods and approaches outlined by the Sunnah of the Prophet. In particular, the water problem that is worsening in Malaysia will be easily contained by those who stem it with an approach and method based on the education of the Prophet PBUH.

Fiqh bi'ah is a field of contemporary fiqh that can present spaces of thought about nature and the human environment, especially about the primary source of life, namely water. Fiqh is elaborated and contemplated

based on the hadis texts of the Prophet's hadis, which teach humans to maintain and conserve nature and its sources properly and systematically.

The Quran, as the primary source, also emphasises the position of water in Islam. Water is a gift from Allah to humans for the survival of life and the sustainability of natural resources. The repetition and emphasis by Allah on the water aspect recognise that this resource is vital to all living things on Earth. Meanwhile, the Sunnah, as the main commentator of the Qur'an, also emphasises the source. Recommendations to humans in water management provide space and opportunities for humans to learn and deepen the best approach to managing these resources systematically. The Sunnah's emphasis on the cleanliness of water sources in worship proves that Islam is a religion that takes excellent care and emphasises the purity of human resources and sources of use in daily activities and the process of prayer.

Water conservation is highly emphasised by the Sunnah of the Prophet PBUH, which aims to educate people on how to manage water resources wisely and teach them the meaning of appreciation and gratitude for the blessings of Allah. Sunnah education from an external and inner point of view is evident when, from a material point of view, namely water, is encouraged to be careful and frugal while appreciating the gift of Allah with noble norms and values born from the heart.

As for the issue of water ownership, the Sunnah has outlined that water is a resource that needs to be shared. Sharing is not only with each other but also with the surrounding creatures to ensure the sustainability and survival of life. In addition, the Sunnah also conveys a bad image to those who manipulate the source, namely with the wrath of Allah in the Hereafter.

This is the concept of *fiqh bah* discussed from the perspective of the Prophet's Sunnah. Water, an element of nature, is one of the most essential sources for all living things on this Earth. Without water, life will die, the world will dry up, and the greenery and fertility of nature can no longer be enjoyed. Therefore, preserving these resources is an important responsibility and demand for everyone on this Earth.

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