

Water Management in Hadith Perspective

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Abstract

This article explores the concept of water management from the perspective of Hadith. Using a library research method, it finds that water is a fundamental resource for life, as its existence is essential for all living things. Water is indispensable for humans, animals, and plants, as life cannot be sustained without it. The article emphasizes the importance of preserving and maintaining water to ensure its sustainability through effective water management. Islam, as a religion of *rahmat li al-'ālamīn* (mercy to all of creation), establishes the shared ownership of essential resources, such as water, that are necessary for all. Islam advocates for the collective ownership of resources whose benefits do not depend on individual efforts, including water.

Keywords: water, management, ownership.

INTRODUCTION

The life of the universe demonstrates that the relationship between living beings—such as humans, animals, plants, and others—and the four elements of life, namely fire, air, earth, and water, is inseparable. In fact, the former cannot survive without the latter four elements. In the context of the relationship between humans and water, human daily life, for instance, cannot be separated from the presence of water, whether for drinking, agricultural irrigation, fisheries, livestock, or even in the development of physical infrastructure where water is also essential.

Water is one of the most important resources for life, as its presence in the lives of living creatures is an inevitability. Life cannot exist without water because all living beings—humans, animals, and plants—require it. In addition to being the main medium for life, water also functions as a key physical element in the formation of life itself. From an economic perspective, water plays a crucial role in generating energy (hydropower), serving as a transportation medium across various scales, and providing resources for the tourism industry.

Given the significant role of water in life, it is crucial for humans to preserve and manage it responsibly. Water should be conserved through measures such as saving water, avoiding waste disposal, and preventing water pollution, which could disrupt existing ecosystems.

Human demand for natural resources continues to grow alongside the increasing human population on Earth. Development is also ongoing to meet these demands; however, unfortunately, many developments are not based on the principles of sustainable development. When development ignores the principles of sustainability—such as the balance between economic, ecological, and social aspects—environmental degradation occurs. This degradation ultimately causes development to lose its purpose of improving human well-being.

The scarcity of clean water due to the declining groundwater levels, river pollution from industrial and household waste, flooding and landslides caused by deforestation, and global warming due to the increase in greenhouse gases are just some examples of environmental degradation that are now closely intertwined with everyday life. Therefore, it is vital for humans to engage in water conservation, especially considering the high demand for clean water.

Environmental conservation, including water, is a determinant of ecological balance. In the context of environmental preservation, this understanding has been taught for a long time. Natural science lessons continually emphasize that all components of the ecosystem—both living beings and other natural elements—form an integrated whole that must function in harmony and not in imbalance. However, in practice, humans must engage in a deeper analysis and question the effectiveness of these efforts.

To address the issue of water, a religious approach can be seen as a viable solution to foster a spirit of environmental preservation. Religious perspectives are considered crucial in shaping human attitudes toward nature and the environment. Islam, through the Qur'an and the Hadith of the Prophet Muhammad (PBUH), provides a moral foundation for achieving water sustainability. Therefore, in this paper, the author aims to examine the management of water resources from the perspective of the Prophet's Hadith.

METHOD

This study adopts the library research method, drawing on a wide array of written sources as the primary foundation for data collection and analysis. The research is conducted in a thematic approach, which involves the systematic gathering of Hadiths that discuss environmental sustainability, with a particular focus on the preservation of water resources. In this process, the author delves into the textual and contextual analysis of the Hadiths, exploring not only the explicit references to water conservation but also the underlying principles and broader ethical teachings related to the environment found within Islamic tradition.

The next phase of the research involves examining the interpretations and scholarly commentary surrounding these Hadiths. By consulting classical and contemporary Islamic scholars, the author aims to understand how these teachings have been applied over time and how they might be relevant in today's environmental context. This methodological approach also includes reviewing

modern scientific literature and environmental discourse to create a bridge between traditional Islamic teachings and current global environmental challenges.

The analysis involves a comparative approach, where the insights derived from the Hadiths are juxtaposed with contemporary environmental issues such as water scarcity, pollution, and ecosystem degradation. This comparative analysis helps to highlight the enduring relevance of the Hadiths in addressing current ecological crises and offers a deeper understanding of how Islamic principles can contribute to sustainable practices in modern society.

RESULTS AND DISCUSSION

General View on Water

Water is a liquid substance composed of two hydrogen atoms and one oxygen atom, chemically represented as H₂O. William Hensgens, an Irish chemist, stated that water molecules form from the combination of the finest particles of light air that burn (hydrogen).

The total volume of water on Earth is approximately 1.36 billion cubic kilometers, 93.23% of which is seawater. The remaining 2.15% is ice and snow. Of the remaining 0.62%, freshwater is found on land (lakes, rivers, the atmosphere, and groundwater). Ice is found in mountain peaks and glaciers, totaling 37.8 million cubic kilometers (77.3%). Groundwater and seepage account for 22.4%, while lake and swamp water is 0.35%, water vapor in the atmosphere is 0.04%, and river water is 0.01%.

Water is a blessing, but it can also become a threat when its quantity and behavior cannot be controlled by humans. Since the early stages of human growth, water near the Earth's surface has been an important resource, easily accessible everywhere, but it also has destructive qualities. Water has universal properties, serving as a building material for living cells, a cleanser, a solvent in wide mobility, a medium for transportation, an abundant distributor, an energy carrier and regulator, a climate regulator, as well as an abrasive, and it can even be destructive.

Water is also a powerful mixture, its cycle is a mysterious natural wonder, yet its existence can be proven through scientific knowledge. Along with the rapid population growth on Earth and the rapid pace of development, the potential of this important resource has become increasingly limited. Currently, water as a natural resource faces limitations in volume, quality, and distribution. The world is increasingly confronted with the reality of dwindling water supplies, where water flow is declining and becoming more polluted.

Water plays a crucial role in life, including the following: (1) Organisms need a continuous supply of water, as water is the primary component of protoplasm. As

a moving solvent, water carries nutrients and gases to living cells; (2) For plants, water is essential as a reactant in processes such as photosynthesis and hydrolysis, and in maintaining cell turgor. In animals, water also acts as a cleaning agent, eliminating waste and metabolic byproducts; (3) For humans, water is vital, with a daily requirement of about 1 kg per m² of body surface area or 1-2 liters per day for an adult to maintain normal functions and compensate for water loss due to evaporation. About 20% of this is supplied internally as a result of oxidation, but the rest must be consumed.

The Urgency of Water for Humans

Water is an essential substance for humans. Within the human body, water is the main liquid component involved in all life processes. Every cell contains fluid, both inside and outside the cell. This fluid undergoes constant replacement to maintain the balance of water in each part of the body, ensuring it remains constant at all times.

The majority of the human body consists of fluid. Water helps the body function by transporting nutrients from the stomach to various parts of the body.

Water also helps cool the body through sweating. Saliva, in liquid form, aids animals and humans in digesting food. Water also helps the body eliminate harmful substances through urination. Human activities are heavily dependent on the availability of water, ranging from bathing, washing, and farming, to drinking water, all of which are sourced from water. The immense impact of water on life has led to animistic and dynamistic beliefs, where water is seen to have magical powers. In coastal communities, the tradition of throwing offerings into the sea signifies human submission and fear of water's wrath. In Greek mythology, water deities were worshipped and idolized.

Water's role and activity in the body are diverse, including: (1) Water plays a crucial role in regulating body temperature. An unstable body temperature can lead to illnesses such as fever. (2) Water is involved in most metabolic processes in the body, acting as a solvent in chemical reactions. (3) Water protects and cushions certain organs, such as the fluid in joints, which ensures proper joint movement. Additionally, water serves a cleansing function, such as in the case of tears protecting the eye lens.

According to Jumini's research, in addition to being a source of life, water has unique characteristics that can provide valuable lessons in community building, such as: being creative in finding ways to achieve goals—water, when obstructed, will find a way to flow around barriers; always being beneficial—water is necessary for bodily processes and also serves other fields like agriculture, industry, firefighting, and more; never giving up in the face of obstacles—water keeps searching for a path to flow until it reaches its destination; prioritizing cooperation—when encountering barriers, water will wait for others to join, working together to break through obstacles; temporarily separating and then reuniting—water flows in various channels across the Earth to ensure that all creatures benefit from it, eventually reuniting in rivers and oceans; a lifelong cycle—water evaporates, condenses, and is carried by the wind to new places,

eventually returning as rain, continuing the cycle without end and constantly benefiting the universe.

Today, various human activities cause water pollution. For instance, pollution from factory waste and household waste containing chemicals from everyday detergents, along with chemicals from other human activities. This certainly has negative impacts on the environment, and polluted water can kill the surrounding life. A major challenge we face today is the difficulty of obtaining clean water. This is a worrying situation because the need for clean water is a primary priority for the survival of humans and other living creatures.

From the various points presented earlier, it can be concluded that there is a deep interconnection and mutual involvement between humans and the environment that cannot be denied. The environment and humans are so closely intertwined that one cannot be separated from the other. This vast universe was created by Allah in such a harmonious and balanced manner for the benefit of humans, as stated in the Quran in Surah Al-Mulk [67]: 3-4:

"He who created seven heavens in layers. You do not see any in the creation of the Most Merciful any inconsistency. So look again: do you see any flaw? Then look again and your sight will return to you humbled while it is fatigued."

From this verse, we can learn that this beautiful world was created with such harmony and balance, so that everything functions in accordance with its intended purpose. Just as humans need the warmth of the sun, but at the same time, the heat of the sun causes the evaporation of water. When humans inhale oxygen and exhale CO₂ (carbon dioxide), green plants assimilate CO₂ through the process of photosynthesis and release O₂ (oxygen), balancing CO₂ and O₂ in the atmosphere. Thus, these systems work together in harmony and complement one another. The universe and all its components are interconnected like a single body. Everything influences each other, both positively and negatively, which ultimately impacts human life.

Along with the increasing population and the rise in development activities, the need for water will also increase, both in urban and rural areas. The highest water demand in Indonesia occurs on the islands of Java and Sumatra, as these islands have a large population and significant industrial activity. Another major water demand is for agricultural purposes (irrigation) in order to meet the ever-growing food needs in line with the increasing population. According to data from the Directorate General of Water Resources, Ministry of Public Works in 1991, the water demand for agriculture (irrigation and ponds) in 1990 was 74.9×10^9 m³/year, while in 2000, the demand for this purpose was expected to increase to 91.5×10^9 m³/year, and by 2015 it was projected to reach approximately 116.96×10^9 m³/year. This means that the percentage increase in water demand for agriculture between 1990 and 2000 was 10% per year, and between 2000 and 2015, it was 6.7% per year. This trend has led to the proposal of shifting

agricultural activities from Java to other islands, considering the dwindling water resources on Java, especially during the dry season.

In addition to the need for water for domestic use and agriculture, the demand for water in the industrial sector is also quite large. According to data from the Ministry of Industry, the water demand for the industrial sector in 1990 was $703.5 \times 10^6 \text{ m}^3/\text{year}$, and the projection for 1998 was $6,474.8 \times 10^6 \text{ m}^3/\text{year}$. This increase of nine times, or 12.5% per year, reflects the expansion of industries in several provinces, including Riau, South Sumatra, West Java, East Java, and East Kalimantan.

Data from the Central Bureau of Statistics shows that by the year 2000, about 74% of households used groundwater as their drinking water source. The highest usage of groundwater as drinking water was found on the islands of Java and Nusa Tenggara, where around 79% of households depended on it, while the lowest was on the island of Bali, with only 46.5% of households using groundwater. Compared to the situation in 1999, the use of groundwater as drinking water increased by about 0.4%, with the highest increase occurring on Java, at around 1.2%.

The data above shows how the demand for water in Indonesia has been increasing significantly year by year, while the available water resources remain relatively stable (even decreasing in some areas due to rising pollution, particularly in urban and industrial centers). This highlights the urgent need for proper water resource management.

One of the most commonly discussed methods for water resource management is maintaining forest integrity through conservation systems. Forests play a crucial role, not only as the lungs of the Earth but also as water reservoirs. The correlation between forests and water resources is very significant; deforestation leads to the loss of water storage in forests, particularly during the dry season. When forests are cleared, rainwater runs off the slopes, bringing soil and sediment into rivers, causing sedimentation, which leads to flooding.

Forests play an important role in regulating the flow of moisture and dew in the sky and rainfall patterns. Reforestation has a positive impact on water resources in mountainous areas. Therefore, maintaining forest conservation is of utmost importance. Protecting forests brings positive effects for nature and is considered a good deed. Allah will reward those who plant trees, even when animals eat the plants they have grown, as the Prophet Muhammad said: "No Muslim plants a tree or sows seeds, and then a bird, or a human, or an animal eats from it, except that it is considered as charity (sadaqah) for him."

In addition to the aforementioned management strategies, water resource management can also be carried out using simple technologies, such as drinking water filtration systems from wells, which are popular today for small-scale needs.

Hadith of the Prophet SAW on Water Management:

Hadith is the second source of Islamic teachings after the Qur'an. This is based on the Prophet's own hadith, which means, "I leave for you two things, and you will never go astray as long as you hold fast to both of them: the Book of Allah (the Qur'an) and the Sunnah of the Prophet (Hadith)." Apart from being a source of law, hadith also serves as a source of moral teachings (akhlak) in Islam, including those related to the environment.

There are several hadiths of the Prophet that address environmental issues, including those about the ethics of water management. Among the hadiths of the Prophet related to the ethics of water management is the hadith narrated by Abu Dawud in his book *Sunan Abu Dawud* (Kitab fi man'i al-Maa', Hadith no. 3016), which reads as follows:

"Ali bin Al Ja'dan Al Lu'lu'i reported to us, Hariz bin Utsman reported to us from Hibban bin Zaid Asy Syar'i, from a man from Qarn. (In another chain it was reported) Musaddad reported to us, Isa bin Yunus reported to us, Hariz bin Utsman reported to us from Abu Khidash, and this is Ali's wording, from a man from the Muhajirun, a companion of the Prophet (peace be upon him), who said, 'I went on three expeditions with the Prophet (peace be upon him), and I heard him say: The Muslims share three things: the pasture, water, and fire.'"

The hadith above explains about things that are considered public property, which can be utilized freely by the society, such as pasture, water, and fire. The existence of these resources as social goods and public facilities is deemed important because they relate to the essential needs of many people. This hadith also implies a command to grant every Muslim the freedom to use pasture, water, and fire as communal property, meaning that no one has the right to monopolize them. Since these are shared resources, individuals do not have the right to control them for personal benefit. If someone else needs them, they should not be prevented from accessing them. In essence, "sharing" here means taking advantage of these resources. However, the management of these resources may be carried out by government agencies, whose purpose is to maximize their use for the benefit of the community.

In the hadith, three things are mentioned that can be freely utilized by the community without restrictions. The first is water (al-Maa'). The water referred to here is water that is not obtained through personal labor or effort, such as private water channels, well water, or water flowing from rivers before it is collected into reservoirs, ponds, or canals. According to Yusuf al-Qardhawi, this refers to river water and public spring water that is not created through specific labor, nor is it linked to a well, pond, or similar.

Water is a vital need for all of humanity and must not be monopolized by any specific group. Water is a communal necessity, and when controlled by an individual, it could harm others, given how crucial water is for the survival of humans and all living creatures in the world.

The second is pasture (الأكَل). The term "pasture" here refers to grass that grows naturally, not planted or requiring special care. Such grass typically grows in open

fields, forests, mountains, and along public roads. Abdurrahman al-Banna explains that *الْكَلِّ* (pasture) in this hadith refers to grass growing on land that is not cultivated, and therefore no one has the right to claim it exclusively. Meanwhile, al-Khattabi explains that *الْكَلِّ* is anything that grows on barren land that people use for grazing. This land cannot be owned by anyone. In pre-Islamic times, when a man went to war, he would establish a specific area for his livestock and prevent others from using it. When Islam came, the Prophet (peace be upon him) forbade such practices, declaring that all people have equal rights to these areas so that they can help one another.

The third is fire. According to some scholars, the fire referred to here is the fire that can be kindled by stones. Other scholars argue that fire in this hadith includes any form of fuel obtained from the earth, whether it is firewood from plants or the fire itself. This category also includes geothermal energy, gas, solar energy, and the regulation of light (the sun). No one is allowed to prevent others from benefiting from these sources of fire.

In utilizing these resources, it must be accompanied by communal care and preservation. Excessive use without considering the environmental capacity will lead to an imbalance in nature's ability to meet human needs, causing overexploitation and widespread environmental degradation.

In another hadith, the Prophet Muhammad (peace be upon him) emphasized the importance of preserving the environment and public resources that are available for widespread use, known as the *Himaa* concept. As narrated by Imam Bukhari:

"Yahya bin Bukair narrated to us, Al Laits from Yunus from Ibn Shihab from 'Ubaidullah bin 'Abdullah bin 'Utbah from Ibn Abbas (may Allah be pleased with them) that Ash Sha'ba bin Jutsamah said: 'The Messenger of Allah (peace be upon him) said: "There is no hima except for Allah and His Messenger." Yahya said: 'It has been reported to us that the Prophet (peace be upon him) established hima in Naqi', and Umar established hima in As-Saraf and Ar-Rabdzah.'" (HR. Bukhari: 2197, Lidwa).

The hadith above explains the concept of *himaa* as one of the concepts that can be used as a reference for natural resource conservation activities. This concept is an effort to protect and preserve nature from various threats that could cause damage by designating these areas as communal property, with the government responsible for managing this function.

In another hadith, it is also explicitly stated that selling water and turning it into a valuable commodity for gaining excessive profit is prohibited. This is as narrated by Imam Ibn Majah:

"Abdullah bin Sa'id narrated to us, saying that Abdullah bin Khirash bin Hausyab Ash-Shaibani narrated from Al-Awwam bin Hausyab from Mujahid from Ibn Abbas, who said: 'The Messenger of Allah (peace be upon him) said: "The Muslims are partners in three things: water, pasture, and fire. And their price is haram." Abu Sa'id said, "This refers to flowing water.'" (HR. Ibn Majah: 2463, Lidwa).

In another narration, with a more general expression, the Prophet (peace be upon him) said:

"People are partners in three things: wild grass, water, and fire."

Muhammad bin Ahmad bin Abi Sahal al-Aimmah al-Sarakhsi in his book *al-Mabsut*, as quoted by Lathif Rifa'i, said: "In the narration (al-Nas suroka'u fi salasin), it is more general than the previous narration. And in this hadith, it is established that both Muslims and non-Muslims (dhimmis) are partners in these three things. The interpretation of partnership here in the case of water refers to water flowing in valleys and large rivers such as Jihun, Sihun, Euphrates, Tigris, and Nile. Its utilization is similar to that of sunlight and air; both Muslims and non-Muslims have equal rights to it. No one is allowed to prevent others from using it. Its status is like that of a public road for walking. The meaning of the phrase *al-Syariikat baina al-Nas* (partnership among humans) is to clarify the basic principle of equality in the utilization of these three things, not because they are owned by individuals."

Water is a vital natural resource and a blessing from God that benefits life and contributes to the welfare of society in all aspects. In essence, water is a *mubah* asset, which means it is not initially owned by anyone, and every individual has the right to own it according to their means. In Islamic teachings on the function of ownership, the owner's freedom over their property is not absolute. Islam teaches that ownership serves a social function that prioritizes the common good.

Prohibition of Behaviors That Can Cause Water Pollution.

In one narration, the Prophet Muhammad (peace be upon him) warned humanity about three cursed acts: defecating at water sources, in the middle of roads, and under places of shade.

"Ishaq bin Suwaid Ar-Ramli and Umar bin Al-Khattab Abu Hafsh narrated to us, and their hadith is more complete, that Sa'id bin Al-Hakam narrated to them, saying: Nafi' bin Yazid narrated to us from Haiwah bin Syuraih, who said: Abu Sa'id Al-Himyari narrated to him from Mu'adh bin Jabal, who said: The Messenger of Allah (peace be upon him) said: 'Beware of three cursed acts: defecating at water sources, in the middle of roads, and under shade.'" (HR. Abu Dawud: 24, Lidwa).

In the wording of the hadith above, there is the verb *ittaqu* (beware), which is in the form of *fi'il amr* (command). In the terminology of *usul fiqh* (Islamic jurisprudence), such a phrase falls under the category of *amr*, which means an invitation to do something from someone of higher rank to someone of lower rank. The meaning of *amr* itself follows the rule *al-aslu fi al-amr li al-wujub* (the original meaning of a command is obligatory), unless there is some indication (*qarinah*) suggesting otherwise. Since this hadith does not contain any indication to change the basic rule, it can be understood that the act of defecating or urinating at water sources, roads, and under trees is absolutely prohibited.

The word *al-mawarid* is the plural of *al-mawrid*, which is commonly understood as a water source or the path leading to it. Therefore, it is often said that when water emerges, it is used for drinking.

The phrase *qar'i'ah al-tariq* refers to a road commonly traveled by people with their feet and sandals, a road that is walked through. This implies the middle of the road. The word *al-zil* refers to a place of shade, which could be a tree or another form of cover.

Meanwhile, the word *al-biraz* is a term commonly used to mean scattering or dispersing, and is used to refer to the act of defecating. Although it specifically refers to defecating, urinating also falls under this prohibition.

Yusuf al-Qardawi explains that in the early centuries, people considered these acts offensive simply because they were dirty, which was unacceptable to healthy sensibilities and general decency. However, as scientific knowledge advanced, it became clear that these acts are actually very harmful to public health.

Ownership of Water Resources.

In the context of state law, there are essentially four types of ownership over resources, which differ from one another, namely:

- a. **State Property:** Individuals are required to comply with the rules set by the government or the relevant department that manages these resources. Similarly, the department has the authority to decide the regulations for the usage of these resources. Examples of state-owned natural resources include forest land, minerals, mining resources, and other natural resources controlled by the state for the public interest.
- b. **Private Property:** Individual owners have the right to utilize the resource according to the applicable rules and socially accepted norms, as well as the responsibility to avoid excessive use or inappropriate exploitation of the resource based on prevailing social norms. An example would be privately owned agricultural land.
- c. **Common Property:** A group of people associated with a common resource has the right to exclude outsiders who do not belong to that group, while also having the obligation to comply with their status as outsiders. Meanwhile, every member of the community within a certain social system responsible for managing the resource has the right and obligation to maintain its sustainability according to mutually agreed-upon rules. Examples include communal land (such as tribal land) or irrigation water, where people within a particular community or social group manage and utilize the resource collectively based on established cultural norms.
- d. **Open Access:** In this case, there is no ownership of the resource, meaning that anyone from any social group only has a privilege (not a right) to access it, and the first to arrive has the opportunity to use it, but without ownership.

Based on these different categories of ownership, it can be concluded that water is state property because it is a vital need for the public. On the other hand, water can also be considered a common property when managed by specific communities for collective benefit.

According to Islam, in the book *Daur al-Qiyam wa al-Akhlaq fi al-Iqtishadi al-Islami*, Yusuf Qardhawi states that Islam establishes communal ownership over resources that are considered essential (dharuri) for all humans. Therefore, Islam excludes anything whose existence and utility do not depend on specific efforts from individual ownership. These resources must be shared and public, and no individual can exploit them in a way that harms society. The Prophet Muhammad (SAW) mentioned four things that fall into this category: water, pasture, fire, and salt.

Water is one of the resources that belongs to the public and can be utilized by everyone. There are three types of water that can be exploited, namely river water, well water, and spring water. These will be explained in detail, including who is entitled to manage and utilize them:

a. **River** **Water**

River water is divided into three types:

1. **Large Rivers:** These are rivers created by Allah, such as the Nile and the Tigris, which are not constructed by humans. Water from these rivers can be used for irrigation and drinking, and no one is allowed to prohibit others from consuming it.
2. **Small Rivers:** These rivers are also created by Allah but have two categories:
 - (1) Rivers whose water levels rise naturally and sufficiently meet the needs of the population without any shortages. Landowners can take water from these rivers to irrigate their land as needed.
 - (2) Rivers whose water levels decrease, requiring a dam to store the water before it can be used to irrigate fields. In this case, the people living upstream can retain the water for their land until it is sufficient to irrigate downstream areas.
3. **Man-made Rivers:** These are artificial channels created by humans to irrigate their land. These rivers are considered common property among the landowners who built and use them.

b. **Well** **Water**

There are three scenarios for well water:

1. **Public Well:** If a person digs a well for the purpose of providing water to passing travelers, then the water from that well is considered common property, and the digger has the same rights as others.
2. **Private Well:** If a person digs a well for their own personal needs, such as nomadic Bedouins who dig wells to meet their drinking water needs, they

are the primary beneficiaries of the well while they reside there. They must provide excess water to those in need of drinking water, but not for other uses. If they leave the area, the well becomes public property. If they return, both they and others have equal rights to the water.

3. **Exclusive Well:** If someone digs a well solely for their own use and does not find water, the well is not considered their property until water is discovered. Once water is found, it becomes their property unless the digging requires drilling, in which case the land and the well are officially registered under their ownership.

c.

Spring

Water

There are three types of spring water:

1. **Natural Springs:** These are springs that flow naturally by the will of Allah, not because of human intervention. The person who manages land with access to such a spring can use the water as needed. If there is a shortage of water due to increased demand, priority is given to those who first access it, with subsequent users receiving what remains. If no one person has discovered the spring first, the users must negotiate how to divide the water, either through a share system or profit-sharing.
2. **Man-made Springs:** These are springs that have been dug by individuals. The person who creates the spring owns it and can direct the water wherever they wish. The land watered by this spring becomes their property, as does the surrounding land.
3. **Spring on Private Land:** If a person digs a spring on their own land, they have the most rights to the water for irrigating their land. If the spring can only meet their needs, others have no right to the water except for drinking. However, if they have excess water and wish to use it to irrigate other land, they have the right to do so. They may also charge for irrigation services to landowners, but charging herders and animal owners is not permitted. If a person digs a spring or well in a valley, they may sell the water and retain the proceeds from the sale.

CONCLUSION

Water is a vital natural resource needed by all living beings, including humans. While humans are given the freedom to utilize water, they also have the responsibility to preserve and protect its sustainability. In Islam, ownership of water resources is categorized as common property. This is explained in a saying of the Prophet Muhammad (SAW), who stated that humans share three things: pasture, water, and fire. These three resources are not to be monopolized by any individual. There are three types of water that can be used by humans: river water, well water, and spring water. In general, these types of water are considered common property, except for wells that are dug by individuals in a specific area, which become their private property as a result of their own efforts.

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