



Chapter of the Book on “Water Ethics”:

**WATER MANAGEMENT ETHICS IN THE FRAMEWORK
OF ENVIRONMENTAL AND GENERAL ETHICS:
“THE CASE OF ISLAMIC WATER ETHICS”**

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Regional Center for Studies and Research of Water Ethics (RCWE).



By:



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Water Ethics in Islam:

Qur'an , hadith , Islamic thought



capacity
building



Learning
from Best
Ethical
Practices,



Using
Dialogue



Raising
Awareness



Special
program
for
education



For Sustainable Water Recourses Management .



Basic Assumption: Water in Islamic societies is Correlated with its Culture :

- **Extensive Islamic rulings cover a wide ranging of environmental and water management issues,**
 - **Human behaviour vis-a-vis Water is intimately related to the sensibilities, representations and mentalities,**



- **Both water and culture are fluids – the first one being concrete, and the second immaterial –which gives life to and unify all members of a human society.**

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Water Ethics in Islam

Qur'an

- AS part of the Environmental system, water has been given a special importance in Islam.
- It is a blessing from God that sustains life.
- Water is mentioned in Qur'an in 63 places.



Hadith

- “Prophet Mohamed Hadith” in practical terms is About:
- the preservation of justice,
 - equality including equality in water use and
 - access to water resources.



Islamic thought

Is about elaboration of the chief cultural and ethical Source. This is based on traditions and norms in view of Qur'an and Hadith. They are classified under several categories



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Water Ethics in Islam Raised Four Issues

- **Stewardship:** emphasizing that humans are the most favored of God's creatures.

However, they are responsible for ensuring that God's gifts to humanity, such as nature, are well conserved.

- **Conservation:** in the Quran, God commands the believers to "*make not mischief on earth,*" i.e. they should not degrade or pollute natural resources.

- **Water pricing:** most contemporary Islamic scholars have concluded that, in spite of its original nature as a common good, individuals have the right to use, sell, and recover value-added costs of developed water, infrastructure for water supply distribution Kadouri et al (2001),.

- **Privatization:** is allowed with participation of public and private sector as long as users are served equitably and charged a fair water price



Five ideas for Actualizing Water Ethics in Islamic Communities:

Using experiential learning and innovative tools for skills and capacity building

Bench-marking and Bench-learning of Best Ethical Practices

Using Dialogue and its Tools

Raising Awareness of Water Stakeholders

Special program for educating youth and students in schools and libraries

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In Conclusion



The above analysis suggests that :

- It is absolutely necessary to have a cultural approach to actualize water use and management ethics.
- Soft factors of human nature and social learning need more attention for change in the water sector of countries and regions
- This makes water ethics an important tool for sustainable water resources management in these communities,
- Through networking, it is possible to organize and coordinate the efforts made by UNESCO to propagate water ethics as a noble objective.
- And in my view, there is no contradiction between Islamic belief for dealing with water and world wide accepted ethical standards of IWRM principles, which balance equity, efficiency, and sustainability across society .



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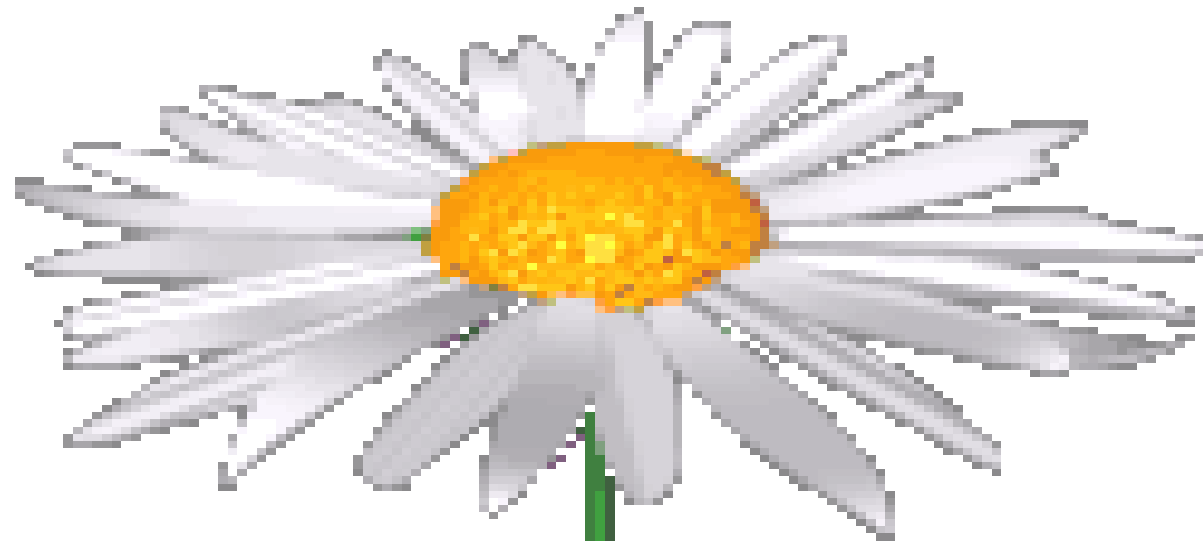


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Thank you



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