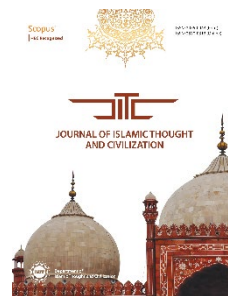
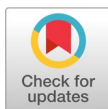


Journal of Islamic Thought and Civilization (JITC)

Volume 15 Issue 2, Fall 2025

ISSN_(P): 2075-0943 ISSN_(E): 2520-0313

Homepage: <https://journals.umt.edu.pk/index.php/JITC>



- Title:** Sustainable Development Goal 6 and the Prophetic Guidance on Water: A Hadith-Based Framework
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- DOI:** <https://doi.org/10.32350/jitc.152.08>
- History:** Received: July 02, 2025, Revised: September 19, 2025, Accepted: September 25, 2025, Published: October 10, 2025
- Citation:** Aouati, Fatima Zohra., and Khaled Obaideen. “Sustainable Development Goal 6 and the Prophetic Guidance on Water: A Hadith-Based Framework.” *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 137–156. <https://doi.org/10.32350/jitc.152.08>
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- Conflict of Interest:** Author(s) declared no conflict of interest



A publication of

Department of Islamic Thought and Civilization, School of Social Science and Humanities
University of Management and Technology, Lahore, Pakistan

Sustainable Development Goal 6 and the Prophetic Guidance on Water: A Hadīth-Based Framework

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Abstract

Water scarcity, pollution, and inefficient use remain critical barriers to achieving Sustainable Development Goal 6 (SDG 6: Clean Water and Sanitation). The attainment of Sustainable Development Goal (Clean water and Sanitation), SDG#6, is critically undermined due to pressing issues, like water scarcity, pollution, and inefficient management of water resources. While Islamic civilisation has developed and emphasised frameworks governing water access, hygiene, and conservation, these resources are integrated seldomly into modern contemporary sustainability discourse. The current study fills this gap by systematically examining the Prophetic tradition (hadīth) and aligning it with SDG#6 targeting clean water and sanitation needs and its governance for water management. A qualitative textual approach was deployed by extracting 27 authenticated narrations from five canonical Sunni collections, which were coded into themes of equity and access, conservation and efficiency, pollution prevention, sanitation and hygiene, and ecosystem care. These thematic variations were then mapped to all six substantive SDG#6, along with its implementation targets (6.a–6.b). Indicatively, the findings revealed a close relevance between Prophetic teachings and the SDG#6 framework: guidance against monopolising surplus water aligns with equitable access; prohibitions on wastefulness support efficiency; injunctions against polluting stagnant water parallel source-protection standards; and compassion toward animals broadens the scope of ecosystem care. The contribution of this work lies in providing a faith-sensitive ethical framework for water governance. By embedding SDG#6 within Prophetic ethics, the study enhances legitimacy, mobilises religious institutions, and offers practical entry points for culturally resonant policy instruments. By situating Islamic traditions within the discourse on sustainability, the current research will be beneficial in demonstrating valuable resources for advancing global sustainability goals (SDG#6), particularly in Muslim-majority contexts.

Keywords: clean water and sanitation, eco-fiqh, ḥadīth, Islamic environmental ethics, water governance

Introduction

The relationship between humanity and the environment has long been dependent on society and its social culture. Likewise, Islamic traditional values in light of the Qur'ān and *Sunnah* always provide us with clear guidelines to maintain not only moral but also ethical and natural values in order to be a responsible citizen. Thus, stressing nature and natural balance, Islam aims to govern society in environmental aspects by maintaining natural ethical values. The Qur'ānic teachings have

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always promoted maintaining a balance and management in daily life aspects. Accordingly, the Qur'ān and *Sunnah* guide us to maintain earthly resources to avoid reckless use of the natural blessings of Allah.¹ In light of this discussion, the contemporary issue of water scarcity represents a critical challenge of the twenty-first century.² A significant portion of the global population currently lacks access to clean drinking water, and this number is projected to rise without decisive intervention, particularly as climate variability escalates in the lead-up to the 2030 target for the United Nations Sustainable Development Goal 6 (SDG#6): "Ensuring availability and sustainable management of water and sanitation for all."³ Previous research has indicated that the holistic approach is interconnected with the natural world, emphasising that resources must be utilised in a way that never harms the environment. The urgency surrounding this issue underscores the central importance of SDG#6, not confined to global public welfare but also within academic discourses across environmental governance, development studies, and comparative religious ethics. These disciplines collectively endeavour to identify and promote equitable, efficient, and ecologically sustainable approaches to water resource management.⁴

Within the field of Islamic studies, an emerging corpus of "eco-*fiqh*" scholarship posits that the Qur'ānic text and Prophetic traditions offer a substantive foundation of environmental principles. The Qur'ān emphasises the principle of moderation, advocating a sustainable approach for the consumption of natural resources. Nevertheless, most Islamic-environmental studies remain confined to ethical appeals only, highlighting general values of stewardship and conservation. However, none has undertaken a target-level, indicator-specific mapping of Prophetic traditions directly aligned with the SDG#6 (Clean Water and Sanitation) framework. This absence leaves a critical gap at the intersection of Islamic ethics and global development policy, especially concerning water governance. This article addresses that gap by offering the first systematic alignment of water-related Hadīths with SDG#6 targets and indicators, providing a framework for faith-sensitive water governance.

By analyzing water-related Hadīths thematically, this paper links each theme to the relevant SDG #6 targets. The study further aims to demonstrate that the Prophetic teachings supply a coherent ethical framework that can complement, and potentially strengthen, contemporary water-governance instruments.

Accordingly, this study is guided by two central research questions:

- What ethical and environmental principles about water do the Prophetic traditions (ḥadīth) articulate?
- How do these principles align with the specific targets and indicators of SDG#6?

To answer these questions, a qualitative textual methodology was employed. Canonical *Sunni* compilations — *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan Abu Dawud*, *Sunan Ibn Majah*, and *Jami*⁵

¹A. Rehman, "The Qur'ānic Perspective on Natural Resource Management and Its Implications for Sustainable Development," *Al-Qur'ān and Water Science* 2, no. 1 (2025): 1–10.

²Leen Alsyouf, Imad Alsyouf, and Khaled Obaideen, "Advancing Water Security in Arid Regions: A Technological and Bibliometric Study on Integrating Hydro Panels in Buildings for Sustainable Development Goals," *Energy Nexus* 15 (2024): 100312. <https://doi.org/10.1016/j.nexus.2024.100312>.

³Khaled Obaideen et al., "The Role of Wastewater Treatment in Achieving Sustainable Development Goals (SDGs) and Sustainability Guideline," *Energy Nexus* 7 (2022): 100112, <https://doi.org/10.1016/j.nexus.2022.100112>.

⁴Claudia W Sadoff, Edoardo Borgomeo, and Stefan Uhlenbrook, "Rethinking water for SDG 6," *Nature Sustainability* 3, no. 5 (2020): 346–347, <https://doi.org/10.1038/s41893-020-0530-9>.

at-Tirmidhi — are systematically screened for water-related narrations. Identified Hadīths are coded into themes (access, conservation, pollution prevention, sanitation, ecosystem care) and then mapped to SDG 6 targets, with cross-validation against United Nations indicator definitions. This design ensures that religious texts are interpreted in context while remaining commensurable with development metrics.

The significance of the research lies in its potential to bridge Islamic ethical capital with policy practice: by translating centuries-old teachings into SDG language, the study offers policymakers, educators, and faith leaders a culturally resonant toolkit for advancing water sustainability.

The paper proceeds as follows. Section 2 reviews Islamic environmental ethics and the current interdisciplinary literature on religion and sustainable development, highlighting existing gaps. Section 3 details the methodology. Section 4 presents the thematic results and SDG mapping. Section 5 discusses the broader implications for water governance and outlines limitations. Section 6 concludes with recommendations and directions for future research.

2. Methodology

This study follows a qualitative thematic approach to understand various dimensions of the selected themes. This exploratory approach was useful in aligning the selected themes with the prophetic teachings. Figure 1 below illustrates the methodology adopted to conduct this study, outlining a systematic process for selecting, analysing, and aligning Prophetic water-related traditions with the specific targets of Sustainable Development Goals (SDG#6).

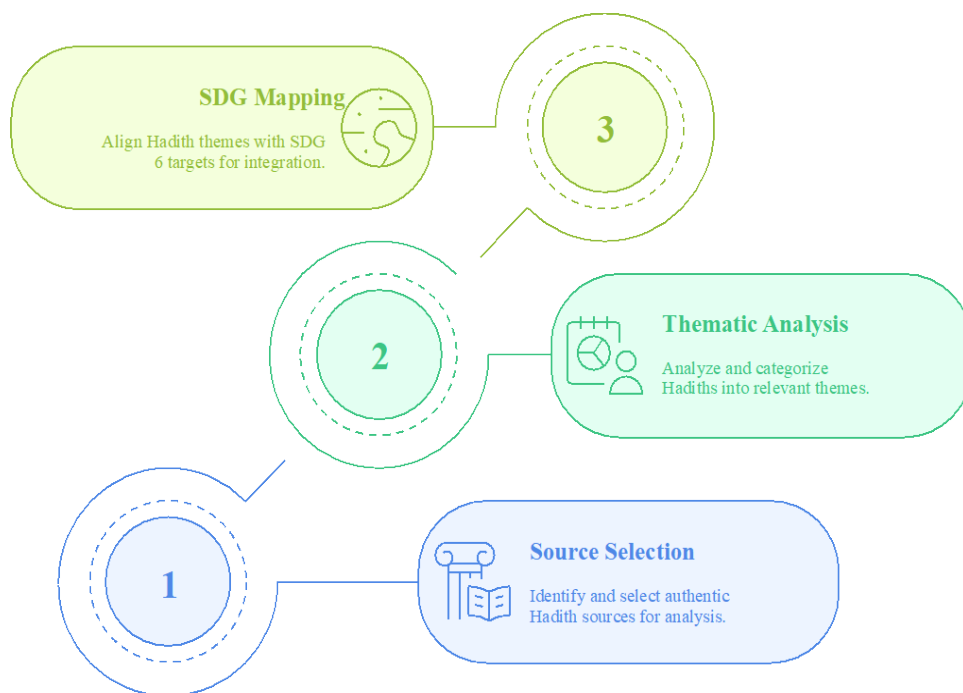


Figure 1. Research Methodology

2.1 Source Selection

The study adopts a qualitative textual analysis approach, primarily drawing upon canonical Hadīth compilations recognized across the Sunni Islamic tradition. The selected sources include:

- *Sahih al-Bukhari*
- *Sahih Muslim*
- *Sunan Ibn Majah*
- *Sunan Abu Dawud*, and
- *Jami' at-Tirmidhi*

These collections were chosen for their authenticity, comprehensive scope, and established status within Islamic jurisprudence (*fiqh*) and ethical discourse. Within these sources, Hadīths explicitly or implicitly referencing water use, access, sanitation, hygiene, and environmental stewardship were identified. Researchers reviewed both Arabic texts and authenticated English translations to ensure accurate interpretation and context of these selected Hadīths.

2.2 Thematic Analysis

A qualitative thematic analysis was employed to extract recurring patterns and ethical instructions related to water from the selected Hadīths. The steps included:

- *Identification*: Each Hadīth containing water-related guidance (e.g., on cleanliness, conservation, access, pollution) was collected and catalogued.
- *Coding*: Content was coded manually using predefined themes, such as *water access and equity*, *conservation and efficiency*, *pollution prevention*, *ritual hygiene*, and *ecosystem protection*.
- *Clustering*: The Hadīths were grouped into thematic clusters to reflect their conceptual emphasis. These clusters were not mutually exclusive but reflected overlapping ethical domains relevant to sustainable water governance.
- *Validation*: Clusters were reviewed for consistency and comprehensiveness, ensuring that each Hadīth was placed based on both textual meaning and jurisprudential context.

The initial corpus comprised 2,241 narrations related to water, sanitation, and cleanliness across the five canonical *Sunni* Hadīth compilations. From this set, 787 narrations were identified and recorded in both *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* (without repetition). Applying the inclusion criteria further refined the corpus to 183 narrations, specifically those offering explicit or implicit normative guidance on water allocation, usage, pollution prevention, sanitation, or ecological care. Purely descriptive reports (e.g., narrations noting the Prophet's personal preference without broader ethical instruction) or with weak/unauthenticated chains were excluded. This process resulted in a final dataset of 27 rigorously authenticated narrations.

The five thematic clusters—access and equity, conservation and efficiency, pollution prevention, sanitation and hygiene, and ecosystem care were derived inductively but are also consistent with both Islamic jurisprudential categories (*fiqh al-'ibādāt* and *fiqh al-mu'āmalāt*) and contemporary water governance frameworks. For example, conservation and efficiency emerged from narrations that prescribe moderation in ablution, which directly align with SDG#6.4. As an illustration of the coding process, the narration “Do not withhold surplus water so that pasture may not be withheld” (*Sahih al-Bukhari* 2353) was first coded under “access and equity,” then mapped to SDG Target 6.1 (universal access). This stepwise coding ensured consistency across narrations and transparency for interdisciplinary readers.

This method ensured that the ethical content was not decontextualized from its religious significance, while allowing for systematic alignment with sustainability goals.

2.3 Aligning Sustainable Development Goals (SDGs) with Strategic Pathways of Islamic Teachings

To bridge the gap between traditional Islamic teachings and modern development frameworks, the thematic Hadīth clusters were mapped to specific targets within SDG#6 (Clean Water and Sanitation). The mapping relied on:

- Target-level analysis of SDG#6 as outlined by the United Nations (e.g., 6.1 for universal access, 6.2 for sanitation, 6.3 for water quality).
- Conceptual alignment between the ethical implications of Hadīth teachings and the intended outcomes of the SDG targets.
- Cross-referencing with SDG indicator descriptions to ensure relevance (e.g., linking Hadīths about preventing contamination of water with SDG Target 6.3 on improving water quality).

Each Hadīth was matched to one or more SDG targets based on its underlying moral directive and social function. This integrative approach illustrates how Islamic ethical teachings can provide complementary insights to contemporary water governance and sustainability policies.

3. Results and Thematic Analysis

This section organises the 27 water-related ḥadīth into thematic clusters—each linked to a specific SDG#6 target on “Clean Water and Sanitation”—and analyses the ethical principles they convey in light of contemporary sustainability frameworks (for the full corpus, including Arabic incipits, English translations, source details, and URLs, see Table 1).

Table 1. Hadīth Corpus on Water Aligned with SDG#6

No.	Primary Source (Collection & Chapter)	Hadīth No. and English Translation (abridged)	Arabic Incipit	Key Text	Permanent URL
5	<i>Sahih al-Bukhari</i> Chapter 2: Superfluous water should not be withheld from others, Book 42: Distribution of Water	7853-Narrated Abu Huraira: Allah's Messenger said, “Do not withhold the surplus water, for doing so prevents people from grazing their livestock” 2354-Narrated Abu Huraira: Allah's Messenger said: “Do not withhold surplus water in order to withhold (access to) pasture.”	7853 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : لَا يُمْنَعُ فَضْلُ الْمَاءِ لِیُمْنَعُ بِهِ الْكَلْبُ . 2354 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : لَا تَمْنَعُوا فَضْلَ الْمَاءِ لِیُمْنَعُوا بِهِ فَضْلُ الْكَلْبِ .	صحيح البخاري - كتاب الشرب والمساقاة - باب من قال إن صاحب الماء أحق بالماء حتى يروى لقول النبي صلى الله عليه وسلم لا يُمنع فضل الماء (جزء 3, صفحة 110)	https://Sunnah.com/bukhari:2353

⁵Abu Abdullah Muhammad b Ismail al Bukhari, *Sahih Bukhari*, “Do not withhold surplus water,” 2353 (Book 42, Hadīth 3), updated 2025/07/22, <https://sunnah.com/bukhari:2353>.

No.	Primary Source (Collection & Chapter)	Hadīth No. and English Translation (abridged)	Arabic Incipit	Key Text	Permanent URL
6	<i>Sahih al-Bukhari</i> Chapter 5: What tricks are disliked in bargains, Book 90: Tricks	6962-Narrated Abu Huraira: Allah's Messenger said, "One should not withhold surplus water to prevent others from benefiting from the pasture."	6962 - عَنْ أَبِي هُرَيْرَةَ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يُمْنَعُ فَضْلُ الْمَاءِ لِئُمْنَعُ بِهِ فَضْلَ الْكَلْبِ.	صحيح البخاري - كتاب الحيل - باب ما يكره من الاحتيال في البيوع ولا يمنع فضل الماء ليمنع به فضل الكلب - (جزء 9, صفحة 24)	https://Sunnah.com/bukhari:6962
7	<i>Sahih Muslim</i> . Chapter 8: The prohibition of selling surplus water in the Desert, which is needed for grazing. Book 22: Transactions	1565a- Jabir bin Abdullah (may Allah be pleased with him) reported that Allah's Messenger forbade the sale of surplus water.	(١٥٦٥) عن جابر بن عبد الله قال: « نهى رسول الله ﷺ عن بيع فضل الماء. »	صحيح مسلم، كتاب البيوع باب تحريم بيع فضل الماء الذي يكون بالفلاة ويحتاج إليه لرعي الكلب، (34/5)	https://Sunnah.com/muslim:1565a
8	<i>Sahih Muslim</i> . Chapter 8: The prohibition of selling surplus water in the Desert, which is needed for grazing. Book 22: Transactions	1566a-Abu Huraira (may Allah be pleased with him) reported that Allah's Messenger said: "Do not withhold excess water, lest it prevent the growth of vegetation.	(١٥٦٦) عن أبي هريرة أن رسول الله ﷺ قال: « لا يمنع فضل الماء ليمنع به الكلب. »	صحيح مسلم، كتاب البيوع باب تحريم بيع فضل الماء الذي يكون بالفلاة ويحتاج إليه لرعي الكلب، (34/5)	https://Sunnah.com/muslim:1566a
9	<i>Sahih al-Bukhari</i> Chapter 5: The sin of him who withholds water from travellers, Book 42: Distribution of Water	2358-Narrated Abu Huraira: Allah's Messenger said, "Three types of people whom Allah will neither look at on the Day of Resurrection, nor purify, and they	2358 - ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابُ أَلِيمٍ : رَجُلٌ كَانَ لَهُ فَضْلُ مَاءٍ بِالطَّرِيقِ فَمَنَعَهُ مِنْ ابْنِ السَّبِيلِ	صحيح البخاري - كتاب الشرب والمساقاة - باب اثم من منع ابن السبيل من الماء (جزء 3, صفحة 110)	https://Sunnah.com/bukhari:2358

⁶*Sahih al-Bukhari* 6962, "*Sahih Bukhari*, "Do not withhold surplus water to prevent pasture," 6962 (Book 90, Hadīth 69), updated 2025/07/22, <https://sunnah.com/bukhari:6962>.

⁷Narrated by Abdullah bin Jabir, "Sale of surplus water forbidden," *Sahih Muslim* 1565a (Book 22, Hadīth 26), updated 2025/07/22, <https://sunnah.com/muslim:1565a>.

⁸Narrated by Abu Huraira, "Do not withhold excess water; vegetation may suffer," *Sahih Muslim* 1566a (Book 22, Hadīth 27), updated 2025/07/22, <https://sunnah.com/muslim:1566a>.

⁹Narrated by Abu Huraira, "Surplus water withheld from traveller: grave sin," *Sahih al-Bukhari* 2358 (Book 42, Hadīth 5), updated 2025/07/22, <https://sunnah.com/bukhari:2358>.

No.	Primary Source (Collection & Chapter)	Hadīth No. and English Translation (abridged)	Arabic Incipit	Key Text	Permanent URL
		will have a painful punishment. Among them is a man who has surplus water on the road but withholds it from a traveller in need."			
10	<i>Sunan Ibn Majah</i> Chapter 16: The Muslims Are Partners in Three Things, Book 16: The Chapters on Pawning	2472- It was narrated from Ibn 'Abbas that the Messenger of Allah said: "“Muslims are partners in three things: water, pasture, and fire, and their price is unlawful.” Abu Sa’id said: This refers to flowing water.	عَنْ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ فِي الْمَاءِ وَالْكَلَالِ وَالنَّارِ وَثَمْنُهُ حَرَامٌ " . قَالَ أَبُو سَعِيدٍ يُعْنِي الْمَاءَ الْجَارِي .	2472 - ابن ماجه، السنن، في أبواب الرهون، باب المسلمون شركاء في ثلاث، 528/3، حديث رقم: 2472. ابن ماجه، السنن، في أبواب الرهون، باب المسلمون شركاء في ثلاث، 528/3، حديث رقم: 2472.	https://Sunnah.com/ibnmajah:2472
11	<i>Sahih al-Bukhari</i> Chapter 9: The superiority of providing water, Book 42: Distribution of Water	2363-Narrated Abu Huraira: The Messenger of Allah said, "While a man was walking, he felt thirsty. He found a well, went down into it, and drank. As he came out, he saw a dog panting and licking the earth out of thirst. The man said, 'This dog is experiencing the same thirst that I felt.' So, he went back down, filled his shoe with water, held it in his mouth,	2363 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : بَيْنَا رَجُلٌ يَمْشِي ، فَاشْتَدَّ عَلَيْهِ الْعَطَشُ ، فَخَزَّ بِرَأْسِهِ فِي بَيْتٍ ، ثُمَّ خَرَجَ فَإِذَا هُوَ بِكَلْبٍ يَلْهَثُ ، يَأْكُلُ التُّرَابَ مِنْ الْعَطَشِ ، فَقَالَ : لَقَدْ بَلَغَ هَذَا مِثْلَ الَّذِي بَلَغَ بِي ، فَمَلَأُ خُفِّي ثُمَّ امْسَكْتُهُ بِيَدِي ، ثُمَّ رَفَعِي فَسَقَيْتُ الْكَلْبَ ، فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لِي ، قَالُوا : يَا رَسُولَ اللَّهِ ، وَإِنْ لَنَا فِي الْبَهَائِمِ أَجْرًا ؟ قَالَ : فِي كُلِّ كَبِدٍ رَطْبَةٌ أَجْرٌ .	صحيح البخاري - كتاب الشرب والمساقاة - باب فضل سقي الماء - (جزء 3، صفحة 111)	https://Sunnah.com/bukhari:2363

¹⁰Narrated by Ibn Abbas, "Muslims share water, pasture and fire," *Sunan Ibn Majah* 2472 (Book 16, Hadīth 7), updated 2025/07/22, <https://sunnah.com/ibnmajah:2472>.

¹¹Narrated by Abu Huraira, "Man gave water to thirsty dog; forgiven," *Sahih al-Bukhari* 2363 (Book 42, Hadīth 13), updated 2025/07/22, <https://sunnah.com/bukhari:2363>.

No.	Primary Source (Collection & Chapter)	Hadīth No. and English Translation (abridged)	Arabic Incipit	Key Text	Permanent URL
		climbed out, and gave the dog a drink. Allah appreciated his good deed and forgave him.” The people asked, “O Messenger of Allah, is there a reward for us in serving animals?” He replied, “Yes, there is a reward for serving any living being.”			
12	<i>Sahih al-Bukhari</i> Chapter 16: Milking she-camels at water places, Book 42: Distribution of Water	2378-Narrated Abu Huraira: The Prophet said, “One of the rights of a she-camel is that it should be milked at the water source.”	2378 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : مِنْ حَقِّ الْإِبِلِ أَنْ تُخْلَبَ عَلَى الْمَاءِ	صحيح البخاري - كتاب الشرب والمساقاة - باب حلب الإبل على الماء - (جزء 3, صفحة 114)	https://Sunnah.com/bukhari:2378
13	<i>Sahih al-Bukhari</i> Chapter 17: If a housefly falls in the drink, book 59: Beginning of Creation	3321-Narrated Abu Huraira (Allah be pleased with him): The Messenger of Allah said, “A sinful woman was forgiven because she passed by a dog at the edge of a well, panting as	3321 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ غُفِرَ لَامْرَأَةٍ مُومِنَةٍ مَرَّتْ بِكَلْبٍ عَلَى رَأْسِ رَكْبِي يَلْهَثُ قَالَ كَادَ يَقْتُلُهُ الْعَطَشُ فَفَرَعَتْ حُقْفَهَا فَأَوْقَعَتْهُ بِخِمَارِهَا فَفَرَعَتْ لَهُ مِنَ الْمَاءِ فَغَفِرَ لَهَا بِذَلِكَ	صحيح البخاري - كتاب بدء الخلق - باب إذا وقع الذباب في شراب أحدكم فليغمسه - (جزء 4, صفحة 130)	https://Sunnah.com/bukhari:3321
		it was near to dying from thirst. She took off her shoe, tied it with her headscarf, and used it to draw water for the dog. Allah			

¹² Narrated by Abu Huraira, “Sinful woman forgiven for giving dog water,” *Sahih al-Bukhari* 3321 (Book 59, Hadīth 64), updated 2025/07/22, <https://sunnah.com/bukhari:3321>.

¹³ Narrated by Abu Huraira, “Sinful woman forgiven for giving dog water,” *Sahih al-Bukhari* 3321 (Book 59, Hadīth 64), updated 2025/07/22, <https://sunnah.com/bukhari:3321>.

No.	Primary Source (Collection & Chapter)	Hadīth No. and English Translation (abridged)	Arabic Incipit	Key Text	Permanent URL
		forgave her for that act			
14	<i>Sahih al-Bukhari</i> Chapter 68: Urinating in stagnant water, Book 4: Ablutions (Wudu)	239-Narrated Abu Huraira: The Prophet said, "Do not urinate in stagnant water that does not flow, and then use it for washing."	239 - لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي ، ثُمَّ يَغْتَسِلُ فِيهِ .	صحيح البخاري - كتاب الوضوء - باب البول في الماء الدائم (جزء 1، صفحة 57)	https://Sunnah.com/bukhari:239
15	<i>Sahih Muslim</i> Chapter 28: The prohibition of urinating into standing water, Book 2: Purification	281-Narrated Jabir: The Messenger of Allah forbade urinating in stagnant water.	(281) عن جابر عن رسول الله ﷺ أنه « نهى أن يبول في الماء الراكد »	صحيح مسلم، كتاب الطهارة باب النهي عن البول في الماء الراكد، (162/1)	https://Sunnah.com/muslim:281
16	<i>Sahih Muslim</i> Chapter 28: The prohibition of urinating into standing water, Book 2: Purification	282 -Narrated Abu Huraira: The Messenger of Allah said, "None of you should urinate in standing water and then use it for washing.	(282) عن أبي هريرة عن النبي ﷺ قال: « لا يبولن أحدكم في الماء الدائم ثم يغتسل منه ».	مسلم، الجامع الصحيح، باب في كتاب الطهارة، باب النهي عن البول في الماء الراكد، ج:1، ص: 235، حديث رقم: 282.	https://Sunnah.com/muslim:282a
17	<i>Sahih Muslim</i> Chapter 29: Prohibition of performing ghusl in standing water, Book 2: Purification	283-Narrated Abu Huraira: The Messenger of Allah said, "None of you should wash in	(٢٨٣) أبا هريرة يقول: قال رسول الله ﷺ: « لا يغتسل أحدكم في الماء الدائم وهو جنب فقال: كيف يفعل	صحيح مسلم، كتاب الطهارة، باب النهي عن الاغتسال في الماء الراكد، (163/1)	https://Sunnah.com/muslim:283
	water, Book 2: Purification	standing water while in a state of Janabah (ritual impurity)." Abu Huraira was asked how one should wash instead, and he	يا أبا هريرة؟ قال: يتناولها تناولاً .		

¹⁴Narrated by Abu Huraira, "Do not urinate in stagnant water," *Sahih al-Bukhari* 239 (Book 4, Hadīth 30), updated 2025/07/22, <https://sunnah.com/bukhari:239>.

¹⁵Narrated by Jabir, "Prohibition of urinating in standing water," *Sahih Muslim* 281 (Book 2, Hadīth 63), updated 2025/07/22, <https://sunnah.com/muslim:281>.

¹⁶Narrated by Abu Huraira, "Do not urinate then wash in standing water," *Sahih Muslim* 282a (Book 2, Hadīth 64), updated 2025/07/22, <https://sunnah.com/muslim:282a>.

¹⁷Narrated by Abu Huraira, "Do not wash in standing water while in Janabah," *Sahih Muslim* 283 (Book 2, Hadīth 65), updated 2025/07/22, <https://sunnah.com/muslim:283>.

No.	Primary Source (Collection & Chapter)	Hadīth No. and English Translation (abridged)	Arabic Incipit	Key Text	Permanent URL
		replied, "Water should be taken out in handfuls"			
18	<i>Sahih Muslim</i> Chapter 10: The amount of water with which it is recommended to perform ghusl in the case of <i>janabah</i> ; a man and woman washing from a single vessel; one of them washing with the left-over water of the other, Book 3: Menstruation	321a -Narrated Salama bin Abd al-Rahman on the authority of A'isha: When the Messenger of Allah took a bath, he would start by washing his right hand, pouring water over it. Then, he would pour water over the impurity with his right hand and wash it away using his left hand. After removing the impurity, he would pour water over his head. A'isha added, "The Messenger of Allah and I would take a bath from the same vessel after sexual intercourse."	(٣٢١) قَالَتْ عَائِشَةُ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ بَدَأَ بِيَمِينِهِ، فَصَبَّ عَلَيْهَا مِنَ الْمَاءِ فَغَسَّلَهَا، ثُمَّ صَبَّ الْمَاءَ عَلَى الْأُذَى الَّذِي بِهِ يَمِينُهُ، وَغَسَلَ عَنْهُ بِشِمَالِهِ، حَتَّى إِذَا فَرَّغَ مِنْ ذَلِكَ صَبَّ عَلَى رَأْسِهِ، قَالَتْ عَائِشَةُ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، وَنَحْنُ جُنُبَانِ.»	صحيح مسلم، كتاب الحيض باب القدر المستحب من الماء في غسل الجنابة وغسل الرجل والمرأة في إناء واحد، (176/1).	https://Sunnah.com/muslim:321a
19	<i>Sahih Muslim</i> Chapter 10: The amount of	326a -Narrated Safina: The Messenger of	(٣٢٦) عَنْ سَفِينَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ	صحيح مسلم، كتاب الحيض باب القدر المستحب من الماء في	https://Sunnah.com/muslim:326a
	water with which it is recommended to perform ghusl in the case of <i>janabah</i> ; a man and woman washing from a single vessel; one of them	Allah took a bath using one Sā' of water after sexual intercourse and performed ablution with one Mudd.	يَغْسِلُهُ الصَّاعَ مِنَ الْمَاءِ مِنْ الْجَنَابَةِ، وَيُوضِئُهُ الْمَدَّ.»	غسل الجنابة وغسل الرجل والمرأة في إناء واحد (177/1)	

¹⁸Narrated by A'isha, "Ghusl procedure: start with right hand," *Sahih Muslim* 321a (Book 3, Hadīth 75), updated 2025/07/22, <https://sunnah.com/muslim:321a>.

¹⁹Narrated by Safina, "Bath with one Sā'; ablution with one Mudd," *Sahih Muslim* 326a (Book 3, Hadīth 80), updated 2025/07/22, <https://sunnah.com/muslim:326a>.

No.	Primary Source (Collection & Chapter)	Hadīth No. and English Translation (abridged)	Arabic Incipit	Key Text	Permanent URL
	washing with the left-over water of the other, Book 3: Menstruation				
20	<i>Sunan Ibn Majah</i> Chapter 22: The Land Around A Well (Which Belongs Only To The Well Owner), Book 16: The Chapters on Pawning	2487-Narrated by Abu Sa'eed Al-Khudri: The Messenger of Allah said, "The land surrounding a well, which is considered part of it, extends as far as the length of its rope in all directions"	"حريم البئر مدّ رشاها"	2487 - أخرجه ابن ماجة في (السنن) [كتاب الرهون، باب: حريم البئر، رقم: 538/ 2487، ج 3 درجة الحديث: ضعيف	https://Sunnah.com/ibnmajah:2487
21	<i>Sunan Ibn Majah</i> Chapter 22: The Land Around A Well (Which Belongs Only To The Well Owner), Book 16: The Chapters on Pawning	2486-Narrated by 'Abdullah bin Mughaffal: The Prophet said, "Whoever digs a well is entitled to a surrounding area of forty forearm lengths as a resting place for his flocks."	عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ حَفَرَ يَنْتِزَا فَلَهُ أَرْبَعُونَ ذِرَاعًا عَطْنًا لِمَاشِيَتِهِ "	2486 - وأخرجه ابن ماجة في (السنن)، أبواب الرهون، باب: حريم البئر، رقم: 537/ 2486، ج 3 حسن: درجته الحديث	https://Sunnah.com/ibnmajah:2486
22	<i>Sahih al-Bukhari</i> Chapter 33: If somebody keeps an endowment, or stipulates that he should benefit by it as the other Muslims do, Book 55: Wills and Testaments (Wasayaayaa)	2778 - 'Uthman (RA) said, "Don't you know that the Messenger of Allah said, 'Whoever buys and digs the Well of Ruma will be granted Paradise'? And I bought and dug it."	من حفر رومة فله الجنة أَنَّ عُثْمَانَ - رَضِيَ اللَّهُ عَنْهُ - السَّنَمُ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ حَفَرَ رُومَةَ فَلَهُ الْجَنَّةُ ". فَحَفَرْتُهَا،	2778 - أخرجه البخاري في صحيحه، كتاب الوصايا، باب: إذا وقف بنرا أو أرضا واشترط لنفسه ، حديث رقم (13/4) 2778	https://Sunnah.com/bukhari:2778

²⁰Narrated by Abu Sa'eed Al-Khudri, "Well's land extends length of rope," *Sunan Ibn Majah* 2487 (Book 16, Hadīth 50), updated 2025/07/22, <https://sunnah.com/ibnmajah:2487>.

²¹Narrated by Abdullah bin Mughaffal, "Well digger entitled surrounding area," *Sunan Ibn Majah* 2486 (Book 16, Hadīth 49), updated 2025/07/22, <https://sunnah.com/ibnmajah:2486>.

²²Narrated by Abu 'Abdur-Rahman Uthman, *Sahih al-Bukhari* – Book 55, Hadīth 2778: "Digging the Well of Ruma," *Sunnah.com*, updated 2025/05/01, accessed 2025/05/01, <https://sunnah.com/bukhari:2778>.

No.	Primary Source (Collection & Chapter)	Hadīth No. and English Translation (abridged)	Arabic Incipit	Key Text	Permanent URL
23	<i>Sunan Abi Dawud</i> Chapter 14: The Places Where It Is Prohibited To Urinate, Book 1: Purification	26-Narrated Mu'adh ibn Jabal: The Messenger of Allah said, "Beware of three things that provoke cursing: relieving yourself at watering places, on the thoroughfares, and in the shade of trees."	ومثاله أيضا، ما جاء عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: اتَّقُوا الْمَلاعِنَ الثَّلَاثَةَ: الْبَرَارَ فِي الْمَوَارِدِ، وَقَارِعَةَ الطَّرِيقِ، وَالظِّلَّ».	26 - أبو داود، السنن، تحقيق شعيب الأرنؤوط ومحمد كامل قره بللي، (بيروت: دار الرسالة العالمية، 1430 هـ - 2009م)، ط1، 01، كتاب الطهارة، باب المواضع التي نهى النبي عن البول فيها، ج:1، ص:21، حديث رقم:25.	https://Sunnah.com/abudawud:26
24	<i>Sunan Ibn Majah</i> Chapter 76: Water basins, Book 1: Purification and its <i>Sunnah</i>	521-Narrated Abu Umamah Al-Bahili: The Messenger of Allah said, "Water is not made impure by anything except that which changes its smell, taste, and color."'''	الماء لا ينجسه شيء إلا ما غلب على ريحه وطعمه ولونه	521 - ابن ماجه، السنن، في أبواب الطهارة وسننها، باب الحياض، ج:1، ص:327، حديث رقم:521. قال المحقق الأرنؤوط: صحيح لغيره دون قوله: "إلا ما غلب على ريحه وطعمه ولونه"،	https://Sunnah.com/ibnmajah:521
25	<i>Jami' at-Tirmidhi</i> Chapter 50: Something Else For That. Book 1: Purification	67-Narrated Ibn Umar: "I heard Allah's Messenger being asked about water in open areas where predators and beasts come to it." He said, "When the water reaches two Qullah, it does not become impure."	عَنْ ابْنِ عُمَرَ قَالَ: «سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَسْأَلُ عَنْ الْمَاءِ يَكُونُ فِي الْقَلَاهِ مِنَ الْأَرْضِ وَمَا يَتَوَبَّعُ مِنَ السَّبَاعِ وَالذَّوَابِ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: إِذَا كَانَ الْمَاءُ قَلَّتَيْنِ؛ لَمْ يَحْمِلِ الْخَبَثُ» قَالَ عُبَيْدُ بْنُ مُعْمَدٍ بْنُ إِسْحَاقَ الْقَلَّةِ هِيَ الْجَزَارُ وَالْقَلَّةُ الَّتِي يُسْتَقَى فِيهَا. قَالَ أَبُو عَيْسَى وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدُ وَإِسْحَاقُ قَالُوا إِذَا كَانَ الْمَاءُ قَلَّتَيْنِ لَمْ يَنْجُسْهُ شَيْءٌ مَا لَمْ يَتَغَيَّرْ رِيحُهُ	67 - أبواب الطهارة عن رسول الله ﷺ، باب منه آخر، 97/1، حديث رقم:67. قال الألباني: "صحيح"، إرواء الغليل في تخريج أحاديث منار السبيل، (بيروت: المكتب الإسلامي، 1405 هـ - 1985م)، ط02، ج:1، ص:61.	https://Sunnah.com/tirmidhi:67

²³Narrated by Mu'adh ibn Jabal, *Sunan Abi Dawud* – Hadīth 26: Three places that provoke cursing," Sunnah.com, updated 2025/05/01, accessed 2025/05/01, <https://sunnah.com/abudawud:26>.

²⁴Narrated by Abu Umamah Al-Bahili, "Water becomes impure only if smell, taste, colour change," *Sunan Ibn Majah* 521 (Book 1, Hadīth 521), updated 2025/07/22, <https://sunnah.com/ibnmajah:521>.

²⁵Narrated by Ibn Umar, "Water of two Qullah not impure," *Jami at-Tirmidhi* 67 (Book 1, Hadīth 67), updated 2025/07/22, <https://sunnah.com/tirmidhi:67>; "Water of two Qullah not impure."

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			أَوْ طَعْمُهُ وَقَالُوا يَكُونُ نَحْوًا مِنْ خُمْسٍ قَرِيبٍ .		
26	<i>Sahih Muslim</i> Chapter 27: Rulings on what was licked by a dog, Book 2: Purification	279a -Narrated Abu Huraira: The Messenger of Allah said, "When a dog licks a utensil belonging to any one of you, the contents should be thrown away, and the utensil should be washed seven times."	إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَرْفِقْهُ، ثُمَّ لِيُغْسَلْهُ سَبْعَ مَرَارٍ	279 - أخرجه مسلم في صحيحه، كتاب الطهارة، باب: حكم ولوغ الكلب، 234/1 حديث رقم 279	https://Sunnah.com/muslim:279a
27	<i>Sunan Ibn Majah</i> Chapter 48: Concerning moderation in ablution and avoiding extravagance, Book 1: Purification and its <i>Sunnah</i>	425-Narrated 'Abdullah bin 'Amr: The Messenger of Allah passed by Sa'd while he was performing ablution and said, 'What is this extravagance?' Sa'd replied, 'Can there be any extravagance in ablution?' The Prophet said, 'Yes, even if you are on the bank of a flowing river.	عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ فَقَالَ " مَا هَذَا السَّرَفُ " . فَقَالَ أَفِي الْوُضُوءِ إِسْرَافٌ قَالَ " نَعَمْ وَإِنْ كُنْتُ عَلَى نَهْرٍ جَارٍ	425 - أخرجه ابن ماجه، كتاب الطهارة وسننها، باب ما جاء في القصد في الوضوء وكراهية التعدي فيه،(ص119) حديث(425)	https://Sunnah.com/ibnmajah:425
28	<i>Sunan Ibn Majah</i> Chapter 48: Concerning moderation in ablution and avoiding extravagance, Book 1: Purification and its <i>Sunnah</i>	424-Narrated Ibn 'Umar: "The Messenger of Allah saw a man performing ablution and said, 'Do not be extravagant, do not be extravagant in using water."	عَنْ ابْنِ عُمَرَ، قَالَ رَأَى رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَجُلًا يَتَوَضَّأُ فَقَالَ " لَا تُسْرِفْ لَا تُسْرِفْ "	424 - أخرجه ابن ماجه، كتاب الطهارة وسننها، باب ما جاء في القصد في الوضوء وكراهية التعدي فيه،(ص119) حديث(424)	https://Sunnah.com/ibnmajah:424

²⁶Narrated by Abu Huraira, "If dog licks utensil, wash seven times," *Sahih Muslim* 279a (Book 2, Hadīth 61), updated 2025/07/22, <https://sunnah.com/muslim:279a>.

²⁷Narrated by Abdullah bin Amr, "Extravagance in ablution condemned," *Sunan Ibn Majah* 425 (Book 1, Hadīth 425), updated 2025/07/22, <https://sunnah.com/ibnmajah:425>.

²⁸Narrated by Ibn Umar, "Do not be extravagant in using water," *Sunan Ibn Majah* 424 (Book 1, Hadīth 424), updated 2025/07/22, <https://sunnah.com/ibnmajah:424>.

3.1 Water Access and Equity

The prophetic teachings strongly emphasize the communal right to water and the immorality of monopolizing surplus water resources. Several Hadiths from *Sahih al-Bukhari* and *Sahih Muslim* explicitly prohibit withholding excess water, particularly in contexts where it impedes access to pasture or harms travellers in need.

- *Sahih al-Bukhari* 2353 / 6962: “Do not withhold surplus water, for doing so prevents people from grazing their livestock.”
- *Sahih Muslim* 1566a–c: “Do not withhold excess water, lest it prevent the growth of vegetation.”
- *Sahih al-Bukhari* 2358: “Among the three whom Allah will neither look at nor purify on the Day of Judgment is the man who has surplus water on the road but withholds it from a traveller in need.”

These teachings align directly with *SDG 6.1*, which advocates for equitable access to safe and affordable water for all, and *SDG 6.b*, which promotes inclusive, community-based water management.

Moreover, *Sunan Ibn Majah* 2472 narrates: “Muslims are partners in three things: water, pasture, and fire. Their price is unlawful.”

This Hadith reinforces the principle of shared water rights and aligns closely with **SDG 6.5**, which emphasizes integrated and participatory approaches to water resources.

3.2 Water Conservation and Efficiency

Islamic teachings advocate moderation, particularly in water usage during purification rituals. The Prophet Muhammad emphasized this principle in several Hadiths:

- *Sunan Ibn Majah* 425: The Prophet saw Sa'd using a lot of water for ablution and said: “What is this extravagance?” Sa'd asked: “Can there be extravagance in ablution?” He replied: “Yes, even if you are on the bank of a flowing river.”
- *Sunan Ibn Majah* 424: “Do not be extravagant in using water,” the Prophet repeated twice upon seeing a man performing ablution.
- *Sahih Muslim* 326a: “The Prophet used one Sā'a of water for ghusl and one Mudd for ablution.”

These Hadiths support *SDG#6.4*, which focuses on increasing water-use efficiency and sustainable withdrawals.

3.3 Water Quality and Pollution Prevention

The Prophet Muhammad strictly prohibited actions that contaminate water sources:

- *Sahih al-Bukhari* 239 / *Sahih Muslim* 281, 282a: “Do not urinate in stagnant water and then wash in it.”
- *Sahih Muslim* 283: “Do not perform ghusl in standing water while in a state of major impurity.”
- *Sunan Abu Dawud* 26: “Beware of the three things that bring about curses: defecating at water sources, on pathways, and under shade.”
- *Sahih Muslim* 279a: “When a dog licks a utensil, it must be washed seven times.”

These narrations align with *SDG#6.3*, which aims to improve water quality by reducing pollution, and *SDG#6.2*, which advocates for sanitation and hygiene.

3.4 Sanitation and Ritual Hygiene

Several Hadīths provide practical guidelines on sanitation and the correct use of water during purification:

- *Sahih Muslim 321a*: A'isha (RA) reported: "The Messenger of Allah and I used to perform ghusl together from a single container, taking water by the handful."
- *Sahih Muslim 282a, 283*: Emphasize hygienic practices during ghusl and warn against direct contact with stagnant water.

These practices reflect the values of *SDG 6.2* (safe sanitation and hygiene) and *SDG 6.4* (water-use efficiency).

3.5 Animal Rights and Ecosystem Protection

The prophetic tradition promotes compassion toward animals and consideration for the broader ecosystem.

- *Sahih al-Bukhari 2363*: "A man gave water to a thirsty dog and Allah forgave him for that act."
- *Sahih al-Bukhari 3321*: "A sinful woman was forgiven because she drew water for a thirsty dog near a well."
- *Sahih al-Bukhari 2378*: "It is one of the rights of a she-camel that it be milked at the water source."

4. Discussion

The aforementioned arguments provide an elaborated discussion, which interprets the thematic results through the analytical lens of *SDG#6*, thereby demonstrating how Prophetic water ethics can be operationalised to advance each of the goal's constituent targets. Whereas previous scholarship has recognised broad affinities between Islamic teachings and environmental stewardship, few studies have pursued a target-specific correspondence that moves beyond descriptive comparisons toward actionable implementation strategies. By locating individual hadīth narrations within the *SDG#6* indicator architecture, this study contributes a rigorously mapped ethically governed framework that can inform contemporary water-governance regimes in Muslim-majority contexts and, by extension, in any setting where Islamic social capital exerts influence on collective behaviour.

4.1 Target 6.1: Universal and Equitable Access to Safe and Affordable Drinking-Water

Prophetic directives forbidding the monopolisation of "surplus" (*faql*) water articulate a normative entitlement that closely parallels the human-rights vocabulary embedded in Target 6.1. The report of Abū Hurayra, "Do not withhold surplus water so that pasture may not be withheld" that explicitly links physical access to socio-economic wellbeing, underscoring the interdependence between water availability and livelihood security. Contemporary human-rights jurisprudence, which frames potable water as a prerequisite for the enjoyment of other rights, thus finds an antecedent in these narrations.

Operationally, the Prophetic ban on pricing life-sustaining volumes of water, "Muslims are partners in water, pasture, and fire; their price is unlawful," may be interpreted as a call for a "lifeline" tariff structure in which a basic quantity of safe water is provided at minimal or no cost. Empirical evaluations of pro-poor blocks in Jordan and Morocco indicate that lifeline subsidies, when paired

with volumetric tariffs for higher use tiers, enhance indicator 6.1.1 without jeopardising cost recovery. Framing such policies via authoritative Islamic jurisprudence could increase public acceptability and compliance, particularly where scepticism toward state-imposed tariffs persists.

At the institutional level, a *Sharī'ah*-compliant ombudsman system, analogous to the historical *muhtasib*, could adjudicate access disputes and monitor equity outcomes, thereby augmenting state regulatory capacity while drawing legitimacy from religious tradition. The integration of Prophetic ethics into statutory water laws thus represents both a normative alignment and a pragmatic governance innovation.

4.2 Target 6.2: Adequate and Equitable Sanitation and Hygiene

Canonical narrations regarding ritual purity extend beyond strictly spiritual domains to encompass public-health foresight. The prohibition of defecation at water sources, thoroughfares, and shaded communal areas, “Beware of three matters that provoke cursing...” pre-empts pathogen transmission along what contemporary epidemiology terms the faecal–oral pathway. Similarly, the injunction against urinating in stagnant water anticipates modern hygienic standards for source protection.

These ḥadīth, therefore, provide contextually salient content for Community-Led Total Sanitation (CLTS) initiatives, which depend on locally embedded social norms and peer enforcement rather than hierarchical regulation. In parallel, the Prophetic practice of completing ghusl with one *sā'* (≈ 2.5 L) and *wuḍū'* with one *mudd* (≈ 0.6 L) sets a clear behavioural benchmark for water-efficient hygiene, demonstrating that rigorous cleanliness can be achieved without compromising resource conservation.

4.3 Target 6.3: Improvement of Water Quality and Reduction of Pollution

Several narrations prescribe behavioural restrictions that align with water-quality management under Target 6.3. The command to discard the contents of, and to wash seven times, a utensil licked by a dog reflects an implicit germ theory by acknowledging the risk of zoonotic contamination. More importantly, the prohibition against polluting standing water establishes an ethical category of “water misuse” that modern environmental law characterises as point-source pollution.

Translating these norms into policy might entail *Sharī'ah*-compliant certification schemes whereby industrial enterprises secure a religiously grounded environmental seal only if effluent standards—and thus indicator 6.3.1—are met. Analogous programmes in Indonesia’s halal-industrial parks suggest that religious branding can mobilise consumer pressure to exceed baseline regulatory requirements. Municipally, mosque committees could be enlisted to monitor informal wastewater discharge in peri-urban settlements, providing low-cost data for local authorities.

4.4 Target 6.4: Water-Use Efficiency and Sustainable Withdrawals

Efficiency themes permeate ḥadīth literature. The Prophet’s reprimand of Sa’d for excessive use, “*Isrāf*, even if beside a flowing river”²⁹ discredits the assumption that abundance legitimises waste. This insight is crucial for Gulf Cooperation Council states, where high per capita consumption coexists with capital-intensive desalination. These findings support the argument that faith-aligned behavioural cues can complement technological solutions, achieving efficiency gains unattainable by engineering measures alone.

²⁹Mohammad Nabil Almunawar et al., “Modelling business ecosystem of halal industry—case halal food industry in Indonesia,” *Journal of Islamic Marketing* (2025), <https://doi.org/10.1108/JIMA-06-2024-0221>

4.5 Target 6.5: Integrated Water-Resources Management (IWRM)

The communal orientation of the water-related ḥadīth, particularly the compound nexus of water, pasture, and fire, provides normative support for basin-level cooperation—an essential component of IWRM.³⁰ By explicitly linking water access to grazing rights, the Prophet Muhammad anticipates the modern concept of socio-ecological linkages within a catchment.

Historically, *Sharī'ah* courts functioned as fora for resolving irrigation disputes; their procedures emphasised equitable rotation and maintenance obligations. Revived as multi-stakeholder “Water Ethics Panels,” such institutions could deliberatively align customary practice with hydrological science, thereby raising a country’s IWRM index (indicator 6.5.1). Importantly, the panels’ legitimacy would derive from both technical expertise and religious authority, mitigating the enforcement gap that often plagues statutory regulation in rural areas.

4.6 Target 6.6: Protection and Restoration of Water-Related Ecosystems

Narratives that celebrate mercy toward animals—culminating in divine forgiveness granted individuals who quenched the thirst of a dog by extending moral consideration beyond human beneficiaries. Combined with injunctions recognising livestock drinking rights, these reports endorse an ecocentric ethic congruent with Target 6.6.

The spatial prescription of a forty-cubit easement around wells further illustrates an early awareness of riparian-buffer functions. Codifying such easements in contemporary land-use plans can protect recharge zones and wetland margins, thus supporting indicator 6.6.1 (change in the extent of water-related ecosystems). Financially, the waqf model—exemplified by ‘Uthmān’s endowment of the Well of Rūmah offers a precedent for trust-fund mechanisms dedicated to habitat restoration, merging theological reward with ecological benefit.

4.7 Targets 6. a and 6. b: International Cooperation and Community Participation

The strategic relevance of Islamic endowments (*awqāf*) for financing transboundary water projects positions the Prophetic tradition as a catalyst for Target 6.a. Sukūk (Islamic bonds) structured as “water waqf” could channel Gulf philanthropic capital into sanitation infrastructure in lower-income Organisation of Islamic Cooperation (OIC) states, aligning faith-based charity with SDG finance.

Concurrently, the participatory ethos embedded in the phrase “Muslims are partners” undergirds Target 6.b, which emphasises local engagement in water management.

4.8 Synergies, Trade-Offs, and Maqāṣid-Based Balancing

Implementing prophetic teachings can yield positive cross-target synergies, yet unintended trade-offs remain possible. Large-scale desalination, while improving access (Target 6.1), raises brine-discharge challenges that threaten coastal ecosystems (Target 6.6). The moderation norm implicit in anti-*isrāf* ḥadīth tempers demand, thereby reducing reliance on high-energy supply augmentation. A *maqāṣid al-sharī'ah* lens—prioritising the preservation of life, intellect, progeny, property, and faith—offers a principled method for adjudicating such trade-offs, ensuring that interventions respect the holistic intent of Islamic law while satisfying SDG metrics.

4.9. Limitations

Although this study underscores how prophetic guidance could improve water governance, we must acknowledge several limitations. Firstly, varying assessments of ḥadīth authenticity across

³⁰Jonathan Lautze et al., “Putting the cart before the horse: Water governance and IWRM,” *Natural Resources Forum* 35 (1):1 – 8, <http://dx.doi.org/10.1111/j.1477-8947.2010.01339.x>

Islamic schools may affect the universal acceptance of specific narrations, making cross-sectarian application complex. Secondly, there is a risk of selective use of religious texts, where policymakers or institutions emphasize certain narrations to legitimize predetermined agendas rather than upholding the holistic Prophetic ethic. Finally, integrating *fiqh*-based ethical principles into global governance frameworks presenting practical challenges, including reconciling religiously grounded directives with secular policy instruments and ensuring compatibility with diverse cultural and legal contexts. Recognizing these risks is essential for balanced application and underscores the need for further interdisciplinary dialogue.

4.10. Conclusion

This study contributes academically by offering the first systematic mapping of water-related Prophetic traditions (hadith) to each target and indicator of SDG#6 and its sub-indicators. By moving beyond general ethical reflections to target-level alignment, it demonstrates that Islamic sources provide not only moral guidance but also a coherent framework commensurable with contemporary sustainability metrics.

The findings also carry practical significance for water governance. The study showcased that by embedding SDG#6 objectives within Prophetic ethics can enhance legitimacy, strengthen cultural resonance, and mobilise religious institutions as partners in sustainability initiatives. This faith-sensitive approach can support policy instruments ranging from lifeline tariffs and sanitation campaigns to conservation measures and ecosystem protection, thereby bridging global development agendas with locally embedded values.

4.11. Future Directions and Recommendations

Future research can extend this foundation in three directions. Firstly, researchers need empirical studies to assess whether Hadith-based messaging produces measurable changes in water-use behaviour and sanitation practices. Secondly, further exploration of cross-sectarian jurisprudence would broaden applicability across diverse Muslim communities. Thirdly, comparative analysis with other faith traditions could enrich interfaith dialogue on sustainability, highlighting common ethical resources for global water governance. Together, these directions ensure that the normative insights of this study are tested, expanded, and translated into inclusive strategies for advancing SDG#6.

Authors' Contribution

Fatima Zohra Aouati: conceptualization, methodology, validation, formal analysis, investigation, resources, data curation, writing - original draft, writing -review & editing, visualization, supervision. **Khaled Obaideen:** conceptualization, methodology, validation, formal analysis, data curation, writing - original draft, writing review & editing, visualization.

Conflict of Interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

Data Availability Statement

Data availability statement is not applicable as no new data has been collected.

Funding Details

This research did not receive funding from any external source.

Generative AI Disclosure Statement

The authors did not used any type of generative artificial intelligence software for this research.

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