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202.1 90WH

WHAT THE HOLY QURAN SAYS ABOUT THE WATER
SANITATION AND HYGIENE PRACTICES

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LO: 202.1 ~~90~~90WH

1. All living things are created from water.

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ۝ (الانبيا: ٣٠)

We made from water every living thing. Will they not then believe? (Al-Anbia:30)

2. Allah has created every animal from water

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ
وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ جُنَاحَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ أَرْبَعِ
يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (النور: ٢٧٥)

And Allah has created every animal from water: Of them there are some that creep on their bellies; Some that walk on two legs; and some that walk on four: Allah creates what he wills: For verily Allah has power over all things.

3. Man has been created from water

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ الْبَشَرَ فَجَعَلَهُ لِنِسَاءٍ وَهَبَهُ لَكُمْ
وَكَانَ رَبُّكَ قَدِيرًا (الفرقان: ٥٣)

And he it is Who hath created man from water and hath appointed from him kindred by blood and kindred by marriage: for thy Lord is ever powerful

(The Criterion: 54)

4. Close relation between water and creation

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا (هود: ٦)

And He it is Who created the heavens and the earth in six days - And His throne was upon water - that He might try you, which of you is best in conduct. (Hud:7)



5. Water - the reviving power

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا
إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يُسْمِعُونَ (التخْلِص: ٦٥)

Allah sendeth down water from the sky and thereby reviveth
the earth after her death. Lo! herein is indeed a portent
for a folk who hear. (The Bee: 65)

6. Reviver of the earth

وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا

In the rain which Allah sends down from the skies And the (١٦٤) ^{قوة}
life which He gives therewith to an earth that is dead;
(The Cow: 164)

7. Reviver of dead land

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَحْيَا بِهِ بَلَدًا مَيِّتًا
كَذَلِكَ تَخْرُجُونَ

And Who sendeth down water from the sky in (due) measure and
We revive a dead land with it. Even so will ye be brought
forth. (Ornaments of Gold. 11)

8. All vegetation is produced with water

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ
شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نَخْرُجُ مِنْهُ جَبًا مَرَابِئًا (الأنعام: ١٠٠)

It is He Who sendeth down rain from the skies: With it We
produce green crops heaped up (at harvest)

(The Cattle. 100)



9. Diverse Kinds of vegetation

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَتَسْلِكُ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ
مِنَ السَّمَاءِ مَاءً طَفِيفًا فَخَرَجْنَا بِهِ أَنْزَالًا مِنْ تَحْتِهَا أَنْبَتْنَا لَكُمْ فِيهَا مِنْ كُلِّ شَيْءٍ (طه: ٥٣)

Who hath appointed the earth as bed and hath threaded roads for you therein and hath sent down water from the sky and thereby We have brought forth diverse kinds of vegetation. (Ta-ha: 53)

10. Vegetation of diverse hues

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَخَرَجْنَا بِهِ
شَجَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا (فاطر: ٢٤)

Hast thou not seen that Allah causes water to fall from the sky and We produce therewith fruit of diverse hues. (The Angels 27)

11. Fruits for sustenance

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فُرُشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ
مَاءً فَخَرَجَ بِهِ مِنَ الشِّجَرِ أَنْبَتٌ رِزْقًا لَكُمْ فَلَا تَجْحَلُوا لِلَّهِ أَنْذَارًا
وَأَنْتُمْ تَعْلَمُونَ (البقرة: ٢٢)

Who has made the earth your couch and the heaven your canopy, and sent down rain from the heavens: and brought forth therewith fruits for your sustenance. Then set not up rivals unto Allah when ye know the truth. (The Cow: 22)

12. Fruits to feed you

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَخَرَجَ بِهِ مِنَ الشِّجَرِ أَنْبَتٌ رِزْقًا لَكُمْ (ابراهيم: ٣٢)

It is Allah who hath created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you. (Ibrahim: 32)



13. various kinds of fruit produced with water

وَفِي الْأَرْضِ قِطْعٌ مُّتَجَارِفَاتٌ مُّجْتَارِفَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزَيْتُونٌ
وَنَخِيلٌ صَنْوَانٌ وَعَظْرَصَنْوَانٌ كَيْسَىٰ بِمَاءٍ وَاحِدٍ وَنُفُوسٌ
لَّعَنَهُمُ اللَّهُ عَلَىٰ لُبِّهِمْ فِي الْأُولَىٰ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ۝ (الرعد: ٢٧)

And in the earth are tracts (diverse) through neighbouring and gardens of vines and fields some with corn. And palm trees growing out of single roots or otherwise; watered with the same water; yet some of them We make more excellent than others to eat. Behold! verily in these things there are signs for those who understand. (The Thundex : 4)

14. Water - God - sent drink

وَأَرْسَلْنَا الرِّيحَ لَوَاحِجٍ مُّجْتَارِفٍ فَاَنْزَلْنَا مِنْ السَّمَاءِ مَاءً
فَأَسْتَبِقُكُمْ وَبِمَا أَنْزَلْنَا لَكُمْ بَحَارًا مِّنْهُ ۝ (الحج: ٢٢)

And We send the winds fertilising, and cause water to descend from The sky, and give it you to drink. It is not ye who are the holders of the store thereof.

(The Rocky Tract: 22)

15. Water brings forth food and drink.

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَّكُمْ مِنْهُ شَرَابٌ وَمِنْهُ
تَنْجَرُ فِيهِ تَسْبُونَ ۝ (النحل: ١٠)

It is He Who sends down rain from the sky: From it ye drink, and out of it (grows) the vegetation on which ye feed your cattle. (The Bee: 10)

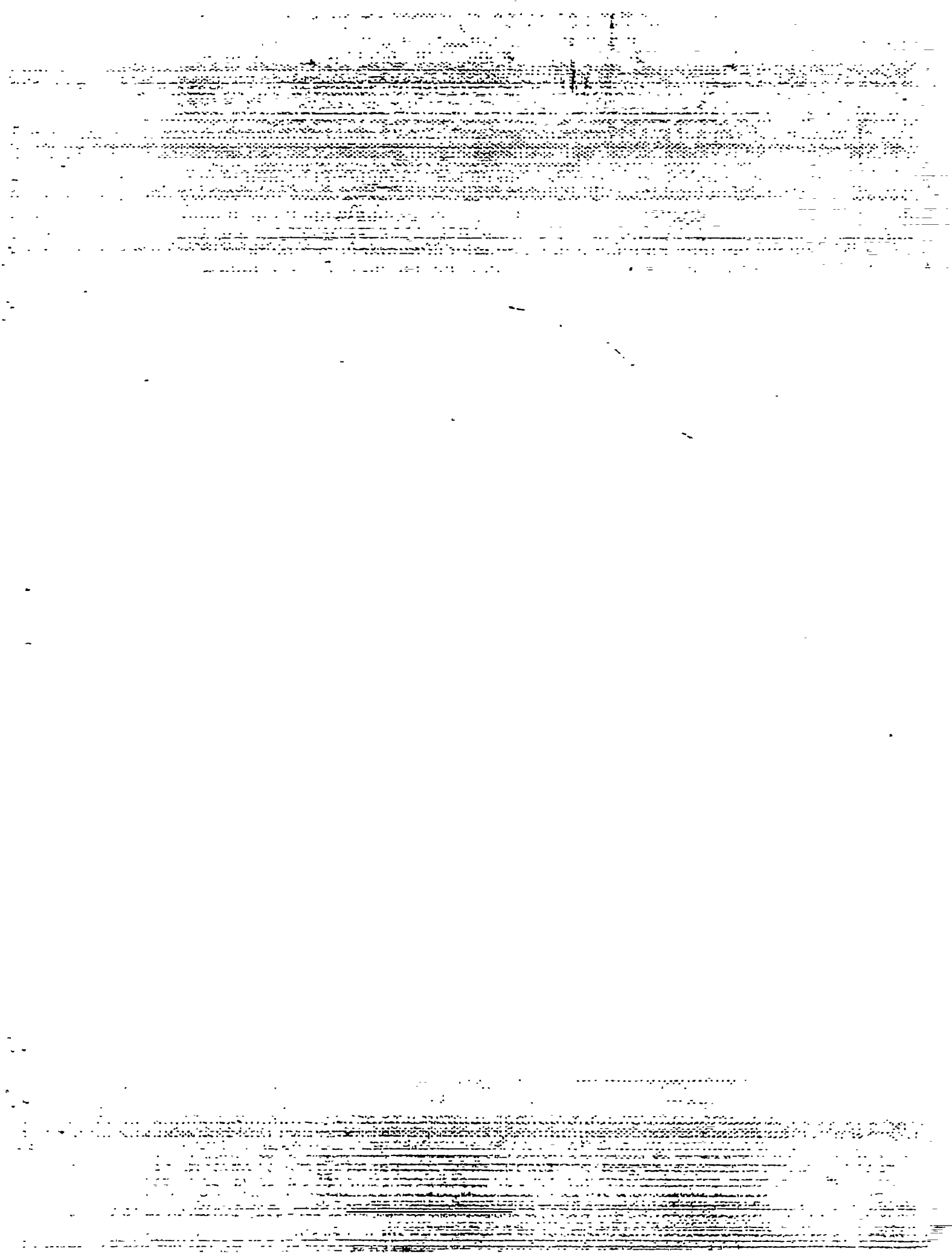
16. Water is the purifier

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا مِّنْ أَيْدِي رَحْمَتِهِ
وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ۝ (الفرقان: ٤٨)

And He it is Who sendeth the winds - glad tidings heralding His mercy; and We send down purifying water from the sky.

(The Criterion: 48)





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17. Water to purify you

And sent down water from the sky upon you, that thereby He might purify you and remove from you the fear (dirt) of Satan.

(Spoils of War : 11)

18. Water is a free gift

Have ye observed the water that ye drink? Is it ye who shed it from the rain-cloud or are We the shedder?

(The Event: 68,69)

II

PURE WATER OF SPRINGS

19.

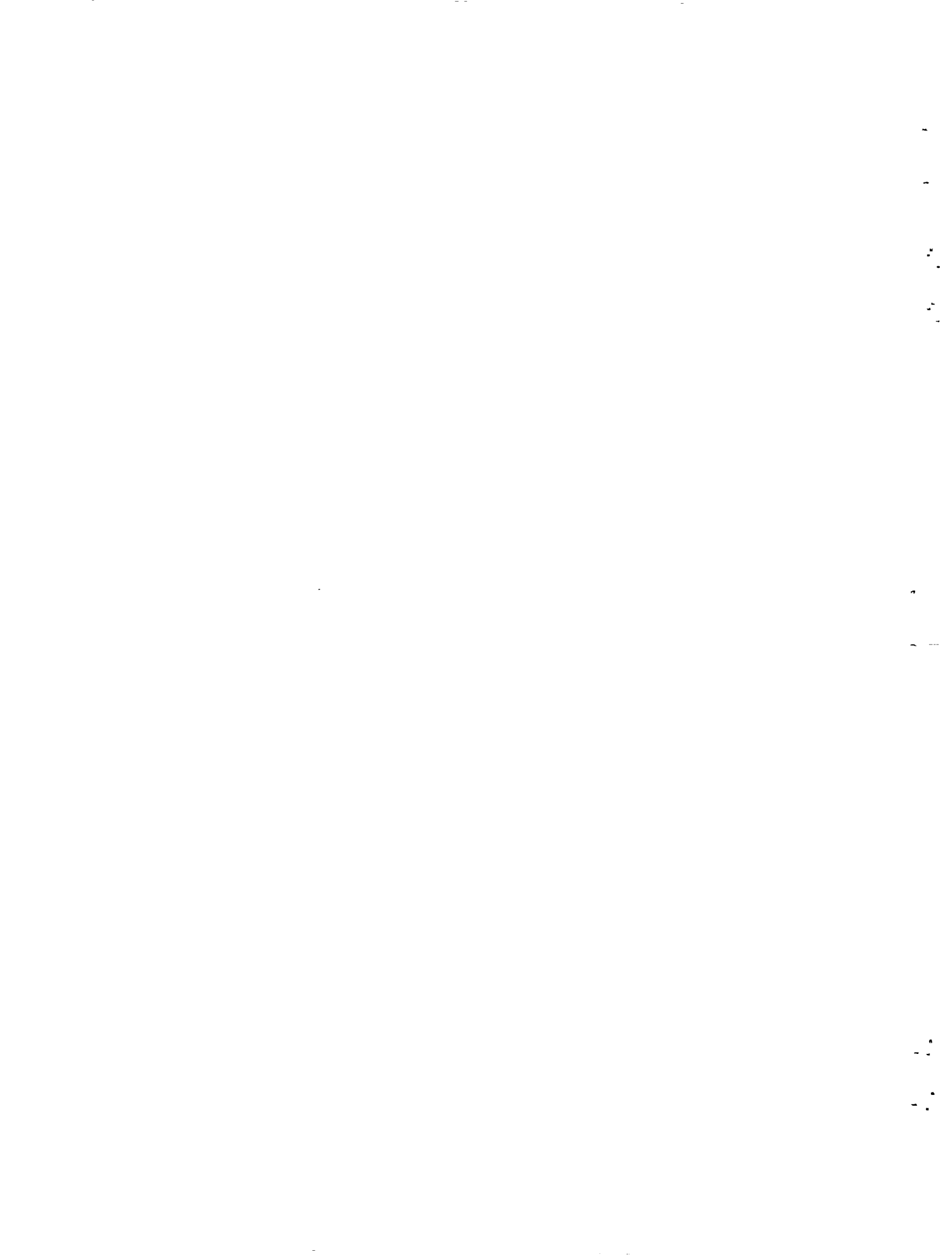
And placed therein high mountains and given you to drink sweet water therein. (The Emissaries:27)

20.

Hast thou not seen how Allah hath sent down water from the sky and has caused it to penetrate the earth as water-springs and afterward thereby produceth crops of divers haes(The Troops:21)

21.

And we made the son of Mary(Christ) and his mother as a sign. We gave them both shelter on high grond affording rest and security and furnished with springs (The Belivers:50)



22.

A cup from a gushing spring is brought round for them
(Who set Ranks:45)

23.

Round about them with(serve) youths of perpetual(freshness) with
goblets (shining) beakers and cup filled out of clear-flowing
fountains (The Event:18).

24.

And we have placed therein gardens of the date-palm and grapes
and We have caused the springs of water to gush forth therein
(Ya-Sin: 24)

III.

CLEANLINESS AND PURIFICATION

25.

Cleaning the clothes and shunning pollution.

26.

Allah's wish is but to remove un-clean-ness far from you. O'
Folk of the Household, and cleanse you with a thorough
cleansing. (The Clans: 33)

27.

Cleansing of dis-belivers

(And remember) when Allah said : O Jesus! Lo! I am gathering thee
and causing thee to ascend unto M and I am cleansing thee of
those who disbelieve. (The Family of Imran:55)



28. Allah Loveth the repentants and the clean

Truely Allah loveth those who turn unto Him and loveth those who have cure for cleanness
(The Cow:222)

29. The Quran to be touched by the purified

That it is indeed a noble Quran. In a book kept hidden, which none toucheth save the purified.
(The Event: 77,78,79)

30. Allah made Mary pure

And when the angles said : O Mary! Lo! Allah hath chosen thee and made thee pure and hath preferred thee above all the women of creation.
(The Family of Imran. 42)

31. Allah places no burden

Allah would not place a burden on you, but He would purify you and perfect His grace on you, that ye may give thanks.
(The table spread: 6)

IV. ABLUTION, BATHING AND WASHING

32. Ablution for saying prayers



O ye who believe! when you rise up for prayer, wash your faces and your hands upto the elbows and lightly rub your heads and (wash) your feet upto the ankles. And if you are unclean, purify yourselves.

(The Table Spread: 6)

33. Purification for saying prayers

O ye who believe! draw not near unto prayer when ye are drunken, till ye know that which ye utter, not when ye are polluted, save when journeying upon the road will ye have bathed(The Women:43)

34. Concessions when water not available

And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have touched (contacted) women and ye find not water, then go to high clean soil and rub your faces and your hands therewith.

Lo! Allah is benign, forgiving (The Women. 43)

V. PURITY OF FOOD AND DRINKS

35. Lawful and good food

So eat of the lawful and good food which Allah hath provided for you and thank the bounty of your Lord if it is Him ye serve. (The Bee: 14).

36.

The beast of cattle is made lawful unto you (for food) except that which is announced unto you (herein) game being unlawful when you are on pilgrimage. Lo! Allah ordaineth that which pleaseth Him.

(The Table Spread:1)

.../



37. Milk of the Cattle

And Lo! in the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from betwixt the refuse and the blood, pure and palatable to drinkers. (The Bee:66)

38. Prohibited food and drinks

He hath forbidden for you carrion and blood and swine flesh and that which hath been immolated in the name of any other than Allah. (The Bee: 115)

39. Forbidden food and drinks

Forbidden unto you (for food) are carrion and blood and swine flesh and that which hath been dedicated unto any other than Allah, and the dead through beating and the strangled, and the dead through falling from a height, and that which hath been killed by (goring of) horns and the deuredated of wild beasts saving that which ye make lawful (by the death-stroke) and that which hath been immolated unto idols. (The Table Spread.3)

40. Food of the People of Book

This day are all good things made lawful for you. The food of those who have received the Scripture is lawful for you and your food is lawful for them. (The Table Spread:5)



41. Drinking and gambling etc

O ye who believed! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed.

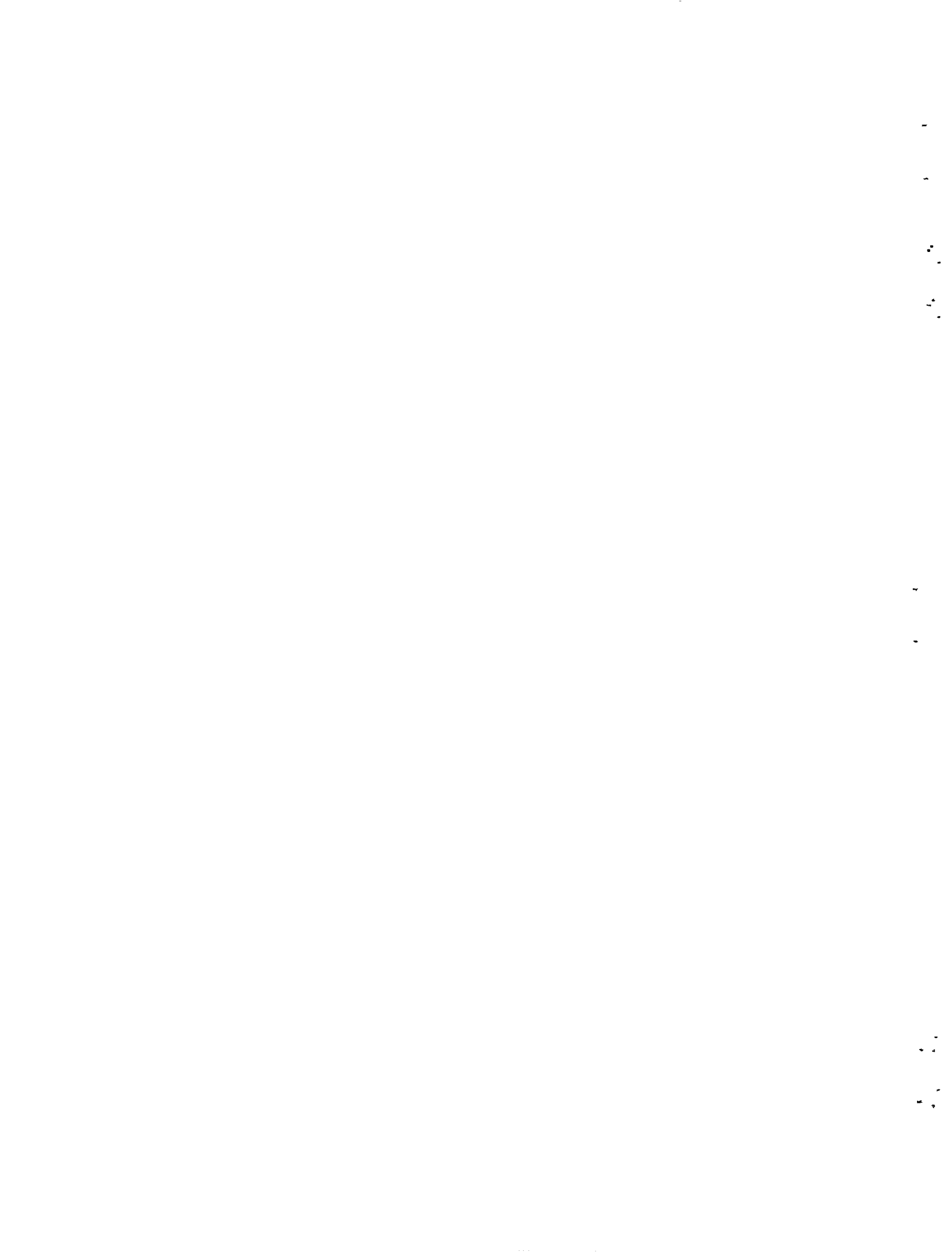
(The Table Spread: 40)

42. Result of drinking, gambling etc

Satan seeketh only to cause among you enmity and hatred by means of strong drink and games of chance and to turn you from remembrance of Allah and from (His) worship will ye then have done?

R E F E R E N C E S

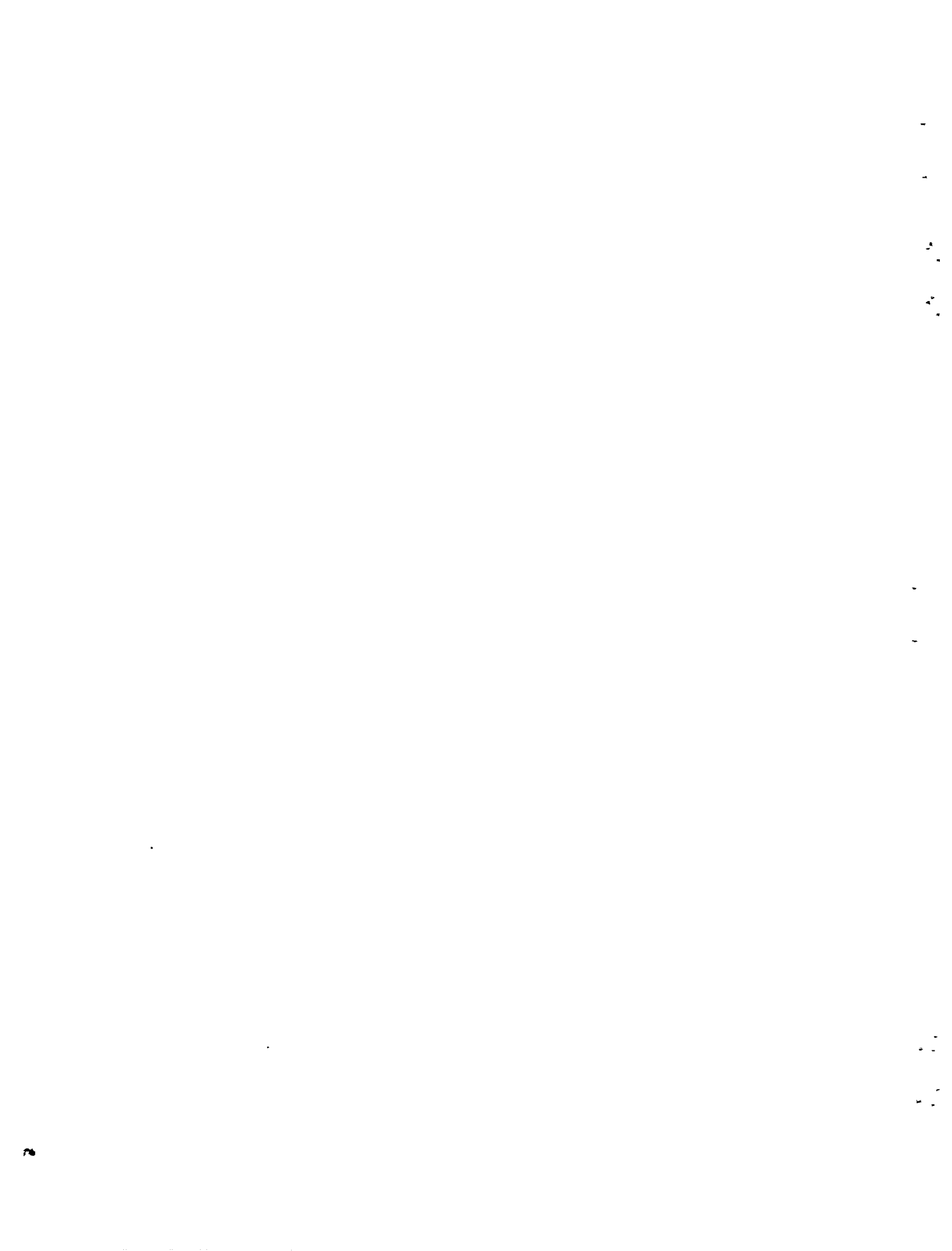
1. All the quotations from the Holy Quran have been taken from the Holy Quran published by M/S Taj Co. Ltd. Lahore and Karachi, printed under publication No. F-358.
2. There is no difference whatsoever in the text of the Holy Quran, wherever, whenever and by whomever it has been published. The text is standard and uniform and has been the same ever since the time of the Holy Prophet.
3. The translation into English is by Mornaduke Pickthall. There is very little difference, almost negligible, between a translation in one language and another. Translation given here is from the Holy Quran quoted above.
4. Rules for ablution, bathing, purification and washing of body and clothes, given in the above quotations are accepted by every Muslim whatever his school of thought be. For example every Muslim knows that purification of body and clothes as well as ablution is essential for offering prayers.



WHAT THE HADITH TELLS US

ABOUT

THE WATER, SANITATION AND HYGIENE PRACTICES



I. CLEANLINESS AND PURITY

1. God loves purity

God is perfect in purity and loves the pure.

(Nehjul Fasahat: P.359)

2. Islam is neat and clean

Verily Islam is neat and clean. So, be neat and clean, for none but the neat and clean will enter the paradise.

(Nehjul Fasahat: P.350)

3. Keep neat and clean

Keep neat and clean as much as you can, for Allah hath founded Islam on neatness and cleanliness.

(Nehjul Fasahat. P.401)

4. Some Divine Qualities

Verily Allah is Beauty Perfect and loves beauty; (He) is (The Most) Generous and loves generosity; (He) is the clean-ness (perfect) and loves the clean.

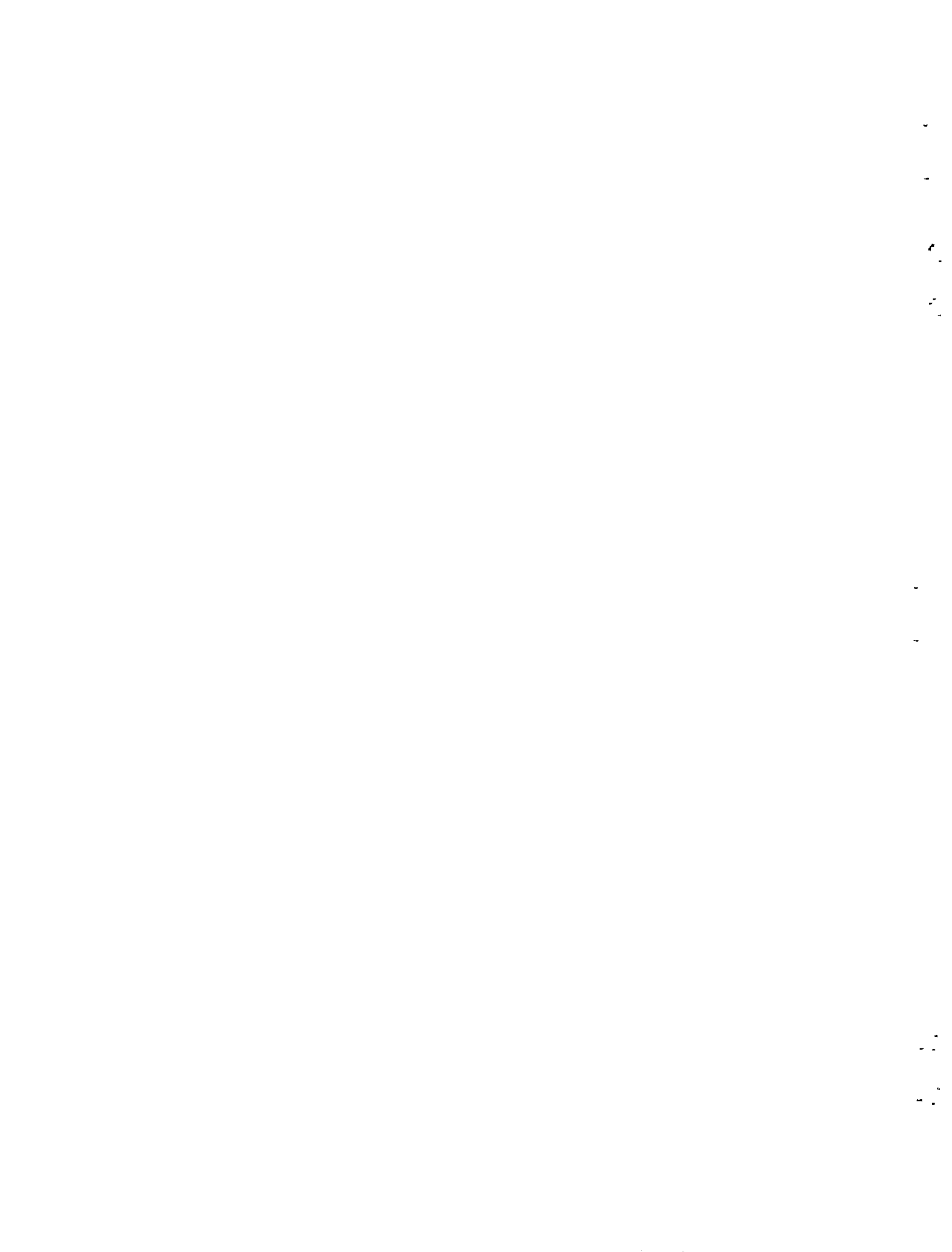
(Nehjul Fasahat: P.357)

II. CLEANSING THE BODY AND CLOTHES OF EXCRETA

5. Seeking Divine Protection from defilements

The Holy Prophet, when he went for easing himself prayed, "O Allah! I seek your protection from defilements.

(Saheeh Bukhari, Book of ablution Hadith 8, Vol. I P.60)



6. Cleansing of private parts with water

Hazrat Anas bin Malik narrates: When the Holy Prophet went out to ease himself I or another had took a jar of water for him, with which he made istanja (washing of private parts) after easing himself.

(Saheeh Bukhari, Vol.I
Kitab-ul-Wazu: Hadith 16)

7. In the act of passing urine

Hazrat Abu Qatada (God be pleased with him) narrates: "The Holy Prophet (Peace be upon him) said that while passing urine one should not hold one's male organ in his right hand; nor should one wash his/her private parts with one's right hand.

(Saheeh Bukhari Vol:I
Kitab-ul-Wazu: Hadith 20)

8. Caution against defilement by urine

Ibne' Abbas told that the Prophet came upon two graves and said, "Their occupants are being punished but not for a great sin. One of them did not keep himself covered when passing water. The other went about spreading slander."

(Mishkatul-Masabih, Eng. translation
by James Robson. First Edition Lahore 1960)

9. Keep Yourself un-polluted

Let not yourselves be polluted with urine, for most of the punishment in grave is due to such pollution.

(Nehjul-Fasahat P.401)

10. Baby's urine

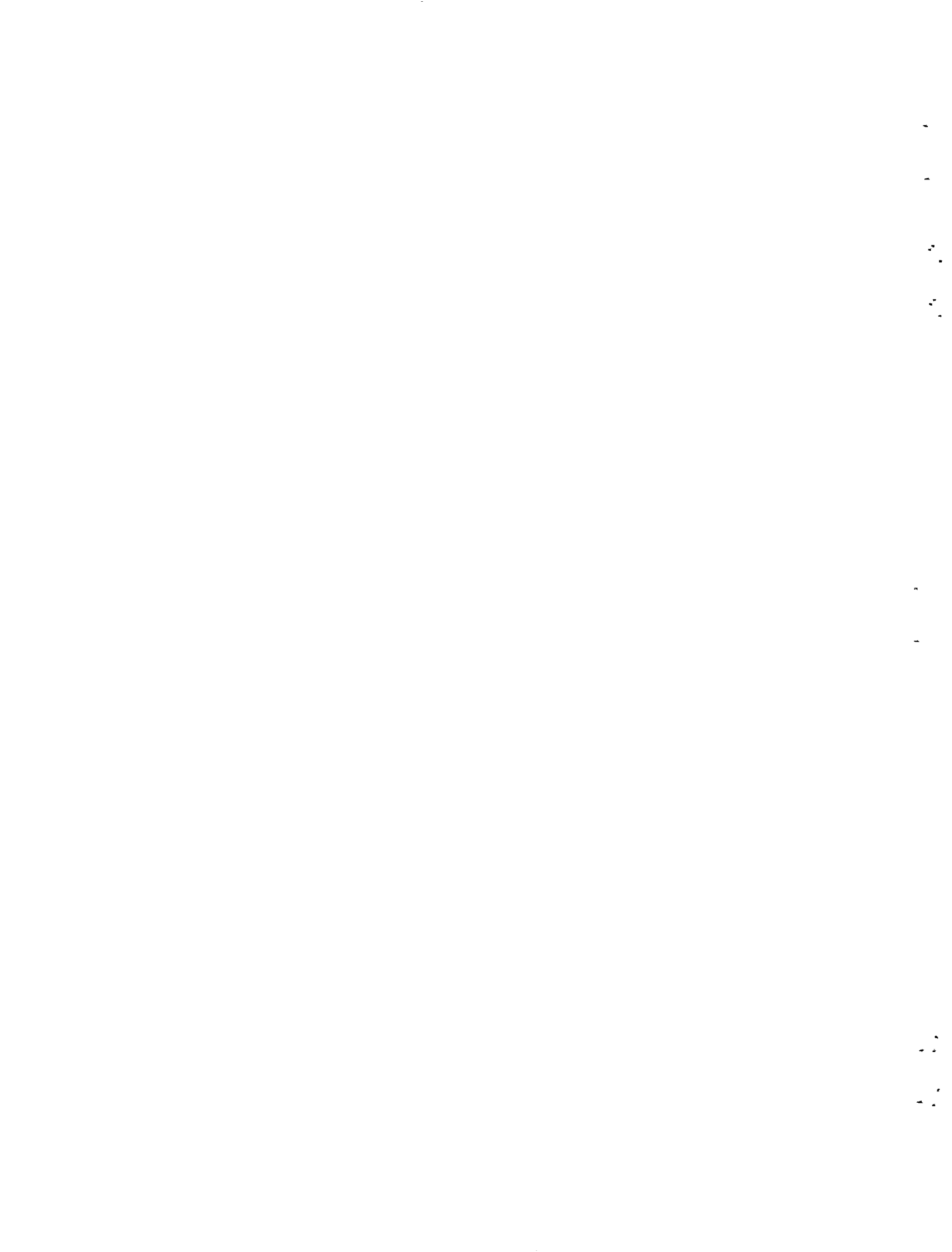
Hazrat Ayesha Siddiqah (God be pleased with her) narrates: "Somebody gave a baby to the Holy Prophet (God's compliments to him). The baby passed urine while in the Prophet's lap. The Holy Prophet at once asked for water and washed it over.

(Saheeh Bukhari: Kitab-ul-Wazu Hadith:71)

III SOME OTHER INSTANCES OF IMPURITIES

11. Passing urine in standing water

Abu Huraira reports that the Holy Prophet said, "Nobody should pass urine in standing water, for it is just possible he might have to wash in that water at another time:."



12. Blood from menses

A woman asked the Holy Prophet, "What are the orders about stain of menstrual blood on a garment?" The Holy Prophet said. "Rub it off. Then wash the garment and say your prayers in it".

Narrated by Asma' daughter of Abu-Bekr.

(Saheeh Bukhari: Kitab-al-Haiz)
(Hadith 12)

RELIEVING ONESELF

13. Going to a lonely place

Jabir said that when the Prophet wished to relieve himself he went off where no one could see him. Abu Dawud transmitted it.

(Mishkat-al-Masabih: English translation P:74)

14. Fit place for passing water

Abu Musa said : One day when I was with the Prophet, he wanted to pass water, so he went to some soft ground at the foot of a wall and did it, after which he said, "When any of you wishes to pass water, he should look for(a place like this) to do it in. "Abu Dawud transmitted it. (Ibid)

15. Direction of sitting for relieving

Abu Huraira reported God's messenger as saying," I am to you just like a father to his son, for I give you instruction. When you go to relieve yourselves do not face or turn your back to Qibla.

(Ibid)

16. Using right hand for ablution

Aisha said, "God's messenger used his right hand for his ablution, water and his food, and his left hand for his excavations and anything objectionable. "Abu Dawud transmitted it.

(Ibid: P. 75)

17. Cleaning with water

Anas said, "When God's messenger entered the, a serrant and I used to carry a skin of water and a pointed staff, and he would cleanse himself with water. (Bukhari and Muslim)

(Ibid: P 74

..../



18. Improper places for relieving one self

Muadh reported God's messenger as saying, "Guard against the three things which produce cursing: relieving one self in watering-places, in the middle of the road and in the shade". "Abu Dawud and Ibn Majah transmitted it.

(Ibid: P.76)

19. Relieving together

Abu Said reported God's messenger as saying: "Two people should not go together to relieve themselves and un-cover their private parts and talk, for God is angry with that. "Ahmed, Abu Dawood and Ibn Majah transmitted it.

(Ibid)

I V .

ABLUTION

20. Ablution is the key to prayer

Invocation is the key to (Divine) mercy; ablution is the key to prayers; and prayer is key to heaven.

21. Prayer without ablution not acceptable

Abu Huraira narrates: The Holy Prophet (Peace be upon him) said that the prayer of a person who loses his ablution is not acceptable unless he performs the ablution afresh.

(Sahee Bukhari, Kitab-al-Wazu
Hadith 12)

22. Ablution subdues fury

Fury is from the Devil and the Devil has been created from fire. And fire is extinguished by water. So when any of you should get furious he should perform ablution.

(Nehj-ul-Fasahat, P.356)

.... /



23. Ablution immediately after sexual defilement

Hazrat Ayesha (God be pleased with her) that when the Holy Prophet wanted to go to sleep after sexual defilement, he would perform ablution like ablution for prayers and go to sleep.

(Book of Bathing, Saheeh Bukhari: Hadith: 39)

24. Ablution according to Sunnah

Hazrat Imran reports: Hazrat Uthman (God be pleased with him) asked me for water (and when I gave him) he performed ablution. First, he washed his hands thrice. Then he rinsed his mouth and cleaned his nose. Then he poured three handfuls of water on his face. Then he washed his hands (and arms) upto elbows thrice. In the end he wiped his head with wet hands and washed his feet thrice.

(Kitab-al-Wazu, Saheeh Bukhari)
Hadith: 25

25. Rinsing of mouth

The Holy Prophet rinsed his mouth after drinking milk and said "There is greasiness in the milk" (So rinsing of the mouth is necessary).

(Kitab-al-Wazu, Saheeh Bukhari)
Hadith: 54

26. Rinsing of mouth

Suweid Ibn Numān narrates: When we accompanied the Holy Prophet towards Khaiber, he asked for means at Sahba. There was only crushed barley with us which was served and all of us ate it. Then he rinsed his mouth and led prayers.

(Book of edibles. Saheeh Bukhari)
Hadith: 79

27. Brushing of teeth

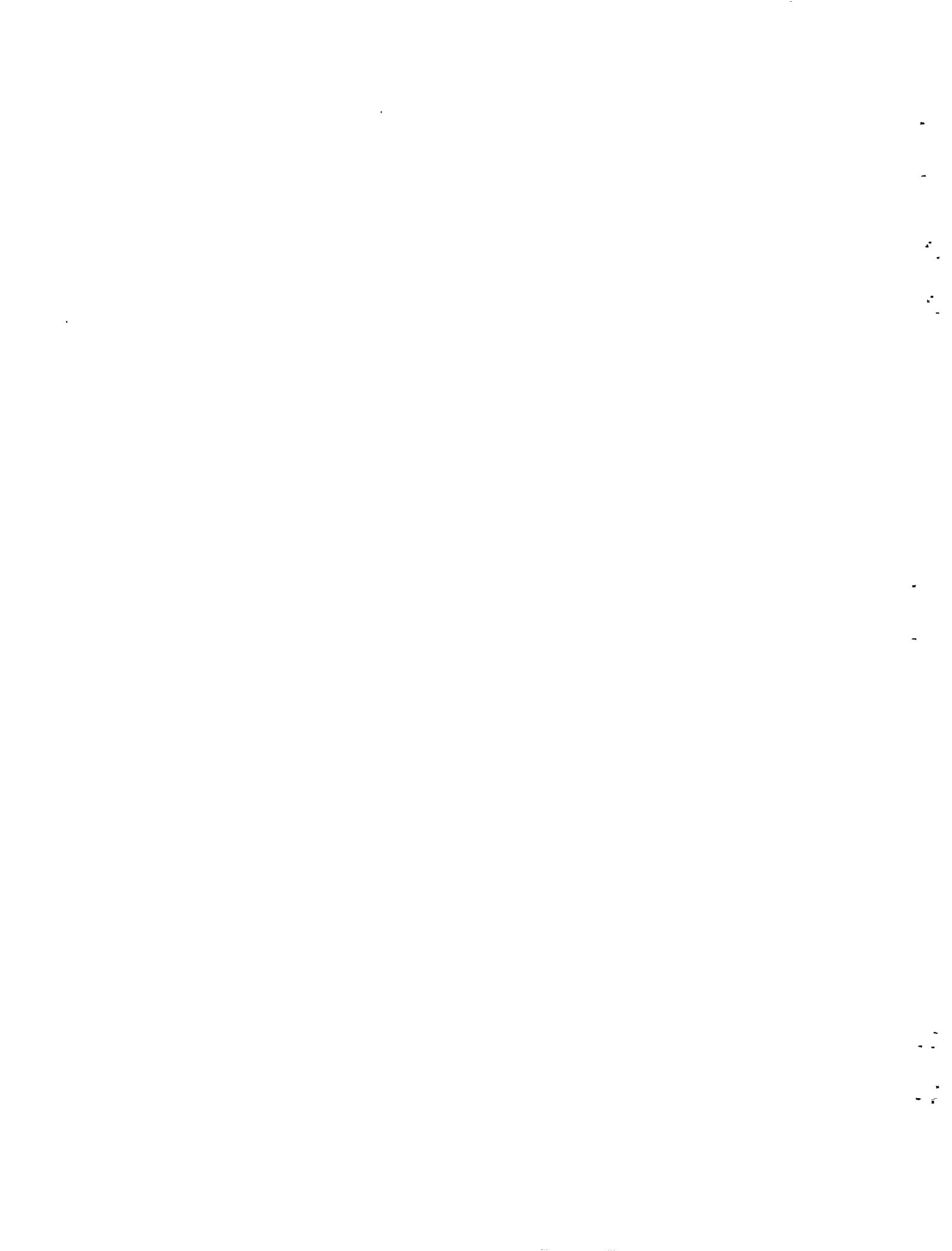
Hudhaifa said that when the Prophet got up to pray during the night, he cleansed his mouth with the tooth-stick (Miswak).

(Mishkat-al-Masabih: English version)
P-79

28. Purifying the mouth

Aisha reported God's messenger as saying: "The tooth stick is a means of purifying the mouth, and is pleasing to the Lord." Shafii, Ahmed, Darimi and Nasai transmitted it.

(Ibid: P-79 & 80)



29. Brushing teeth before every prayer

Hazrat Abu-Huraira narrates that the Holy Prophet said "If I had not considered cumbersome for my followers to cleanse their teeth with the tooth stick before every prayer, I would have ordered them to do it".

(Kitab-al-Juma: Saheeh Bukhari)
Hadith: 12

30. Avoiding bad breath

Hazrat Jabir bin Abdullah narrates that the Holy Prophet said, that the people who eat garlic and onions (uncooked) should keep away from our company or that he said he should keep away from our mosque.

(Book of edibles: Saheeh Bukhari)
Hadith: 77

V.

B A T H I N G

31. Bathing on Friday

Ibne Umar reported God's messenger as saying, "When any of you goes to the Friday prayer, he should bathe".

(Bukhari and Muslim)
(Mishkat-al-Masabih: English Translation P.108)

32. Abu Sa'id reported God's messenger as saying, "Bathing on Friday is obligatory on everyone who has reached puberty".

(Bukhari & Muslim) Ibid.

33. Abu Huraira reported God's messenger as saying, "It is a duty for every muslim to bathe once a week, washing his head and his body".

(Bukhari and Muslim) Ibid.

34. Four reasons for bathing

Aisha said that the Prophet used to bathe for four reasons: after seminal defilement, on Friday, after being cupped and after washing the dead.

(Abu Dawud transmitted it)
Ibid.

35. After acceptance of Islam

Qais b. Asim said that when he accepted Islam the Prophet commanded him to bathe with water and lot-tree leaves. Trimidhi, Abu Dawud and Nasai transmitted it.

Ibid.

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36. After Mensturation

Hazrat Ayesha (God be pleased with her) reports that the Holy Prophet bade (us) to post-pone prayers at the beginning of the menses and when the mensturation was over the impurities should be washed off the body and prayers offered.

(Saheeh Bukhari: The book of menses)
Hadith : 35

37. Bath at the time of entry into Makkah

It is narrated by Ayub bin Nafe'y that Hazrat Ibn-e-Umer stopped Talbiyah when he arrived near the Harem (the sacred area) and spent night at the Le-Tawa'. There he said his prayers and washed his body clean and he used to say that it was the sunnah (Practice) of the Holy Prophet (Peace be upon him).

(Saheeh Bukhari: Kitab-al-Haj)
Hadith : 38

38. Bathing in privacy

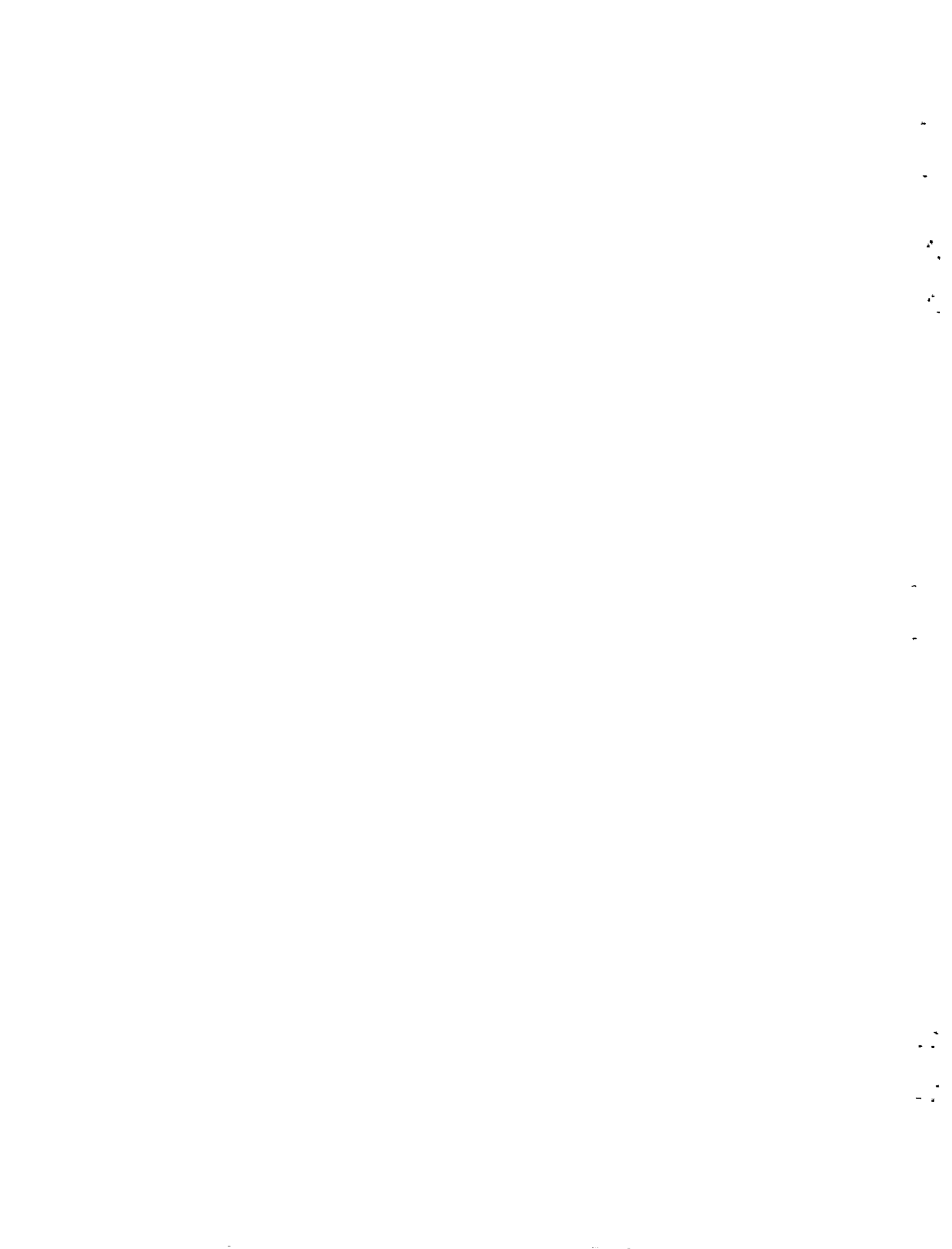
Abu Huraira narrates that the Holy Prophet (Peace be upon him) said that the Bani-Israel bathed naked and one kept looking at the other, but the Prophet Moses (Peace be upon him) used to bathe in privacy.

(The book of bathing & washing:
Saheeh Bukhari: Hadith : 30)

39. The process of bathing

Hazrat Ayesha (God be pleased with her) narrates: In the process of taking bath after seminal defilement, the Holy Prophet (Peace be upon him) washed both The hands first. Then he performed ablution as for offering prayers. Then he dipped his fingers in the water and combed the roots of his hair with these. Then he poured handfuls of water on his head thrice and after that poured water over whole of his body.

(Ibid: Hadith: 1)



40. He who does not give water to others

Abu-Huraira reports the Holy Prophet as saying: On the day of resurrection Allah would not care to look at three (kinds of) persons nor grant them pardon. The first of these would be the person who had water more than his needs but refused to give it to the way-farer.

(Book of irrigation: Saheeh Bukhari)
Hadith:7

41. Allowing water for others

Urwa bin Zubair relates that an Ansary had a quarrel with Hazrat Zubair. (The matter was taken to the Holy Prophet and) he said, "Zubair! let the water flow (to the fields of others) after you have watered your fields".

(Ibid: Hadith:9)

42. Giving water to the thirsty

Abu Huraira narrates that the Holy Prophet (Peace be upon him) said: A man felt thirsty on his way. He went down into a well and drank water. As he came out, he saw a dog yelping and licking mud on account of thirst. He thought it was also thirsty. So, he took out water in his shoe and made it drink. So Allah was kind to the man and granted him pardon.

(Ibid: Hadith. 11)

43. Drinks

Hazrat Ayesha (God be pleased with her) reports the Holy Prophet as saying: Every drink that intoxicates is prohibited.

(Kitab-al-Wazu: Saheeh Bukhari)
Hadith: 105

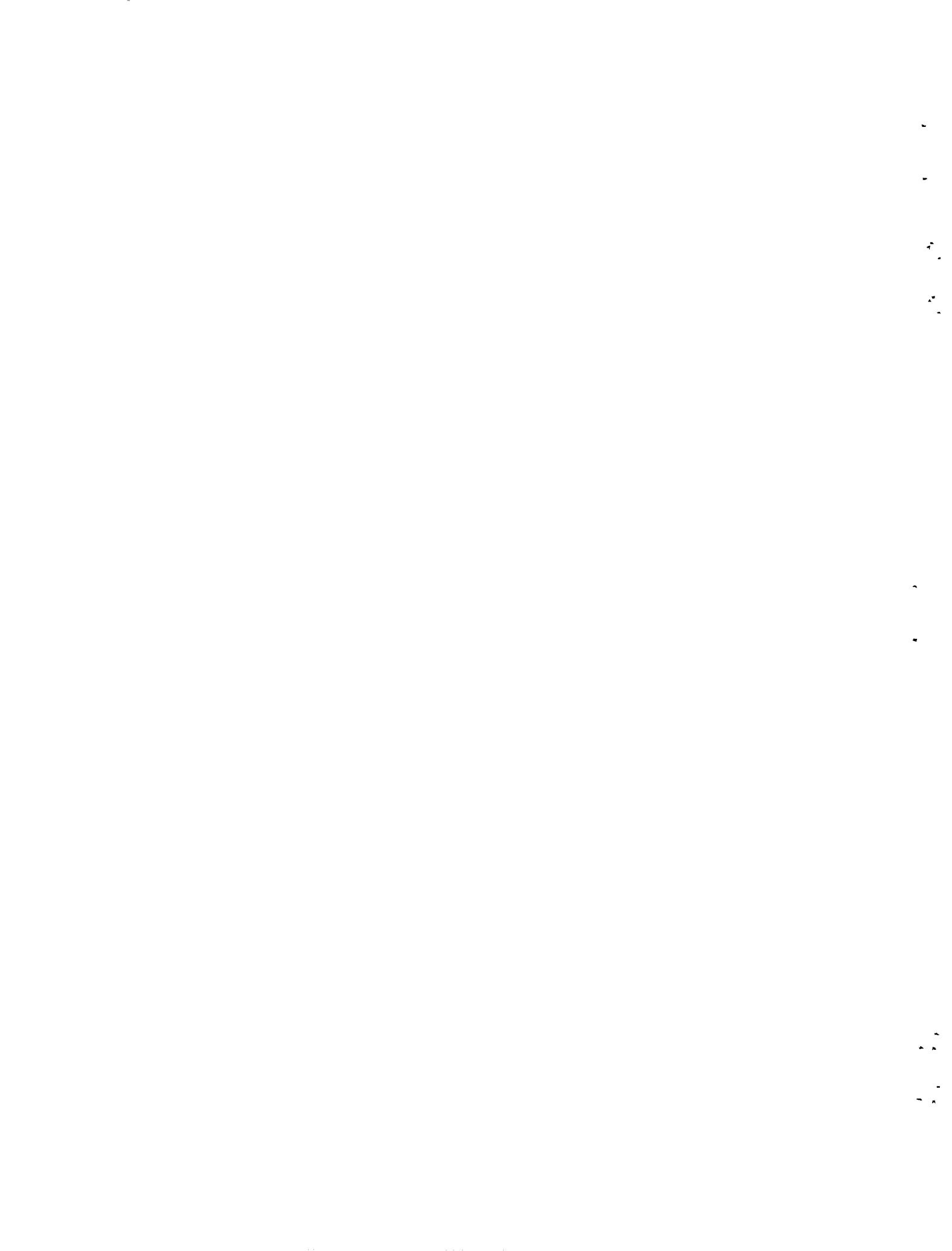
44. Prohibited Flesh

(The flesh of) all the praying beasts is prohibited.

45. Flesh of animals having canine teeth

Abu Thalaba narrates that the Holy Prophet had prohibited the flesh of all the animals with canine teeth.

(Book of Slaughter and Game:
Saheeh Bukhari: Hadith: 55)



46. Flesh of asses and horses

Jabir ibn Abdullah narrates that at the time of the conquest of Khaiber the Holy Prophet prohibited the flesh of the asses and permitted the flesh of the horses.

(Ibid:Hadith:

47. Flesh of green-lizard or alligator

On one occasion the roasted flesh of green lizard was served before the Holy Prophet. He turned towards it but was told that it was the flesh of the green lizard. The Prophet stood up (without touching it). Khalid (bin Walid) asked, "Sir! Is the green lizard prohibited? He (The Prophet) said, No! but since it is not found in our area, I don't feel linking for it.

(The book of edibles: Saheeh Bukhari)
Hadith : 27)



BOOKS OF REFERENCE

1. Saheeh Bukhari by Imam Mohammad Abu Abdullah Bukhari

One of the most authentic books on Hadith. It contains about 6000 Ahadith and is spread over three big volumes. The print from which the extracts have been taken in this book was published by Sh. Ghulam Ali and Sons, Pakistan, Lahore in 1963.

2. Mishkat-ul-Masabih

It is a selection of Ahadith. Original is in Arabid. Translations have been done in various languages. Quotations in this book are from an English version, rendered by James Robson Dr. Litt, D.D., Emeritus Professor of Arabic, University of Manchester. It was published by Sh. Muhammad Ashraf, Book-seller and Publisher, Lahore in 1960.

3. Nahj-ul-Fasahat

It is a book which is virtually a full-length biography of the Holy Prophet (Peace be upon him). It also contains a large number of selected brief Ahadith of the Holy Prophet. The author Allama Nasir-ur-Ijtehadi is one of the outstanding Shia contemporary Ulama of Pakistan. The book was published by Sh. Ghulam Ali and Sons, Lahore in 1960.

4. Bahishti Zewar (Heavenly Ornaments)

Most of the rules and methods of purifying the polluted wells and other sources of water given in this book have been taken from the English version of a famous book of this sub-continent, containing problems of pollution and impurities in our day to day life and their proper solution on the basis of Islamic teachings. The original book is in Urdu and written in very simple and easily understandable language. The book was written primarily for the benefit of house-wives, so that the women-folk may be able to bring up their children in the light of the rules of purity and cleanliness laid down by our religion. These rules and regulations are universally accepted by the Muslims of various schools of thought.

The English version is by Mohammad Masroor Khan Saroba M.A. LL.B. It has been published by Islamic Academy Pakistan, Peshawar City. It is a recent publication, but the year of publication is not given on it.



THE IMPORTANCE OF WATER

In verse 30 in the Chapter Al-Anbia of the Holy Quran,
Almighty Allah Says:

We made from water every living thing. Will they not then believe!

Fourteen hundred years back from today, when the scientific studies and knowledge had not yet been able to visualize the reality that all the living creatures had been created from water, this positive statement by the Quran in this respect, is a definite proof of the fact that it is, a book from Allah revealed to the Holy Prophet. Today Science has, on the basis of observations and logical reasoning proved that man, animals reptiles and insects as well as the plants all owe their creation to water.

At another place the Divine verdict is as below

And Allah has created every animal from water: Of them there are some that creep on their bellies:

Some that walk on two legs:

And some that walk on four.

Allah creates what He wills.

For verily Allah has power over all things. So it is clear that water is the basic element of all creation, and although its own primary form is liquid, yet all the solid living beings are nothing but, the transformed shapes of water.

The substance which is the basis of a creation, is also the power and potentiality that keeps it in living state, an example of which is the Sun which is the creation of such elements as have intensive light and heat inherent in them, and because of these elements light and heat have continued to exist in it for millions of years. Similarly all the living creatures on the face of this earth have come into being from water, and so their existence also depends upon water. The abundance of plant, life and animal life (Animal life includes human life also) is proportionate with the quantities of water found in various parts of



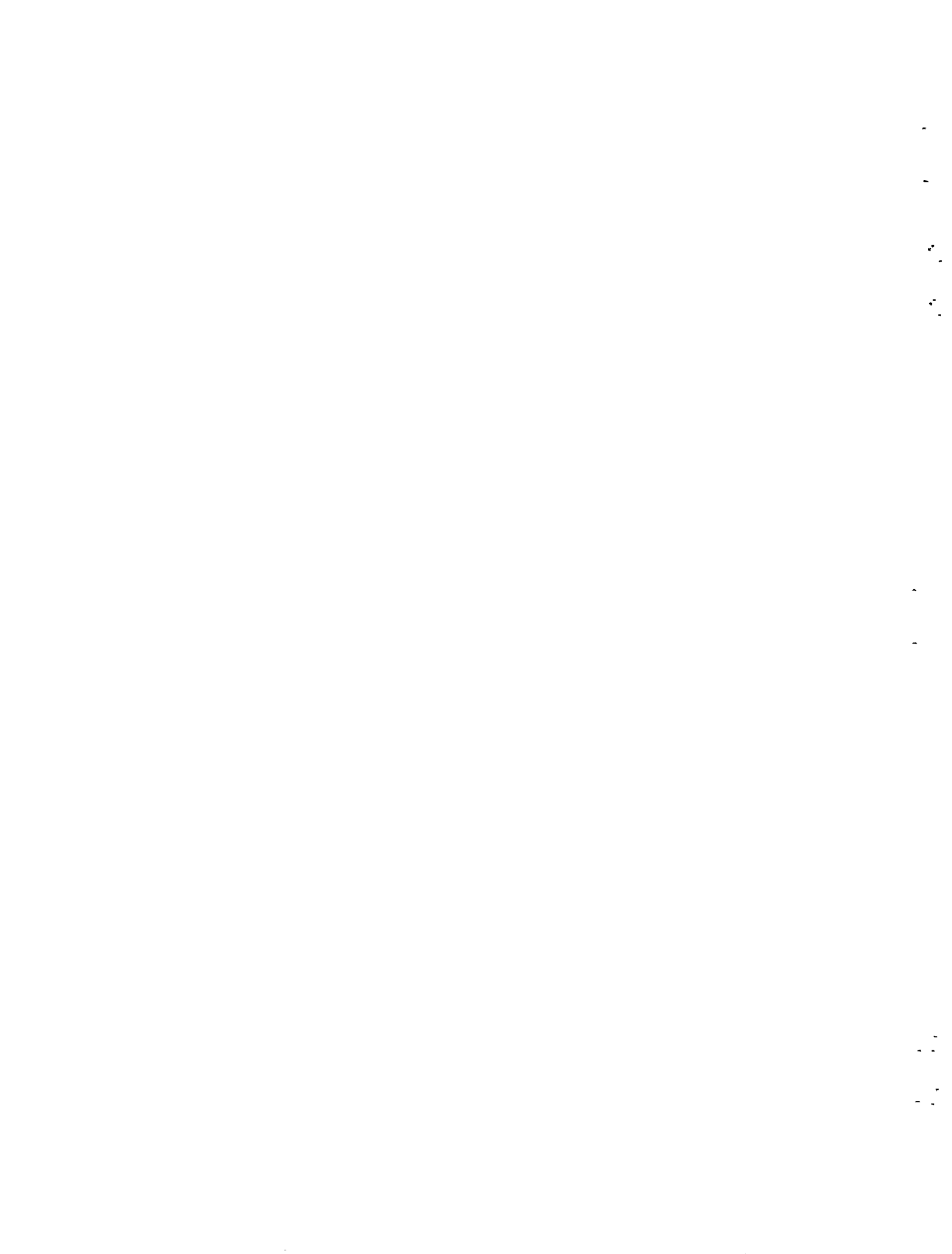
world. Similarly wherever water is scanty, life is also proportionately thin, as it is in the deserts. Nevertheless a certain temperature is also essential for the living beings, alongwith water. This is why these are very scanty living creatures in the cold icy areas.

However the creatures that live in water are so numerous, that if the big fish do not devour the small ones and the fisherman do not catch and bag millions and millions of these and provide them to human beings for food, all the seas would be stuffed up with fish within the span of a few years only. Fishes are not found in large quantities either in very cold or in very warm waters. The fish are a major portion of human food and in areas lying near seashore as those of Bangladesh-Singapore, Malaysia, Indonesia, England, Canada, America etc, the staple food of the people is fish. In China also fish is the most favourite food of the people, for these fish is abundantly available in the rivers flowing in the hinterland. So whereas water itself is the cause of the creation of living beings, it is also a major potential for keeping up and promoting the life of these beings.

In addition to the extensive stores of food in seas and rivers for human beings and the animals, food articles are grown on land also. with the help of water and these are consumed by human beings and animals for the sustence of their lives. It is a basic truth and also our everyday observation that despite the fact that human beings and animals have the same chemical elements in their bodies as are found in the soil of this earth. They cannot take out the ingredients of their food directly from the soil. On the other hand all the elements of food, like Carbon, Hydrogen, Nitrogen, Phosphorus, Proteins and Fats etc are in the first instance transformed through the chemical action of the water, and then grow from the earth in the form of plants. These many of the ingredients serve in their crude form food for the animals, and many other are prepared into food fit for human beings by cooking them proper on fire.

It is only through the agency of water that various ingredients of soil are transformed into the shape of plants. Had there been no water, chemical action upon soil would have been just impossible and in such a situation no living-being (from human or animal world could ever have existed).

Thus we see that water which is the fountain-head of all life, is also the main support which serve as the agency for all sorts of living bodies.



THE MAIN USES OF WATER

The main purposes for which water is used are as follows:

I. (a) Domestic Use

1. Drinking
2. Cooking
3. Washing

(b) Personal Cleanliness and Hygiene

1. For washing hands and face.
2. For ablutions (in Muslim Society)
3. For bathing.
4. For cleaning after defecation

(c) General Cleanliness and Hygiene

1. Cleaning of the houses.
2. Cleaning of cooking utensils
3. Cleaning of kitchens.
4. Washing the food articles before cooking & eating.

II. Cleanliness within and outside the houses

- a) For the drinking of the animals & washing them.
- b) Farming (irrigation) and gardening

III. Sources of Water

- a) Open wells and other forms of wells.
- b) Canals
- c) Fountains
- d) Rivers
- e) Rain water
- f) Ponds and tanks.

IV. Cleanliness and Purity of water

V. Storage of water at home

VI. Water charges - rates, taxes, etc.

VII. Basic Sanitation

- a) Human excreta
- b) Garbage refuse
- c) Animal waste
- d) Waste Water
- e) Food Hygiene.

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VIII. House Sanitation

- a) Facilities for ablution
- b) Facilities for bathing
- c) Standards of clean and purified water
- d) Facilities for human excreta
- e) Facilities for washing clothes
- f) Learnings of water and food

IX. Disease and Water, human and animal refuse

- a) Human excreta can be dangerous. Why?
- b) Human excreta disposal can spread diseases. What kind and how?
- c) Waste water is considered dangerous- Why? How to dispose?
- d) Water can spread diseases. When and how.

X. Health, Sanitation Practices at Home

- a) Sleeping in the same room with animals e.g. cows, buffaloes and horses.
- b) Keeping animals in the house or in the courtyard.
- c) Keeping dung of animals in the house.
- d) Trash dump in the house.
- e) Refuse water throw inside and outside the house.
- f) Change of clothes
- g) Clean nose, eyes, teeth.

XI. Public Hygiene

- a) Cleaning streets and bazars
- b) Health Institutions.
- c) Cleaning of Schools and institutions.
- d) Sanitation of railway-stations.
- e) Cleanliness of offices.



MAJOR PURPOSES FOR THE USE OF WATER

Of the main purposes for which water is used in our homes, the purpose of drinking is the biggest and the foremost one.

Living bodies require water in a regular and systematic routine—solution and digestion of food is facilitated by water and it is also because of water that the surplus and undigested portions of food are excreted from the body in the shape of urine and stools. Moreover the impurities that find way into our blood and tissues are excreted from our bodies in the form of perspiration also, which too is facilitated by the water that we drink. If a living body be not given clean water in proper and reasonable quantities, excretion of the unwanted and waste portions of food is impeded, which causes various maladies in the internal parts of the body.

In hot countries as Pakistan is and similar country as Bharat, Bangladesh, Malaysia, Indonesia, Australia, Iraq, Syria, Saudi Arabia, Yemen and other Arab countries, Libya, Tunisia, Algiers, Egypt, Sudan, Nigeria situated in the Northern parts of Africa, as well as those in the Central and Southern Africa and also those in Central and South America, living beings perspire profusely because of the climatic effects. On account of this perspiration want of water soars high in the living bodies. In such countries water must be consumed as thirst may require a person to drink, but care should be taken that this drinking water be clean and clear, and free from all sorts of pollutions and germs.

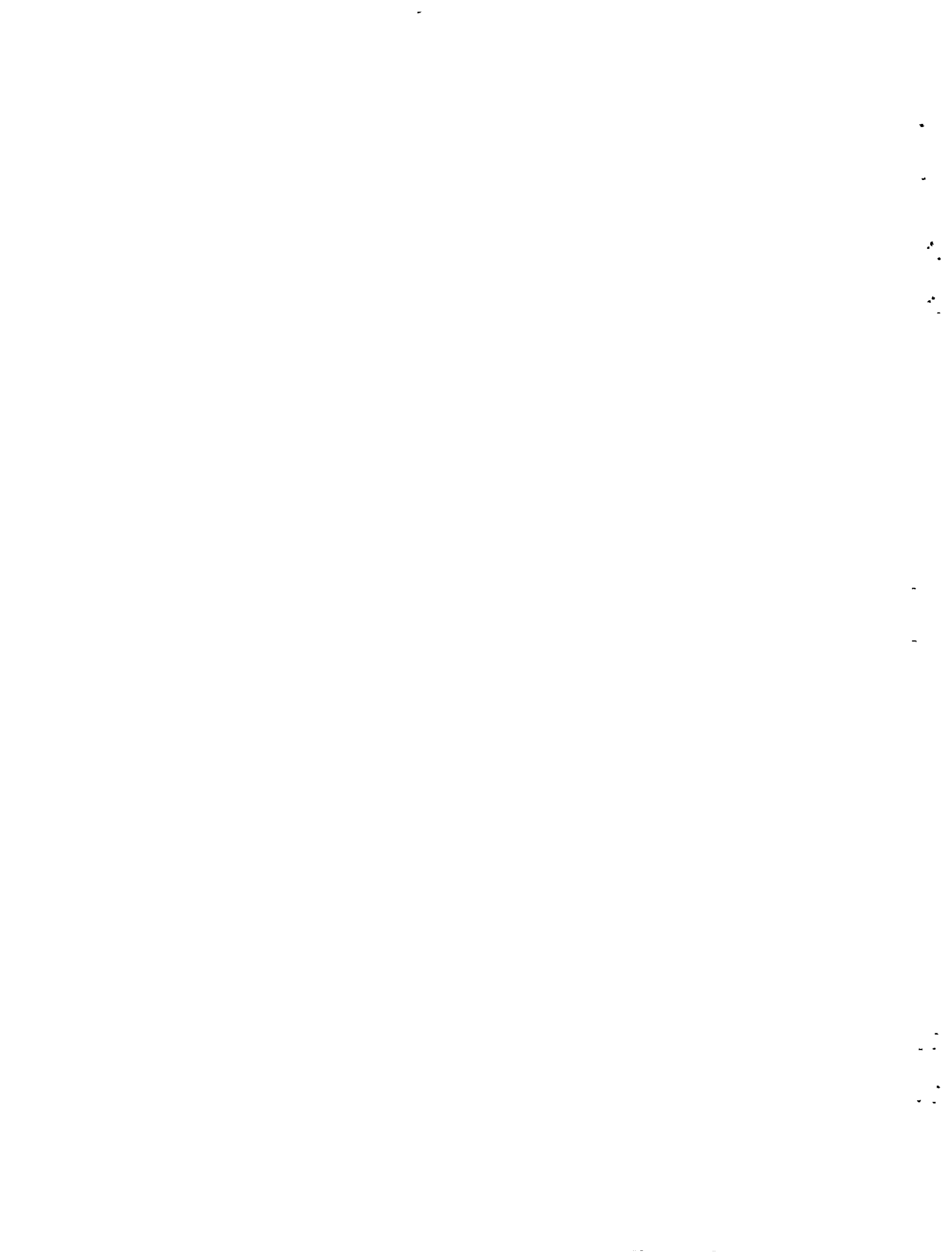
The indication of the clean and pure water is that it is glittering, transparent, odorless and good to taste. Such water comes oozing out of the earth in the form of springs and since it comes out after having been filtered through soil, therefore it is free from all sorts of mixings.

Such water has been termed as the 'Ma-e-Ma'een' in the Holy Quran. In the Holy Book it has been mentioned at more than one place that those who would enter the paradise, would be served with the bulk water of (Heavenly) fountains, contained in (beautiful) cups.

Such fountains from which clean and pure water bubbles out are usually found at places that are situated on elevated ground. In the fiftieth verse of the Surah "Al-Muminaan" it has been said,

Translation: And We made the son of Mary
And his mother as a sign
We gave them both shelter on he grow
Affording rest and security
And furnished with springs.

Water that oozes from the ground in the shape of fountains is filtered and quite clean, and as its main deposits are inside the ground there is no dirt, filth or impurity left in it. Nevertheless when it is stored in some small tanks, and from there it is poured out into water vessels, some impurities may also find way into it and germs of some



disease may also creep in. Proper methods can be adopted to keep ourselves safe from these germs. We shall throw light on these points in one of the coming chapters.

In plains where water cannot be obtained directly from the springs bubbling out of the ground, wells are sunk and it is deposited there. From there it is drawn up by means of buckets or hide-bags. If proper steps are not taken in sinking a well, there is the danger of entering of filth or creeping in of the germs of epidemics. We shall write about the construction of wells and precautions to be taken to ward of the germs in a chapter later on.

There are other means also, for obtaining water, which we shall discuss later and shall also make mention of the precautions to keep them clean and pure. Here we may only lay stress on the point that drinking water should be clean and pure under all circumstances otherwise health of human-beings is bound to be adversely affected, and thus the dream of building up of a healthy society remains un-fulfilled.

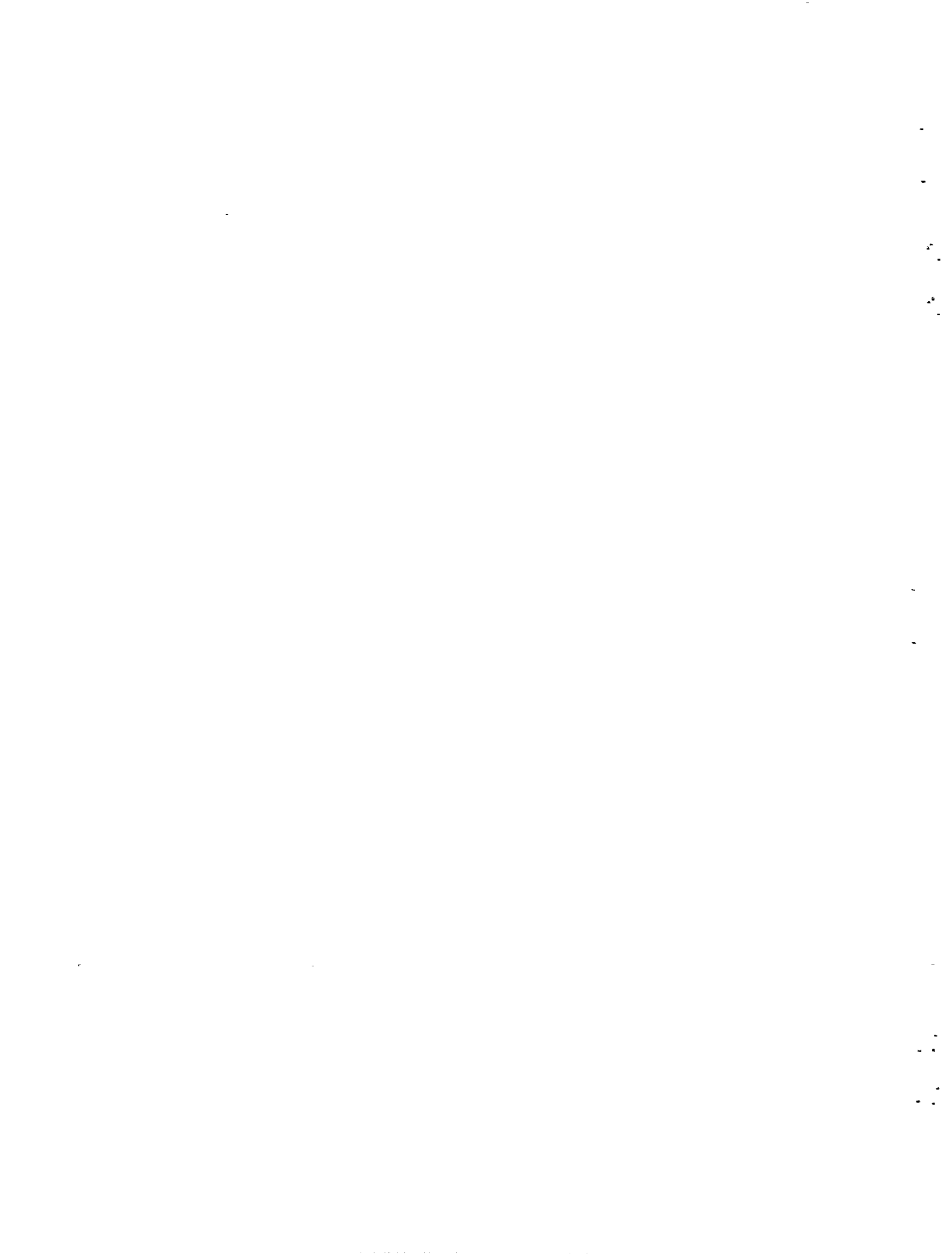
We should keep the fact in mind that Islam lays great stress upon the cleanliness and purity of water and definite instructions by the Holy Prophet (Allah's salutations to him) to keep water pure and clean recorded in our books. If we act upon these instructions, we can keep up a high level of our individual and national health.

The second important use of water in the houses is for the cooking of the food. Leaving some of the food articles from amongst the fruit and vegetables, which we may eat un-cooked as cucumber, carrot, reddish, tomato and green leaves of mint, we cook all other articles of food and then eat them. Of course water is needed for everything that is cooked. Like the water used for drinking, water used for cooking should also essentially be clean and pure.

If clean and pure water is not used for cooking food, impurities contained by it will find way into our bodies and may cause maladies. There are some impurities which are easily visible to our naked eyes, e.g. particles of sand and earth, blades of grass and straw, leaves and bark of trees etc. These can be removed easily. Some of the impurities such as leaves and bark of trees merge in water and then impurities mix up with it. With the mixing up of these, the water becomes polluted and unfit for use. If we use such water, the impurities pass into our bodies alongwith the food we eat, and we become susceptible to various kinds of diseases.

The third main use of water in the house is for washing. Washing includes washing of our own bodies, washing and bathing of children, washing of our own clothes and those of our children, washing of the floors of the houses, of walls, of bath-rooms, of kitchen and of the cooking utensils used therein. The real purpose of all sorts of washing is to remove all signs of filth and impurities. It is evident that filth and impurities can be cleaned only with neat and clean water. If water is not clean and free from impurities, the articles that we wash may become more unclear or more polluted, and in this way filth and impurity will increase instead of decreasing. For example if we wash clothes with

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muddy instead of clear water, these will not become clean and bright, however much soap we may use. Similarly hands will not become neat and clean, if we wash them with unclean water. On the other hand more impurities may be coated over them. If we bathe with water that is dirty and muddy, our bodies will be giving out bad smell. In some villages where water is not available in proper quantity, people take bath in ponds also. By bathing in ponds not only does filth cover our bodies, but sometimes buches and similar insects stick to our bodies and cause disease.

Personal Hygiene and Sanitation

Health and cleanliness are the personal responsibilities of every human being. The more a person looks after the neatness and tidiness of his body, the better health he would enjoys and the better health a person enjoys. The happier his life will be. Water is the best instrument for this purpose.

Allah the Almighty says in the Holy Quran

And sent down water from the sky upon yoy, That thereby
He might purify you And remove from you the fear(dirt) of Satan.

Islam is the religious of purity and neatness and it has pressed upon its followers to lead a pure and clean life. In the Holy Quran there are at marry places clear-cut amendments regarding purity and cleanliness. It has been told in these commandments that Almighty Allah likes human-beings that are clean and pure (physically and spiritually). Thus the Almighty says:

Truly Allah loveth those Who turn unto him;
And loveth those
Who have a care for cleanliness
At another place He says:



with which it was washed contained drops of urine or some other filth which cannot be seen by our naked eye. A thing washed in such a way cannot verily be unpolluted.

Purity is a matter concerned more with feelings than with sight. A food may have been cooked in the cleanest of utensils, but if there be in it some such thing as is not permissible (to eat) according to the Islamic code of law, the food, from our point of view is polluted (and not fit for eating).

Besides visible neatness and tidiness of body (and clothes), it is the purity and piety of heart and head which makes persons dear in the eyes of Allah. Because of this the Holy Quran says about Mary (Peace be upon her):

When the Holy Prophet (Allah's salutations be to him) who had no parallel in piety and purity, was raised to the high office of prophethood was in the course of earliest revelations given instructions, one of which was:

One thing should always be borne in mind and it is that Islam does not demand cleanliness of its followers, but along with cleanliness it also demands purity of them, and purity is its real aim and object. When we understand from cleanliness of a thing is that it shows neat and tidy and have no stains or blots on it. It is however not necessary that such a thing is unpolluted also. It is just possible that the water

And when the angels said,

O Mary! Lo! Allah hath chosen thee and made thee pure and hath preferred thee above (all the women of creation) (Al-e-Imran: 42)

So cleanliness and purity are the preliminary conditions for gaining the approbation in the eyes of Allah and so the Muslims should take much more interest in this field as compared with the followers of other religions. Muslims who are regular in offering their prayers are particular in purifying themselves, because there can be no idea of Islamic mode of worship without the purification (of body and soul).

Ablution

Out of all modes of worship "Salat" is the one on which greatest stress has been laid. It is essential to perform ablution before offering "Salat". Thus a person who is in the habit of offering salat regularly has to wash five times daily those parts of his body that remain uncovered in the course of his daily work and come into contact with dust and other

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impurities. These parts are the two hands, mouth, face, nostrils, feet and fore-arms. Because of this the commandment of ablution has been given in clear-cut terms.

O ye who believe !

When ye prepare for prayer, wash your faces and your hands (and arms) to the elbows; Rub your heads (with water); And wash your feet.

To the ankles

If you are in a state of ceremonial impurity, Bathe your whole body

Only principles of ablution have been given in the Holy Quran. Details are found in the Ahadith of the Prophet. In the books of Ahadith there are separate chapters wherein there are details of performing ablution. According to these details Istanja (washing of the private parts) is essential before performing ablution so that if there is any pollution with the private organs it should be washed off. Although sods of earth or some similar thing (e.g. tissue-paper of modern times) with which cleaning may be done easily can be used for this purpose, without washing it after that with water, there can be no purification. There is a narration from Hazrat Anas bin Malik (Allah be pleased with him) who has been in the personal service of the Holy Prophet (Peace be upon him) and is known as 'The Servant of the Prophet' on the account, that whenever the Holy Prophet (Peace be upon him) went out to ease himself, he or another young boy took a pot full of water with which the Holy Prophet performed Istanja.

In this connection the commandment of the Holy Prophet (Salutations to him from Allah and greetings) is that while urinating, one should not touch his male organ with his right hand, nor should one perform the Istanja with his right hand. The Prophet has instructed us to use the left hand for the purpose. The reason for this commandment, that usually the right hand is used for eating.

In his commentary of the Ayah (verse) of the Holy Quran about ablution, as quoted above, Imam Bukhari (the great muhaddith) says that the Holy Prophet (Allah salutations and greetings to him) has clearly remarked that it is obligatory to wash once, every part of the body, required to be washed in ablution. He says that the Holy Prophet performed ablution as demonstration and during this demonstration, he washed thrice every required part of the body, but not more than that. The religious scholars have denounced wasting of more water than necessary and of exceeding the limits of the Holy Prophet's actions as depreciable.

REGarding practice of performing ablution, Hazrat Imam (Allah be pleased with him) has narrated : Hazrat Uthmat asked me for water and performs ablution. First he washed his mouth with water and clean his nose. Then he threw water thrice on his face and thrice both the hands upto the elbows. After that he rubbed his head with his wet hands and then he washed each of his two feet thrice.



Washing each of the required parts of body thrice is the Prophet's way of performing the ablution, washing more than three times is departure from the Sunnah and also an un-appreciable wastage of water. Since water was not abundant in Arabia, therefore moderation was kept in view in the utilization of water. In our country as well in the many other countries, drinking water is available but scarcely in multitudes of rural areas. Since ablution has to be performed with clean and un-polluted water, therefore it is taken from the stock of drinking-water. Therefore it is not proper in any way to spend water more than what is really needed.

There are other instructions also regarding ablution. These instructions are contained in the look of the Hadith . The first instruction is that the person should sit on a small stool and protect his clothe from the splashing water. In the beginning one should recite "Bismillah-ir-Rehman-ir-Rahim", and the right hand should be washed first. Then the left hand, the right arm and the left arm be washed. Similarly when washing the feet, the right one should be washed first and then the left one.(After washing the hands) it is not enough to rinse the mouth with water. The teeth should be cleaned with a miswak or a brush. The Holy Prophet (Allah's greetings and salutations to him) took great care of his teeth, and with every ablution he cleaned them with a miswak. So during the sixty three years of his life, he lost only two teeth (in the battle of Uhud) and all his other teeth kept safe and sound till the end of his life.

While passing water into the nostrils, it should be drawn upwards so that the dirt inside the nose may also be cleaned.

While performing ablution the various parts of the body should be washed in the same order as Masnoon (according to the performance of the Prophet). If there be a change in the order, the ablution is imperfect and should be performed again.

If a person enters a river, a tank or a stream in such a way as all parts of body are drenched, he has the ablution performed but it is imperfect. So before entering such a body of water, one should perform ablution properly.

Similarly if a person takes bath, his ablution is performed but it is imperfect. Therefore before taking bath, ablution should be performed and then water may be poured over the body.

Ladies should take more care in performing the ablution, because they wear rings on their fingers, bangles on their arms, ear-rings in their ears, and nose-strings in their noses. The pieces of ornaments that are loose like bangles, allow water pass underneath and ablution is performed but water cannot pass beneath the rings, therefore these should be removed while abluting. Similarly in washing the ears and the nose, ear-rings and nose-strings may be well shaken so that water may enter the holes of these ornaments.

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If there be a wound or a boil on the hand the feet or the face it is enough just to pass over wet hand over the relevant part and if passing over of a wet hand may also be considered harmful, the part of body may be left dry.

If a wound is covered with a bandage, wet hand may be passed over the bandage. Similarly if a fractured bone be bandaged with splinters or plastered passing of wet hand over it is sufficient.

If a woman has kneaded flour and some flour be sticking with fingers or nails, it must be removed so that water may reach the skin and nails. If this is not done the ablution would be imperfect, i.e. cleanliness and purification would not be complete.

Bathing

Bathing is very useful for health and sanitation. In hot countries as Pakistan is, bathing becomes still more essential. Islam has laid stress on the cleanliness and purification of body and soul both. The first phase of the cleanliness of the soul which may as well call internal cleanliness is the cleanliness of the body.

Bathing is very useful for health and sanitation, but in some cases it is quite obligatory. The first situation is that of sexual defilement i.e. when a man beds with a woman. There are some other situations also, about which details are given in the books of religious discussions. When a woman is free from the monthly course, a bath is essential for her to purify her body. Similarly after the birth of a child a bath is necessary when the excretion of after delivery blood is finished. Just as ablution is necessary for offering 'Salat' similarly in situations where taking of a bath becomes obligatory, no person can either offer prayers or touch the Holy Quran without taking a bath. The commandment of Allah is clear regarding the matter. 'Which none toucheth save the purified'. (Alwaqia' 79)

The importance of bath and purification may be judged from the fact, that the child is given both on its birth and when a person dies, he/she is laid in a shroud after the dead-body is given a bath and purified.

Rules for taking bath

Just as there are rules for performance of ablution, similarly there are set rules for taking bath also which must be observed while bathing. The first rule is that both the hands should be washed first of all. Then istanja(washing of private parts) should be done with the left hand. Then the mouth be rinsed thrice or still better is that the teeth be cleaned with a miswak or a brush. Then water may be passed into the nostrils thrice and the dirt inside the nose be cleaned. Then all the process of the oblution be undertaken. After that water should be poured on all the parts of the body. Soap should be used to clean the dirt of perspiration and dust etc. Dirt, if it keeps sticking to the body does not allow the body to keep healthy.



For the purpose of bath Hammams (Hot water bath houses) are found in large numbers in all the Muslims countries of the world. In these public bath-rooms hot water is available in sufficient quantity, and people go there and remove dirt from their bodies thoroughly. These bath houses are remnants of the days when water in sufficient quantity not available in every house, and arrangements for heating up of large quantity of water not there. In the days when water reaches every house. Through pipe-lines and energy in the form of gas and electricity is also available easily. So not only in every house but there is a bathroom attached to every bedroom also. These bathrooms are in fact the developed form of the Hammams of the middle ages.



SANITATION INSIDE AND OUTSIDE THE HOUSES

Rubbish and refuse do appear in every house where people live and cleansing the houses of this dirt and rubbish is an important necessity. For the purpose of such cleansing we require water.

If houses are not cleaned inside and outside regularly and every day, health of those who live there is adversely affected. In cities where there are municipal committees and corporations, it is the duty of these civic bodies to look after the cleanliness of the roads and streets, but in villages, where such facilities are not available, the village people have to arrange themselves for the cleansing of the streets. For this purpose the women-folk of the house sweep out the room and the courtyard of the house as well as the portion of the street before the house and take away the refuse to the fields where they throw it into the manure pits. Manure is prepared from this household refuse which is very useful for the fields.

In villages people breed cows, buffaloes and goats for the sake of milk and also keep oxen for plough the fields. The dung of these animals has also to be removed daily. If it is not removed for a day or two the courtyard of the house is filled with bad smell and this bad smell is very injurious for human health.

Inside the houses there are generally brick-floors. Now-a-days the floors are usually cemented. It is easy to cleanse brick-floor or cemented floor. So after sweeping out the rooms the women-folk of the house usually wash out the floors. If the courtyard has also a pucca floor it is washed out with water, otherwise it is just swept out.

After cleaning the house inside and outside is necessary that the cleaner should also remove the pollutions that have contacted his or her body. The better way is that one should bathe with clean water after cleaning out the house. In winter washing of hands, face and feet is sufficient. However a hot water bath every third or fourth day is useful. Taking bath on Fridays is a part of our important national traditions because joining the Friday prayers after cleaning the body and tidying up of clothes is one of our important religious obligations. Although it is usually the men who go to the mosques to offer Juma prayers yet now-a-days arrangements are available in many mosque for the ladies to join the prayers (in a separate enclosure). On Fridays people generally wash and bathe in their houses before the hour of the prayer and put on neat and clean clothes to go to the mosques for prayers. Whereas this tradition is helpful for internal and spiritual cleanliness and purificate it is also very useful for their physical cleanliness and health.

Public Health and Sanitation

From personal health and sanitation we come to Public Health and Sanitation, which we may term as community health and sanitation or collective health and sanitation as well.

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The general health and sanitation of every society is the collective health and sanitation of the individuals. Thus the society in which the individuals have the habit of leading a neat and clean life becomes a neat and clean society as a whole. In Europe, America and some of the Asian countries the standard of collective health and sanitation is very high just because every person feels his individual responsibility in the matter. In Pakistan the individuals are still lacking the sense of responsibilities which ensures collective health and sanitation. People of many other Asian and African countries as well, are not enthusiastic about this individual and collective duty which refines the collective living of a nation and a country. However it is only education and the way of upbringing which is the best means of raising the general social standard of a country and a community.

Cleaning up of homes

In the above-written lines we have said a good deal about the cleanliness of houses. We have also told how important is the contribution of water in this cleaning. Here we consider it proper to add that the cleanliness of houses cannot be raised to a high level to the use of water only. To achieve this purpose it is necessary for us that we may speak about other things also which can assist us in raising the standard of cleanliness high.

The first aide is soap. The common washing soap is manufactured and used in large quantities, but it is used only for washing clothes. Better kinds of soap is required for washing the body and for bathing, but it does not only clean the body but also make it look fresh and bright. Such soaps are now available in the market in abundance.

In addition to soap, we have to use for the cleaning of floors of rooms, kitchens, baths and latrines some such chemicals as are insecticides and deodorants and also germicides. The cheapest and the most common thing for the purpose is phenyle. The floors become very clean when rubbed with phenyle mixed with water, and we also get rid of insects and germs. When this phenylic water passes into the drains of dirty water, it also helps in the cleaning of these drains.

For the cleaning of kitchens

The portion within the house which should be kept neatest and cleanest is the kitchen. Unfortunately it is this very portion which is not given proper attention in cleaning. The result is that the food which is prepared in our kitchens does not come upto the high standards of cleanliness and there is always the danger of health being adversely affected by the use of such food.

It is essential that the floor and the walls of the kitchen be kept clean. The floor should be pucca whether of cement or bricks. The cemented floor can be cleaned more easily than the other. It should be washed every day and a little phenyle be added to the water for this purpose. The hearths and stoves should also be kept clean. Gas-stoves and oil stoves are in common use now a days in all the countries including Pakistan. These can be cleaned very easily. The mud-hearth in which wood is burnt require very little cleaning.



Cleaning of Utensils

In the cleanliness of the kitchen cleaning of cooking and eating utensils is required the most. Almost in every house a small portion in the kitchen is meant for the washing of utensils, from where water passes out into the street drain where in cities there is under-ground sewerage system this water goes into the gutter. In villages people do not wash their utensils in the kitchen but do it in the courtyard from where the water flows into the street-drain.

Only simple water is generally used for the cleaning of utensils, modern scientific knowledge has proved that cleaning cannot be perfect by water only. Fats remain particularly sticking. Therefore it is necessary for the thorough cleaning of the utensils that some sort of soap or washing powder be used alongwith water. Thus not only greasiness and the dirt are removed, but the utensils are cleaned of germs also.

In the areas of cold climate particular care and Islam is required for the cleaning of utensils, for fats get quickly stuck to these and so do the other impurities. Well-heated water is required for the removal of these impurities. Though hot water removes the greasiness and other impurities yet a utensil should be washed at last since thrice for thorough cleaning.

If some utensils get polluted, there are different ways of purifying different kinds of utensils. For example if mirrors, knives, gold and silver ornaments and utensils made of brass, iron and gilt are to be purified the correct way is that these be rubbed with clean and un-polluted earth. If however, there are any drawings and paintings on the utensil it should be washed well with water only. We shall write down about the contamination and purification of utensils in another chapter.

Making the Cattle drink water and giving them bath

Cattle and human-beings are keeping company since the very beginning of life. Human-beings breed milk-animals for getting milk and meat. There are some animals that give milk in small quantities but their meat is generally eaten, e.g. goats and sheep. Wool is also obtained from sheep in addition to meat.

According to the Islamic Law, cows, oxen, buffaloes, goats and sheep are permissible (Halal) animals. Camel is also permissible. Its meat is eaten and milk drunk. All these animals are considered as clean and tidy animals. Being herbivorous their dung is not so stinking as that of carnivorous animals.

It is extremely essential to keep the milk animals and the animals of plough neat, tidy and healthy, because if these be neat, clean and healthy their milk and flesh would also be clean and health-giving if they themselves are not healthy. Their milk and meat would also not be health-giving. In fact milk and meat of sickly animals sicken human-being also.



In the Holy Quran there is the mention of that commandment which was given to the community of the Prophet Moses, regarding the sacrificing of the cow. As this community was quarrelsome and disputive, therefore on their queries again and again, the following identifications of the cow were given to them.

(Moses) answered: Lo! He saith:
Verily she is a cow, neither, with Calf nor
immature; (She is) between
The two conditions; so do that which
Ye are commended

Then the Quran Says:

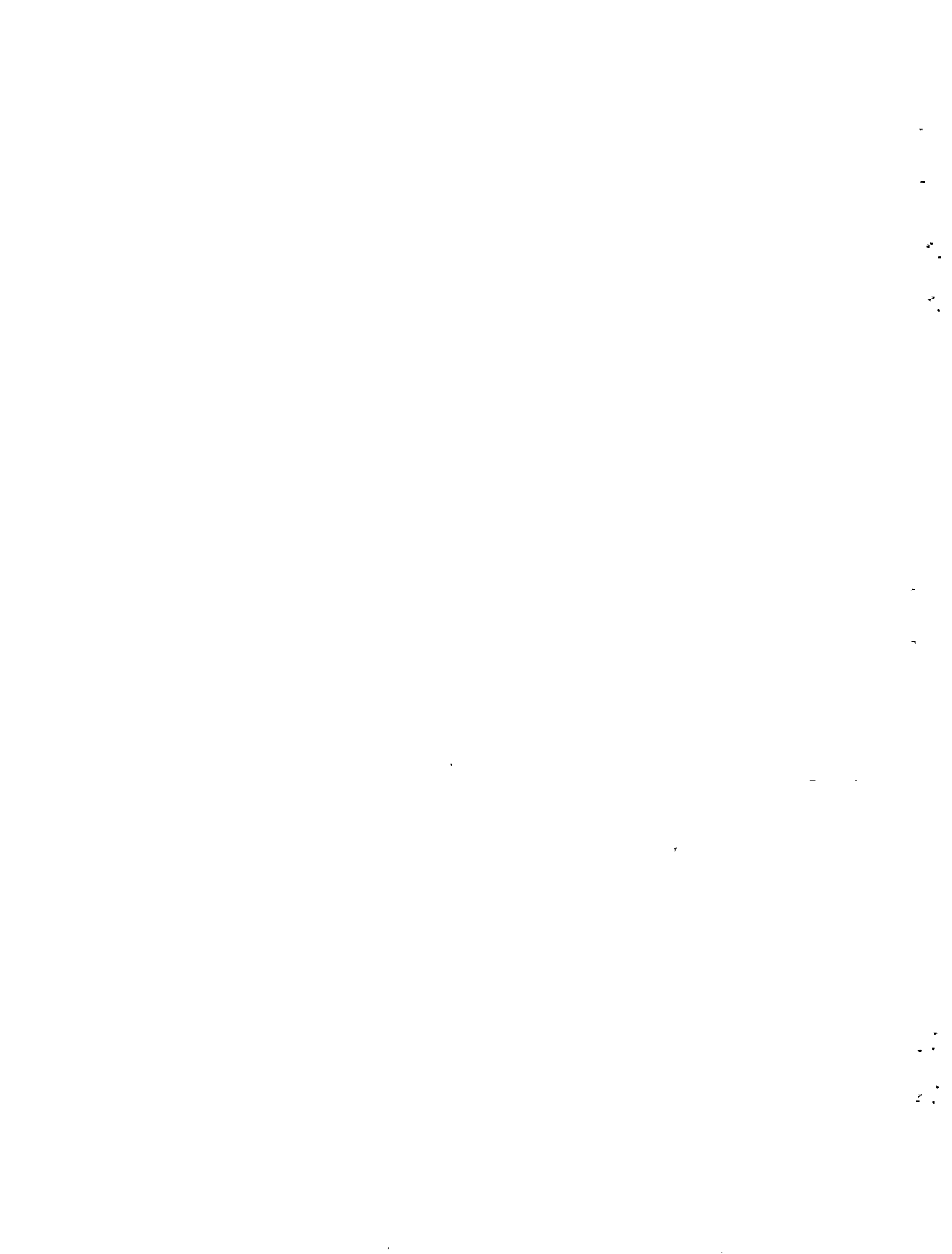
(Moses) answered: Lo! He saith
Verily she is a cow un-yoked;
She ploughs not the soil nor
Watereth the tilth: whole and without mark.

Although originally this commandment was for the community of Moses (Peace be upon him) but it also stands for the communities appearing afterwards. In this commandment the descriptive qualities of the animal are given, but as the meat of sacrificed animals is eaten with relish by all the communities. Therefore we can infer the descriptive qualities of meat giving animals from this commandment i.e. it should be young and there should be no bodily defect in it.

To breed good and healthy animals there should be good fodder and clean tidy water for them. In villages people rear animals with an affection and provide the best fodder and neat and clean water for them. Anyhow some people make their animals drink water from such ponds in which dirt and impurities are mixed in the water. Often it so happens that the animals pass urine and dung into it. So they drink not only dirty but also polluted water. Making animals drink such impure water is playing with their health whereas the milk they give is also not health-giving.

According to the Islamic social laws the leaving of a permitted animal is pure. Thus Maulana Ashraf Ali Thanvi (a renowned Muslim Scholar of the sub-continent) writes under the heading "Leavings of Animals" that the leavings of the permitted animals like ram, sheep, goat, cow, buffalo, deer etc and birds like maina, dove, pigeon, parrot, sparrow etc, are clean and the vessel of water in which they drink water is not pollute. It is therefore necessary that they should be given water in neat and clean vessels; and ablution and bath is permissible with the water left as also clothes can be washed with it.

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Apart from giving water to them in our household utensils like bucket, tub, etc. it is also proper if we take them to drink at natural fountains, brooks, canals or rivers. Anyhow water of all natural springs and brooks and streams particularly those running in the hills is clean and pure. The water of canals and rivers is also clean but as they go on flowing various impurities keep on mixing with the water. Therefore instead of making the animals drink at the canals and rivers we should give them water drawn from wells or taken from tap. However washing the animals and giving them bath at the canals and river is useful.

Cultivation

The most important and the most ancient of all the occupations in cultivation. If man had not learnt the methods of cultivation, he would have had to live on wild fruit and his standard of living would not have been very higher than that of animals. Man has learnt the art of growing various kinds of foodgrain, vegetables and other edibles; and with the help of cultivation he has created different sorts of dainties and varieties in his food. Moreover he learnt producing cotton through cultivation and began preparing cloth from cotton. Then he learnt to produce some other articles for cloth such as jute and flax, of which many useful articles are made. That is why we can call cultivation the basic occupation of all human occupations; and it is due to this basic profession that all our activities of life come into existence.

In the Holy Quran there is the mention of many Divine bounties for the man but water has been mentioned specially (at different places) which is sent down from the heights in the form of rain and through it vegetation grows and the dead earth revives. The Almighty says:

It is Allah Who hath created
The heavens and the earth
And sendeth down rain
From the skies and with it
Bringeth out fruits where with to feed you.

In fact rain-water is the fountain - head of life. Not only does the dry and dead earth revive with it and there is life in various forms, but all the water-storages which we see in the form of fountains, brooks and streams, rivers, tanks and sea itself. Had no rain come down from the skies, we could have seen no fountains, no brooks and streams and no rivers. And when there had been none of these bodies of water, wherefore could the sea be.

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On the one hand we see water flowing running and standing on the surface of the earth, but on the other hand it is running in underground channels also. In its sub-terrenean journey it reaches such parts of the earth also where there is no rainfall or is very scanty, therefore very little is visible on the surface. Large tracts of land being poor in water are bereft of vegetation also and this big desert appear on the earth. An example of such deserts is the holy land of Arabia, the centre of which is Mecca. In this holy city and hundreds of miles around it rainfall is very seldom, but down the surface of the earth there is a very large storage of water for thousands of the past years in the form of Zamzam. Hundreds of thousands gallons of water from this underground storage is drawn from this storage and used every day, but no shortage occurs in the supply. In the Haj season about twenty to twenty five hundred thousand people gather in this small city. All of them drink the water and also take it with them in cans and bottles as a blessed gift. Still there is no shortage of water at any time. This is a very bright instance of the sub-terrenean journey of water. Another bright instance is that of the underground water ducts in our province of Baluchistan which are called "Karez". These water ducts are very useful for cultivation and the farms and fruit orchards of Baluchistan are irrigated by means of these.

Mention of the rain water has been made at many places, in the Holy Quran. For example at a place it is said:

It is He who sends down rain from sky:
From it ye drink and out of it (grow)
The vegetation on which ye feed your cattle.

Thus it is that the human-beings not only maintain their own lives by satisfying themselves with water, that comes down in rain, but they also feed their animals on the vegetation that grows because of the rain-water. and in this way they make milk and meat available for themselves, which are other (indirect) sources of food for them.

At another place there occurs the following verdict of Allah the Almighty (in the Holy Quran).

In the rain which Allah sends down from skies, And the life which He gives there with to an earth that is dead;
In the hearts of all kinds that He scatters Through the earth.



With help of rain-water coming down from the skies(heights) are sustain our own lives and the lives of our animals on the one hand and cultivate the lands to produce food for ourselves and our animals.

The biggest aide for farming is the rain-water. Cultivation in very large areas of the world depends upon rain-water. There are comparatively very few countries and very small areas where artificial means of irrigation like canals, tanks and dams are employed. Fortunately for Pakistan, there is a very excellent network of canals here, by which hundreds of thousands acres of land is irrigated. Additions have now been made in the canal system and a network of canals has also been laid in the plains of Sindh, due to which the areas of Sindh have grown fertile.

In addition to the canal system, large dams of water have also been constructed in Pakistan, out of which the dams at Mangla, Tarbela, Warsak, barrages at Sukkur and Kotri, the dam at Kalabagh and many other water storages are particularly mentionable. Two benefits are derived from the water blocked at these dams and barrages. Firstly we produce hydro electricity from it and secondly hundreds of thousand acres of land is irrigated with it. At Malakand the water of the river Swat has been diverted through a tunnel and at Dargai a huge power generating station has been constructed. The hydro electric power produced at this power house serves not only the area of Malakand but also crosses into the northern areas of the Punjab and lights up hundreds of the villages lying on and near its route. When the water comes out after feeding the power-house it is distributed in small canals, a network of which has been laid down in the district of Mardan. Due to these arrangements the whole district has become very green and fertile and the cultivators of the area have become prosperous by growing sugar-cane and Tobbaco.

The water which we make use of through the dams and barrages is that which comes down into the plain. However the areas lying in hills, low-hills and the plateous cannot make use of such water. Our capital city Islamabad is a clear example of such a non-benefitting area. The site of this city is a little higher than the vicinity and hence no benefit can be derived from either of the two rivers, the Indus and the Jhelum flowing on its western and eastern side.

In such a table-land area, we stand in need of constructing such other storages of water, where rain-water may be collected and used for the purpose irrigation. In the areas where land is rocky, the under-ground level of water is low and sinking of wells is very difficult rain-water can be stored for the purpose of drinking also, but it is extremely difficult to keep this water clean and un-polluted.

Such water-stores can be constructed in the form of small dams and tanks. In the area of our plateau of Potohar, construction of such small dams and tanks is a special need. Here such natural tanks have come into being at various places, in which water keeps building from underground and that of rain also collects. For example in the Distt. of Jhelum there is a small lake at Kallar Kahar and a number of tanks at Katas Raj. Water of such natural reservoirs may not only be used for the purpose of irrigating the fields but also be after scientific filtration used for drinking.



Now in this area small storages of water are being constructed under ABAD, a Govt. Department for the development of rain-fed areas. These reservoirs will be helpful for the development of rain-fed areas. These reservoirs will be helpful for the agricultural development of the area and drinking water will also be abundantly available.

Tanks for the storage and use of rain-water were constructed even before the creation of Pakistan but in those days procuring of facilities for the supply of water was not looked upon as Government responsibility. Only the philanthropists took the job upon themselves. These philanthropists constructed small dams or tanks to collect rain-water. Such small-dams are called "Bann" in Punjabi. Such "Banns" are generally found outside big villages. A big tank of this type built up of baked bricks was in the city of Rawalpindi also. It was called "Bann Mai Veero" and because of this Bann the habitation around was called Banni Mohallah which is its official name to this day.

If we take a round of the country-side of Pakistan we shall see outside big villages generally and small villages occasionally such small dams or banns. Only clothes are washed by the womenfolk of the village or animals made to drink water at these. The water is full of impurities and is not usable for any better purpose.

In addition to cultivation, water is also used for planting fruit trees. Plantation of fruit orchards adds to the beauty and freshness of the atmosphere on one side, but on the other side it exerts very healthy influence upon the national economy. The economy of all two fruit producing countries of the world is much better than that of the common agricultural countries. From these countries not only fresh fruit is exported but the fruit preserving industry becomes one of its notable spheres of income.

Before the establishment of Pakistan, the fruit growing areas of the sub-continent were mostly in the parts now comprising Bharat. Only in the Frontier Province and Baluchistan grapes, peaches, pears and similar kinds of fruit were grown. The remaining areas were cultivated mainly for food articles. Production of fruit was very little.

After the establishment of Pakistan, our courageous farmers and fruit growers adopted new and modern methods in the field farming and gardening, and in this way explored new avenues and found out new horizon in the realm of agriculture. The result was that production per acre went up a lot and the area under cultivation for wheat and rice also increased. Thus we have by now become self-sufficient in wheat, whereas our rice is being exported in larger quantities and earning large amounts of valuable foreign exchange for us.

The most wonderful progress has been made in the field of fruit plantation and production. Previously mango and banana were considered to be the producing of those areas that are now parts of Bharat. Apple was also grown mainly in Kashmir, Kangra and Kullu hills. A small quantity of it was grown in the Frontier Province and Gilgit also. Now-a-days the best mango and the finest banana as also nice varieties of apple are being produced in Pakistan.

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Gardening is a very fine occupation of one's life. Different kinds of fruit occupy special place among the bounties of Allah. The food given to human begins in the food of fruit is the best food. Mention has been specially made in the Holy Quran of some special fruit like, figs, olive dates and grapes, on more than one occasion. People who deserve to go to Paradise on account of their good deeds, have been given the promise of being sent to paradise and alongwith it very happy news have been broken to them, that there they would be give upon very sweet and delicious fruits. Those fruits would look like those that they had been seeing in this world and those that would enter paradise would say, "These fruit are nothing but the same that we have been enjoying in the world". Anyhow those will be much better in taste and delicacy then those of this world.

Irrigation of fields and orchards

Irrigation of the fields and orchards is necessary to grow good crops and obtain better fruit. There are two main means of irrigation that are being utilized upto this day for the purpose of irrigation. The one is the well and the other the river or the canal.

The commandment of the Holy Prophet, (Allah's salutation and blessing on him) regarding irrigation are clear-cut. He has said: "Block not the extra-water (than year needs) that even grass may not grow from it. (The Book of Irrigation: Saheeh Bukhari : Hadith 4).

It means that when a person has irrigated his own fields by water from his own well he should not block the remaining water, but allow it to flow into the common land of the village, so that grass may grow there upon which the cattle of the village may graze.

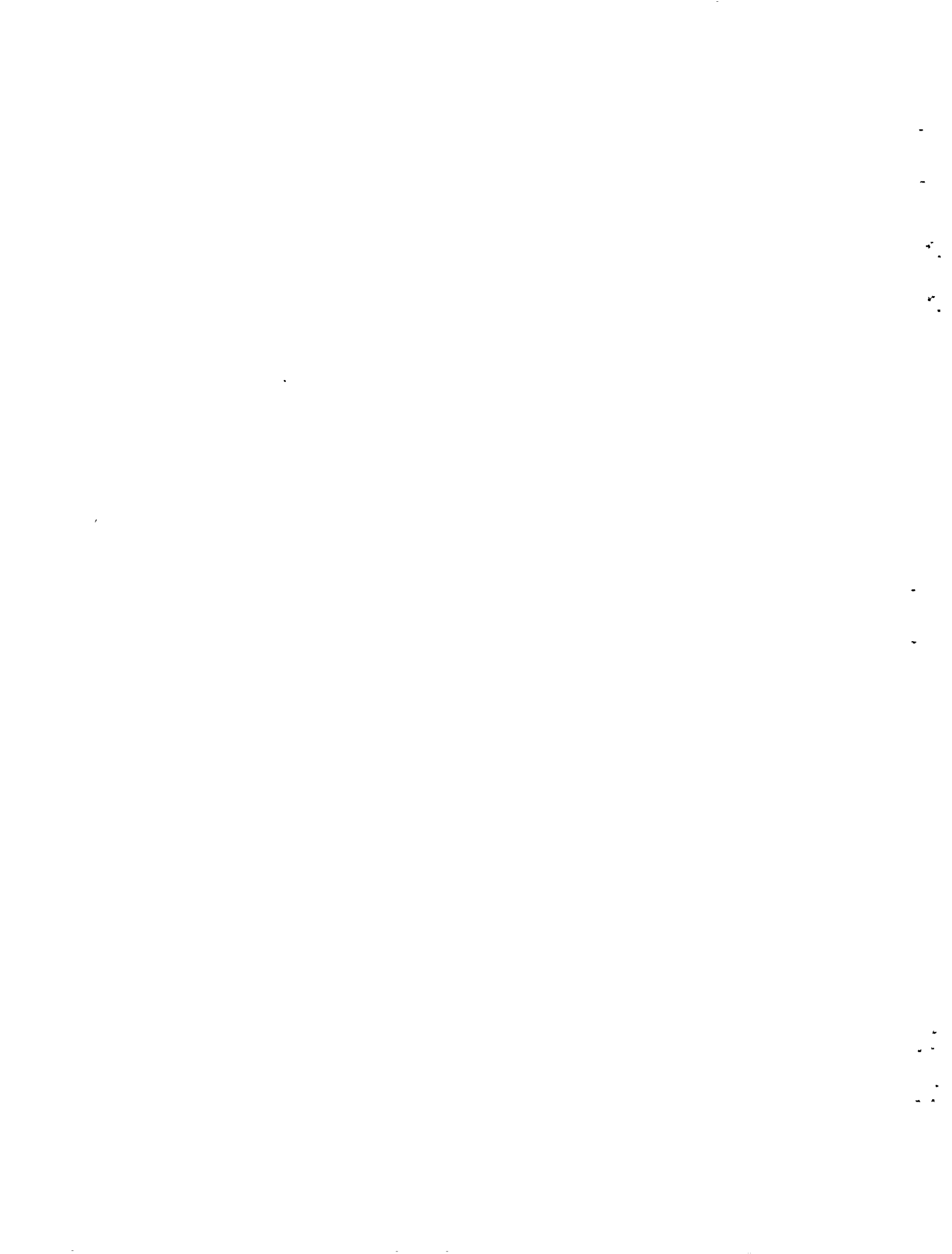
Similarly there is a tradition in the books of Hadith as.

" An Ansari had a quarrel with Zubair (God be pleased with him) regarding the Harra Stream, by which he watered his date- palms. The Prophet (Sallallah-o-Alaih-e-Wa-Sallam) said, O Zubair! let the water flow to the fields of your neighbour. (Bukhari: Kitab-ul-Masaqat: Hadith 10).

After this the deail of the quarrel by the Ansari has been given in the book. However a basic principle has been expanded these which is that the man whose fields happy to be situated by a canal a river or the channel of a tube-well should release the water for his neighbout and he has ful-filled his needs.

It is narrated in the Ahadith of the Holy Prophet (Peace be upon him) that Allah would neither look upon nor speak to three kinds of persons : Firstly the one who swears and overprices his business articles; secondly who swear and thus strive to encroach upon the property of others; and thirdly the one who blocks the water extra than his needs. It is narrated thus about this third kind of man.

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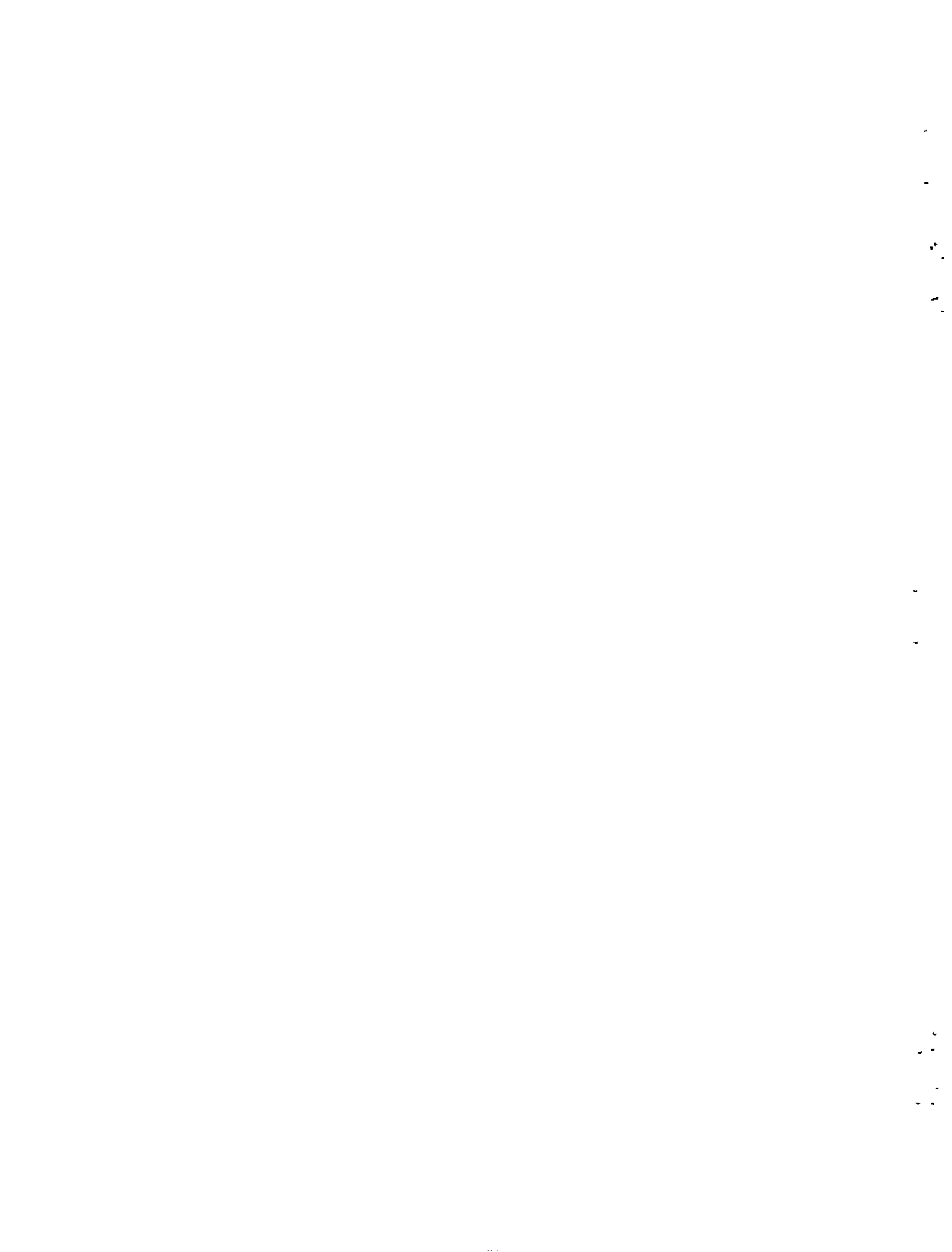
"God would say unto him; I shall today block my munificence from you just as you had blocked the water which was extra than your needs, whereas you were not its creator".

The commandments of the Holy Prophet(Salla-Allah-o-Alaihe-wa-Sallam) expound the social law of Islam that all people have rights upon water because it is God-fiven bountry. He who blocks the water and wants to deprive others of this Divine gift, is committing a grave sin.

Water - Mills

The water-mill is a thing indirectly connected with farming. In this age of mechanism there are big flour mills in almost every country of the world. Thousands of maunds of grains are ground in these mills every day. These flour mills are actually the progressive forms of the water-mills. The first machine which the human-beings prepared and harnessed a force of nature to propel it was the water-mill. Water power which in its basic form is the strongest form of all the forces of nature is harnessed make it work. In modern times electricity is produced from water's natural force and this electric-power propels more than half of the total machinery in the world.

Use of water for the working of water-wells is being made in all the countries of the world since long. Its presence in the agriculturist set up of society is of great benefits. It becomes very easy to grind food-grains locally at the water-mills, and wherever a few water-mills be working at a stream, a number of surrounding villages become self-sufficient in flour. The flour ground at a water-mill is also very health-giving, because all the vitamin keep intact in its, whereas they get usually destroyed the big flour-mills, due to the extra-ordinary heat produced by the circumvolution of the heavy steel machinery. The use of water-power for the working of water-mill brought the idea of turbine with. Thus the water-mill is virtually the fore-runner of the hydro-electric power-house. The wheel with big dents moves the water mill is like the electric turbine in shape. Then it is not only the idea of producing electricity from water that has been struck upon by us because of the water mill but the basic concept of the shape of the turbine has been taken from there.



THE MAIN SOURCES OF WATER

Many sources of water are being used (by mankind) for thousands of years. Even in the times where the Globe was very sparsely populated, different means were used for the procurement of water. Of these means the old are those that come into being naturally and the most modern are those which are dependent on complicated mechanical instruments (of today).

Streams and Rivers

Streams and rivers are the gifts of nature. Man has to spend no labour on these: This is why the olden times townships were generally located on the bank of streams and cities were mostly situated on the bank of rivers. Nearly all the big cities and capitals of European countries like London, Paris, Vienna, Venice and Rome; Cairo and Alexandria, in Egypt, Baghdad, Iraq, Sammarqand and Bokhara in Middle Asia and Lahore, Delhi, Allahabad, Patna, Calcutta and Dacca in the sub-continent, Kabul in Afghanistan, Bangkok of South-East Asia, many big cities of China and some of the very big cities in North and South Americas are situated on the banks of rivers. Some small townships of England became inhabited on the banks of small rivers came to be known by the names of those rivers as Cambridge, Oxford, Stratford-on-Avon etc.

It means that the association between man and river is very old. One of the reasons for this association is that the rivers served as natural hinderances for the invaders. Secondly the rivers were big stores of water and thirdly they served as water-highways.

In the Holy Quran we find mention of that river on the banks of which stood the ancient river of Misr. It was this river into which the mother of Mosaic (Peace be upon him) received the inspiration of throwing him after placing him in a wooden box. Whereas there is a mention of Paradise in the Holy Book, there is also a mention of streams of honey, milk and clear water.

According to the Islamic Code of Life, flowing water is clean and hence it is permissible to perform ablution or bathe in their water. Anyhow there can be such pollutions as are invisible to naked eye, as there can be germs of diseases. Therefore water of streams and rivers should not be drunk even if it may look neat and clean. In this connection people belonging to Muslim society have always been particularly careful. So they dug out ditches and sunk wells at some distance from the river-banks, in which water came after being filtered through sand and earth. The water of these ditches and wells is drinkable. If we have a look at the big cities built by Muslims on the banks of rivers, we shall notice large wells near the bank from where drinking water is obtained.

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Springs

Nature has made fine arrangements for making water available to human and other living beings. The real fountain-head of all water is rain but it permeates through strange channels and goes down to the lower strata of the earth and then it collects into subterrenean pools. But one of the qualities of water is that it cannot remain closed in any particular place. In the underground pools which are sometimes very big water to the quantity of millions of gallons remains stored up and as it keeps on flowing in from the outer surface of the land, therefore its pressure keeps on increasing.

Spring

At length at a place where the outer crust of the earth is weak and cannot withstand the pressure of the water, it rushes out in the form of a brisk spout and then a spring flows out. When a spring starts running, it keeps on running permanently. Anyhow, if it so happens that by the fall of a big lump of earth, or because of a violent earthquake, or due to some change within the earth, there is a change in the volume of water and the spring is blocked, the results are very serious. The pressure of water increases and a large tract of land is affected and the land begins to slide. This process of the land is called "land-slide". The foundations of the houses situated in the area begin slipping, walls, some down and at times complete villages sink in the earth.

Natural springs are generally found in hilly areas where water permeates from the tops of hills down into the depths of earth, where it keeps collecting and at length rushes out from some weak point of the earth. There the people fix a piece of iron-pipe through which the water comes gushing out. Occasionally a ditch is dug out beneath the pipe, in which water keeps collecting and people keep on taking water according to their needs. But dust from the air and dirt from the water-vessels of the people keep gathering therein. On account of these impurities, the water of the ditch does not remain drinkable. Anyhow such water may be used for washing, bathing and cleaning the clothes and utensils. Since this spring keeps on running, therefore small drains may be dug from the ditch and the water may be used for irrigating fields and fruit-orchards.

A Natural Spring

The hard-working farmers of some of the hilly areas make fields like steps and channelizing the water of the spring sow paddy in these fields. Paddy of fine quality can be grown in such fields and the needs of the local population can be met to a large extent.

Paddy fields in the hills.

The water of a natural spring is the best and the purest. One of the qualities of the earth is that when the water is sifted through it, all the impurities remain in the earth and the useful rock-salts get dissolved in it. Due to this process the water of the spring is very clean and health-giving.

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However when a spring is in the lower part of a hill and the upper part of the hill is inhabited, some water from the dirty drains may find way into the sub-terrenean pool of water. If per chance there is a big drain of dirty water passing near at hand, the risk of dirty water getting mixed with the underground clear water is great. In such cases the water of the spring gets contaminated, and germs of various diseases particularly Typhoid. Dysentery and Cholera may also creep into the clean water. If some contagious disease breaks out in the vicinity, the spring usually gets contaminated with the germs of that disease. Water of such springs is not drinkable and if at all it may be used for drinking purposes, it should be boiled and cooled before drinking.

In Europe and America and in some civilized countries of Asia and Africa people boil and cool the water before drinking it. On this account they remain safe from contagious diseases that spread through water. In backward and progressing countries the custom of boiling the water before drinking it, is very rare. If therefore infectious diseases break out in such countries there is very little scope of protection from these. In these countries the Municipal Committees get the water disinfected with chlorine or some other germicide before allowing it to pass into distribution pipe lines. Thus the infectious diseases are fore-stalled to a great extent. Water taken from springs and wells may however be boiled in the houses so that germs of diseases may be finished.

Rain-Water

The Almighty Allah has made mention of a good many of His bounties gifted out to human-beings. The bounty has been given priority among all the material bounties is the rain, because it is the rain-water on account of which all other bounties come into existence. We have given reference to a few verses of The Holy Quran in previous pages.

The rain-water is the cleanest and the purest water. There is no pollution or dirt in it. Only some particles of dust are mixed in it while rain-drops are travelling in the atmosphere, but these particles are so light that they do not affect the purity of water.

On reaching the surface of the earth, water mixes with the impurities of the earth and becomes unclear. As it runs on it gathers density and becomes more unclear. However when this water sinks into the earth and comes out in the form of a spring it is quite clean and pure.

In areas where there are very few springs, wells etc, rain-water is looked upon as an unlimited bounty and if by the way of gaining benefit from this bounty. This water may be stored for useful purposes, it is not an impossible or a very difficult project.

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In many countries where there are areas in which rain does fall but underground storages for water are not formed, devices for storing rain-water have been adopted. One of these devices is the construction of small dams. Like other countries this device is being tried in Pakistan also. These small dams are economical in expenses, but the water stored in them is not fit for drinking or cooking purposes. However it can be used for bathing, washing and cleaning the houses. Another profitable purpose for which it may be used is irrigation of vegetable farms and meeting of the needs of poultry farms. The vegetable grown in farms irrigated by rain-water are very savoury and health-giving. On the other hand the canal water contains much more impurities and vegetables grown by using this water are inferior in taste and food value.

In addition to small dams rain-water can be stored in tanks and cisterns. For storing in tanks the rain-water is gathered from roofs. If the roofs of the houses are kept quite clean and for the first few minutes the water may be allowed to run off and then it may be made to new into the tank, it would be clean and pure. This water is fit for performing ablution, bathing washing clothes and utensils. It may be boiled and cooled for the purpose of drinking.

In hilly areas where tin-plated iron-sheets are generally used for roofing the houses, storing of rain-water is very easy. A narrow drain-line made of the iron plates is fixed with the brim of the roof and at the two ends, there are pipes that flow into the large-drains standing on the ground. The drain-line is fixed with the brims of the roof on the other three sides also, but their level is so graded as to make all the water run into the frontal drums. This water is particularly used for bath-rooms, and if rains are frequent and the state water can be replaced after some days, it may be boiled and used for drinking also.

In cooler areas, the stored rain-water can be used for many days, because its smell and taste do not go bad for many days. In the hilly areas where rains are frequent, water from roofs can be utilized very usefully. because stale water can be replaced after brief intervals, and so fresh and health-giving water remains at hand.

Wells

Another main device for getting water is the well. It seems that people knew about digging and benefited from wells since very old times. Wells existed during the day of apostles Jacob and Joseph (Peace be on both of them). The step-brothers of the prophet Joseph had tried to kill him by throwing him into a well, on the basis of which Joseph and the well have become an aphorism in our literature. Similarly there is a Biblical story associated with the well of Babylon.

In the beginning people used to dig ditches on the banks of the rivers, in which river water came trickling through the clay. Later they started digging wells at placed away from the channels of the rivers. Usually water appears in all areas at the depth of ten to twelve meters, but in areas where there are rivers, the under-ground level of water rise and water may be available even at a depth of five or six meters. The areas where there is a network of canals, the under-ground level of water rises still higher.

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However the under-ground level of water in dry areas is very low and water is available only after a good deal of deep boring. Anyhow the deeper the water is, the cooler and the more delicious it would be, and the more abundantly it would be available. In the sub-continent Sher Shah Suri had constructed a road from Murshidabad to Peshawar and on its sides he had got wells sunk at reasonable distances. Many of these wells satisfying the thirst of people even after four hundred years of their original digging. The water of these wells is very cool and sweet and in the summer season when nearly all the wells of the vicinity have dried up, the influx of water in these wells remains the same.

A well of Sher Shah Suri's Time

In regard to deep wells, a few points have to be kept in mind. The first point is that the people of the well should be reasonably high and the opening narrow so that no animal may fall into it easily. The second point is that there should be a wheel with it to which a permanent bucket should be attached and no other bucket should be sent down for drawing water.

These points should be kept in view even in the case of wells that are not deep, but if an animal or a person happens to fall in a deep well, its body is not easily visible and there are chances that people may go on using impure and polluted water till the body is detected.

Now-a-days proper precautions are taken even in village in digging new and repairing old wells. Previously parapets of wells sunk in the villages were not sufficiently raised from the ground and the women folk brought their clothes and did the washing near the well. It is very harmful to wash clothes or throw dirt near the wells, for if the dirt does not go in the well directly, it may trickle through the walls of the well and when there is the fear of an epidemic, the danger of its raging through the agency of the well becomes immine.

The Persian Wheel

The oldest device used for the watering the fields is the Persian Wheel. As the wheel revolve the water comes up in small earthenware or in jars, and these jars go down emptying themselves in a drain, which runs through the fields distributing the water on both sides. Thus the fields are irrigated. Vegetables are usually grown in these fields, which are not only greater in quantity than those grown in ordinary fields, but more delicious also.



Persian wheels are usually constructed on wells that are bigger in circumference and deeper than common wells. The quantity of water in them is greater and since fresh water keeps replacing the stale one, therefore this water is suitable for washing, bathing, performing ablution and drinking. However the place for washing and bathing should be at a little distance from the well and it should not flow towards the fields otherwise the plants in those fields would wither away because of the soapy water. The vegetables already with the plants will lose their taste.

Hand-pump

In some of the canal areas the surface of the under-ground water is so high that if a pipe is stuck four or five meters beneath the ground surface and hand-pump fixed to it, water will come up easily. So hand pumps are found in large numbers in the plains of the Punjab and Sindh. Being very near the surface this water is occasionally saline and often bad in taste. Therefore this water can only be used for washing and bathing but it is harmful to drink. If the level of the water be very near, a good deal of impurities find way into it. In such case the water is not suitable even for ablution.

However hand-pumps are also fixed in such areas where under-ground level of water is not so high, but is available at a depth of thirty to forty feet. Water which is at such depth is not saline and is free from all sorts of impurities.

Sketch of a hand pump.



Water of such hand pumps is most suitable for drinking. In new colonies where pipes have not been laid for house to house service of water hand-pump are a great boon through these people can have water needed by them in every house. Now-a-days people attach motors to the pumps and fill up their overhead tanks. With this arrangement bathrooms can be cleaned well. Anyhow electricity is essential for motor-pumps, and the hand-pump is the best device for obtaining water at un-electrified places.

The best device for obtaining water in these days is the tube-wells. In this system deep boring is done in the ground and water is drawn by motor pump and stored in the tank which is a good deal above the ground level and from there it is supplied in homes through the pipe-line. Since water comes from a good deal of depth, therefore it is free from all impurities. It is the most suitable water for washing, bathing, performing ablution and drinking.

Tube wells are constructed on the same principle on which deep wells were sunk in olden times. The only difference is that boring machines were not invented in those days and manual labour was employed for deep digging. In the modern times this work is got done by machines, which saves much labour. The second benefit is that no impurity can mix with water in its upward journey through iron-pipes. The third benefit is that due to the tube-wells the level lowers to a great wild growth. In the areas where rivers flow abundantly water rises high which makes the land much saline. Crops cannot grow well in such areas. In large tracts of Pakistan where there are canal networks, salinity has played havoc there. Similarly brackishness has been causing great harm to these areas. Besides Pakistan Bharat is also confronting this problem. In East and West Bengal, however, jute and paddy grow excellently, despite the fact that the under-ground level of water in both the areas is very high. This reason is that the rivers bring new clay every year and hence the fertility of the soil is not affected.

In Bangladesh, Burma, Malaysia, Singapore, Viet-Nam and some other countries of South East Asia, the problem of water is similar. There is ample of rainfall in these countries, but these rains fall only during the monsoons. In the remaining months water becomes scarce.



An easy criterion to judge the suitability of water for washing and performing ablution is that in case there is no change in the colour taste and smell of the water, it is fit for use. According to the Ahadith (saying of the Holy Prophet (Peace be upon him) if the length breadth and depth of a tank exceeds certain dimensions, its water is not polluted. If some sort of impurity or dirt falls into such a tank it settles at the bottom and water comes up as clear which is suitable for use. About pollution and re-purification of the various water-bodies, we shall give details in a coming chapter.

In our villages there are many where the earth is rocky and wells cannot be sunk. There are no natural springs either. In such villages people as to make small enclosures for the storage of rain-water. Since in the pre-pakistan days the Government did not take up its responsibility of arranging for the means of water-supply, therefore in many rural areas obtaining of water became a big problem for the people, who could not make any solid arrangements because of their poverty. So they made small enclosures for the storage of rain-water and used that water for practically all the purposes.



But in the sub-continent, there are many big natural tanks, where rain-water gets abundantly stored. In Bharat, there is a very large natural tank of this type which is several miles in length and breadth. On account of this length and breadth it is called Ana Sagar. In Hindi language the word Sagar stands for sea. It is presumed that in that sagar there is not only rain-water in it but also the water that oozes from its bottom. The water of this tank is neat and clean and it is suitable for all purposes except human consumption. People of the locality however drink it also.

In Pakistan there is a big natural tank or lake at Kallar Kahar, a place in Jhelum District. A peculiarity of the lake is that it is situated at an elevated spot and the surrounding area is lower in height. Water bubbles into this lake from its bottom and the rain-water also comes in from the sides. This water is also neat and clean and can be used for all purposes.

In the District of Jhelum there are tanks of olden times at a place called Katas Raj. Water in these tanks is perennial.

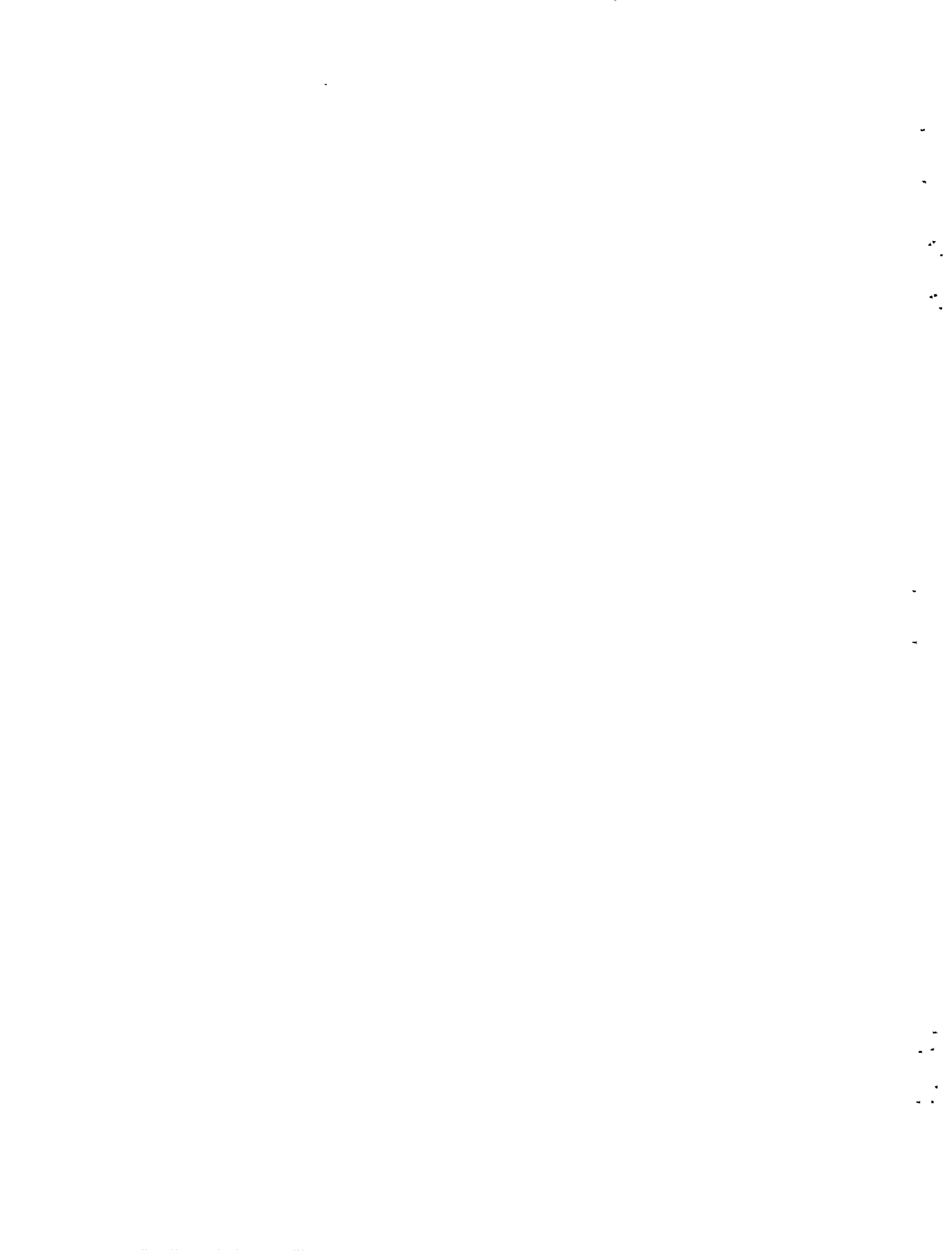
A big enclosure of rain-water

A view of a natural lake

Constructed tanks

Tanks occupy a very important place among the means of water-supply. In a tube-well water from sub-terrenean area is drawn up and stored in an elevated tank, from where it is distributed from house to house

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by means of pipes. Similarly water is stored in big dams and from there brought to cities by pipe-lines and stored into elevated tanks made of steel-sheets or concrete, from where it is distributed to the people in the city. The steel-tank are usually covered at the top and hence remain safe from dust and other impurities. These tanks may be cleaned after intervals of one or two years. Anyhow a great disadvantage of closed tanks is that such tanks cannot derive benefit from the sun and the wind which are natural germicides. The concrete tanks are also covered in some cases and only a small opening is left from which men can come down and clean them. But un-covered tanks are much better because these can be easily cleaned and full benefit of sun and wind can also be derived for their germicidal action.

The role of the tank is very prominent for supply of water to the people living at hill-stations. At these stations water is brought from fountain heads by means of large pipe and stored in tanks constructed at the highest point of the hill and from there it is distributed through pipe-lines. On such hill stations very large water tanks are constructed, in which water can be stored in millions of gallons. Since the atmosphere in the hills is very thin, therefore very little dust falls in their dry leaves keep on falling in the tank and spoiling the water. The appropriate thing is therefore to clear off the clusters of trees if there are such nearby the tanks.

A Large Tank of Water

The system of water-supply with the aid of tanks is prevalent in many countries of the world. In hills this system is inevitable. At times water has to brought from such fountain-heads as are at a distance of many miles. Large pipe-lines are to be laid for miles and many precautions have to be taken in this connection, so that it may not leak in the way. Special staff has to be appointed to keep the line protected and the pipe has to be so strong that it may not be damageable by sub-versionsists.

Canals

One of the major means of supplying water is the canal system. Canals are taken out of rivers and every canal irrigates a large area through which it passes. Canals are not very useful for the supply of drinking water but for the purpose of irrigation no other system is so useful as canals.

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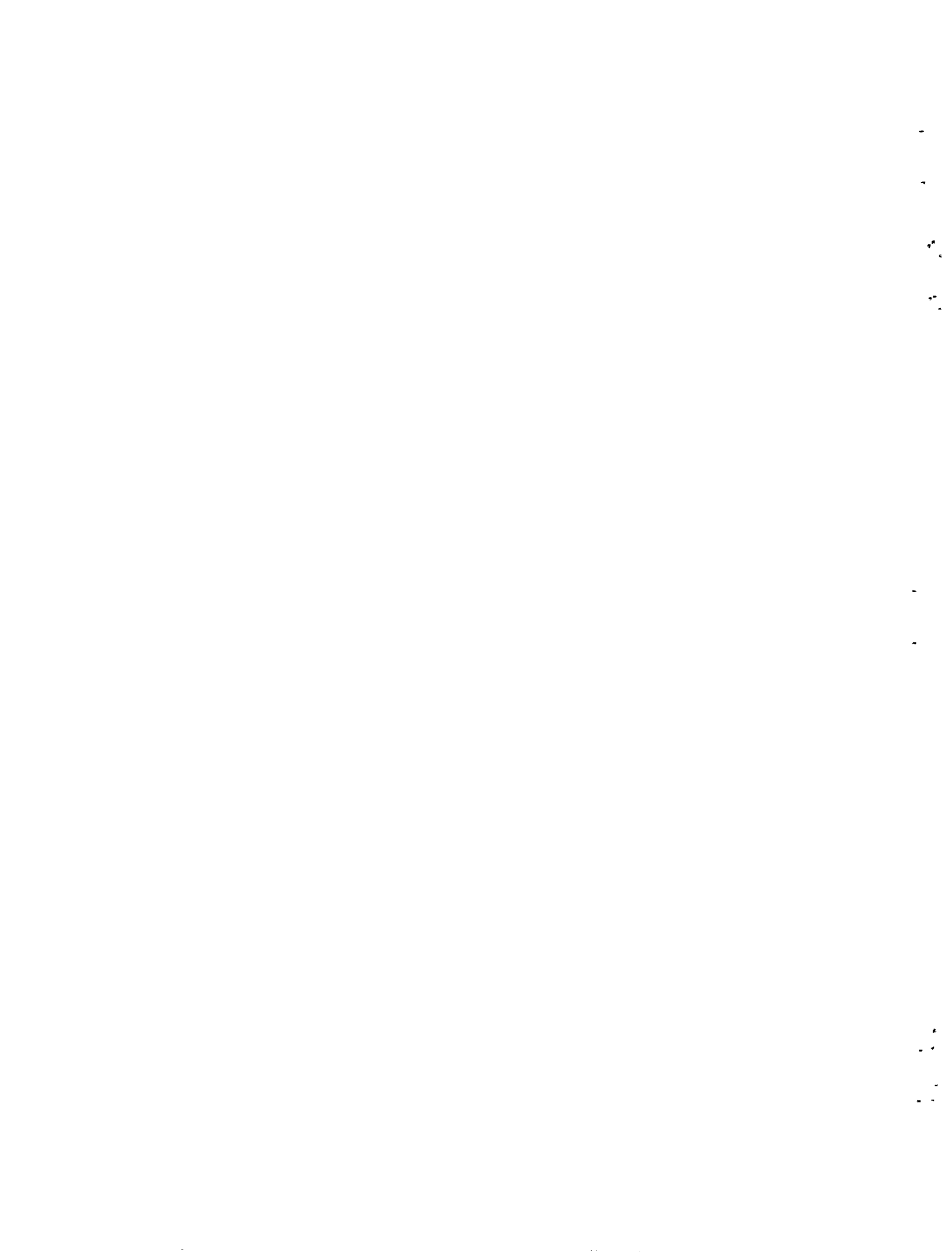


But now a days water is needed in large cities in so big quantities that canal-water is collected in large tanks and filtered in filter-plants. Then it is provided to the people through pipe-lines, for their household needs. Many impurities dissolved in the water are removed by the process of filtration, but the germs of diseases like dysentery and diarrhoea are not eradicated. For the eradication of germs some chemicals, particularly chlorine is used. At times inferior type of chemicals like bleaching-power are used, inferior type of chemicals may kill disease germs, but certain maladies may also crop up in human body by the use of such dis-infected water. The best solution is that water for drinking purposes at homes may be boiled before use. For other needs like washing and bathing water can be used without boiling.

According to the Islamic code of social life, water in rivers, canals, streams, i.e. all flowing water is clean and pure. When we use the word pure for any article we mean that the thing is free from impurities and pollutions. Purity of things has special association with "Namaz". If the dress is pure, i.e. not stained or soiled with blood, urine, stools, mud or sperm, we can offer our prayers in it. Prayers (Namaz) can be offered at a perfectly clean spot, i.e. where there is no dirt. If the praying carpet or board is perfectly clean i.e. made of cloth or wood or wool of permissible animals, or is the dried skin of a permissible animal like goat, sheep or ram, offering of prayers on it is correct.

Similarly, as running water is pure, it is allowed to bathe or perform ablution with it. But if some impurity or pollution is plainly visible e.g. blood may be mixed in water, or the dead body of a person or an animal may be floating in it. The water is not useable for bath or ablution unless the pollution has not been washed away and clean water does not come flowing again. It is also not necessary that the water that is fit for ablution or bath be also fit for drinking purpose. For example ablution can be performed with sea-water and bath can also be taken, yet it is not drinkable. Similarly it is not necessary that the water of rivers, brooks streams and canals be suitable for drinking. And as everybody is already aware in this scientific age that germs of diseases can be present in the water of rivers, canals, etc, and that people throw various kinds of dirt on the banks and even in the water of rivers, streams, canals and other water-channels, therefore drinking of water from these may be abominable for a man.

The biggest benefit of canals is obtainable in the field of agriculture. In countries where there is an excellent net-work of canals, people have excellent harvests of various crops. In Pakistan excellent net-work of canals is available in the provinces of the Punjab and Sindh, due to which both these provinces are very prominent in agricultural produce. However as stated before the trouble of water-logging makes its way in the canal areas and saltpeter covers the surface of the earth, which makes the land unfit for agriculture. To ward off these mis-haps, tube-wells should be dug out, as explained before.



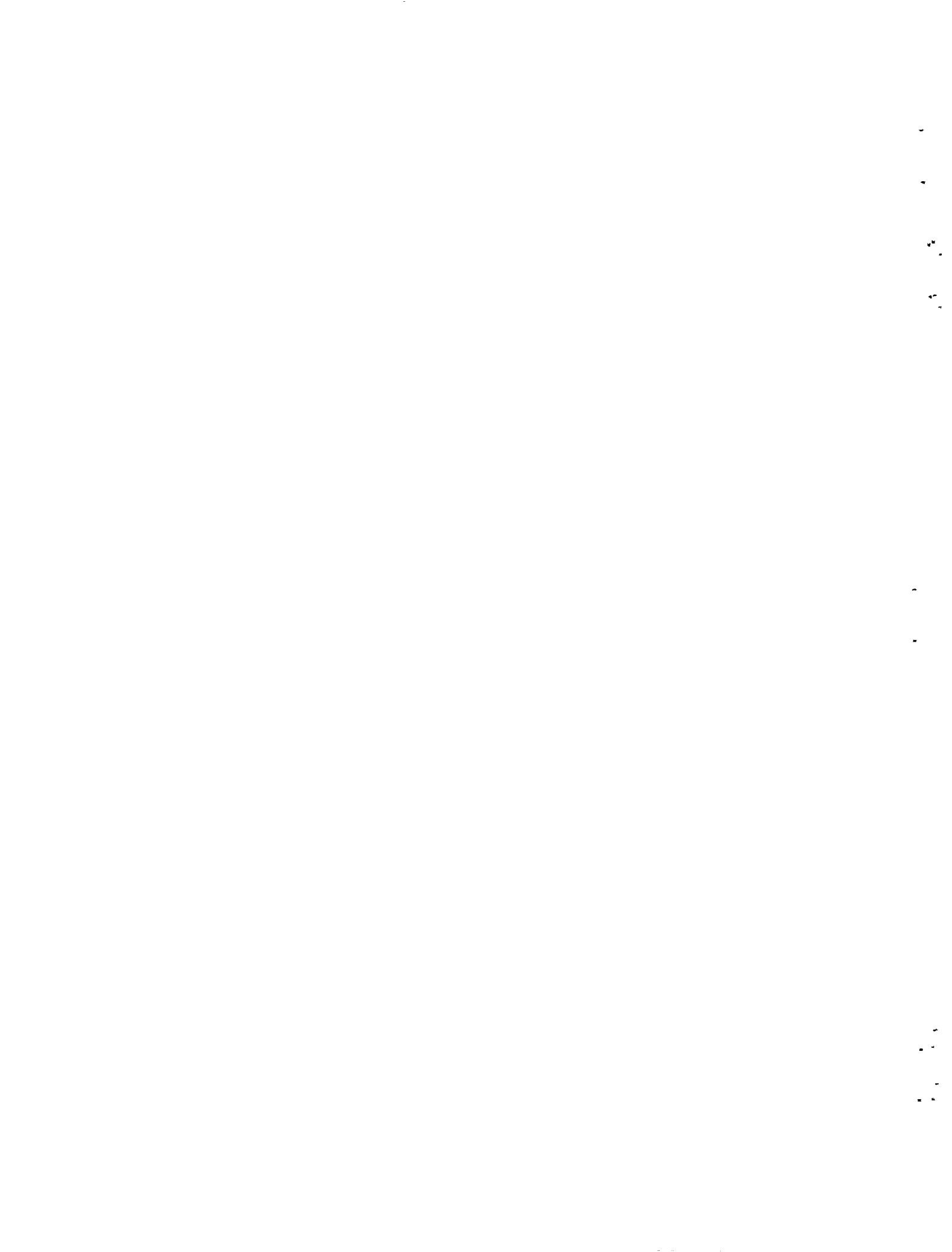
Modern Systems of Water-Supply

In modern times population pressure on cities has increased a lot, and small towns and cities have developed into very large cities. Two problems that have become very complicated because of the un-checked increase in the population of the cities, are the problem of water-supply and the problem of health and sanitation. Today there are many cities in every country of the world with a population of two or three million persons. Many million gallons of water is needed for every city of such a population. Procuring water to the quantity of millions of gallons daily and making it available from house to house is not an easy job. Therefore the fore-most problem for every municipal corporation is the supply of water. Another big difficulty that is being experienced in connection with supply of water is that now buildings of thirty and forty stories are raising heads in almost every city. In Western countries even taller buildings are being constructed. To arrange for supply of water to the residents of such tall buildings, it is necessary that storage tanks be raised higher.

To pump water to such heights, it is essential that powerful electric motors be installed at all the necessary points. So innumerable motor-pumps are working daily to pump up water to the top most stories of these building.

Alongwith the problem of pumping up the water to the highest parts of the buildings, there is the problem of draining out the used water also. Now a days water in very large quantities is being used for the purpose of cleaning the house, hotels, offices schools, colleges and all such buildings where people live or work in large numbers. Complicated net-works of under-ground sewerage pipe-lines have to be laid for draining out the used water. Then the grading of all the big and small pipe-lines is to be done in a way that there should be no obstruction in the flow of the water at any place. For this purpose planning of the modern housing colonies has to be done very skilfully. In our country the planning of Islamabad is an excellent example, but the planners of Islamabad had the advantage that the site had a natural grading which is highly suitable for the outlet of water in the under-ground channels.

The Municipal Corporations have to spend a lot on the construction of modern type of water-works. Comprehensive projects for water-supply have been planned and are under progress, for large cities of Pakistan like Karachi, Lahore, Faisalabad, and Islamabad itself. In Karachi a dam has been constructed at the Hubb river to supply fresh water to the city, whereas for Islamabad a mountain stream has been blocked to solve the problem of water-supply. In Faisalabad canal-water is filtered and supplied to the citizens. The city of Sargodha, Faisalabad Multan, Hyderabad, Sukker etc. are such as are situated in canals areas. The under-ground level of water in these areas is quite high, therefore abundant of water is provided to the citizens from tube-wells. In the Punjab and Sindh a large number of tube-wells have been constructed. These tube-wells are profitable for the economy of Pakistan in three wayss. Firstly they are providing fresh drinking water for the peopoe, secondly fields and orchards are being watered freely and thirdly water-logging which appeared as a fatal disease for the land of this area is receding.



A Dam for Drinking Water

In the Sub-Continent problems of water-supply are very serious in Bharat and Bangladesh also. In Bharat there are innumerable wells in the habitations on both sides of the rivers Ganges and Jamuna, which provide enough water for the people, but in the further off areas water is scarce. In the Central India region the problem of water is particularly serious. Bangladesh is a country of torrential rains, but these rains are abundant for two or three months only. During the remaining nine or ten months of the year the season is dry and clean water for drinking is not plentiful.

The most acute problem of water is faced by the people of the Middle East countries. Large cities have sprung up there in recent years, but water is not available in the sandy plains. So the administration of these countries are installing big plants for converting sea water into plain drinking water. Water is also scarce in the northern countries of Africa and the areas adjacent to the Great Sahara. In Central Africa sometimes there is no rain-fall for years. So thousands and thousands of people die because of food famine as well as water famine.



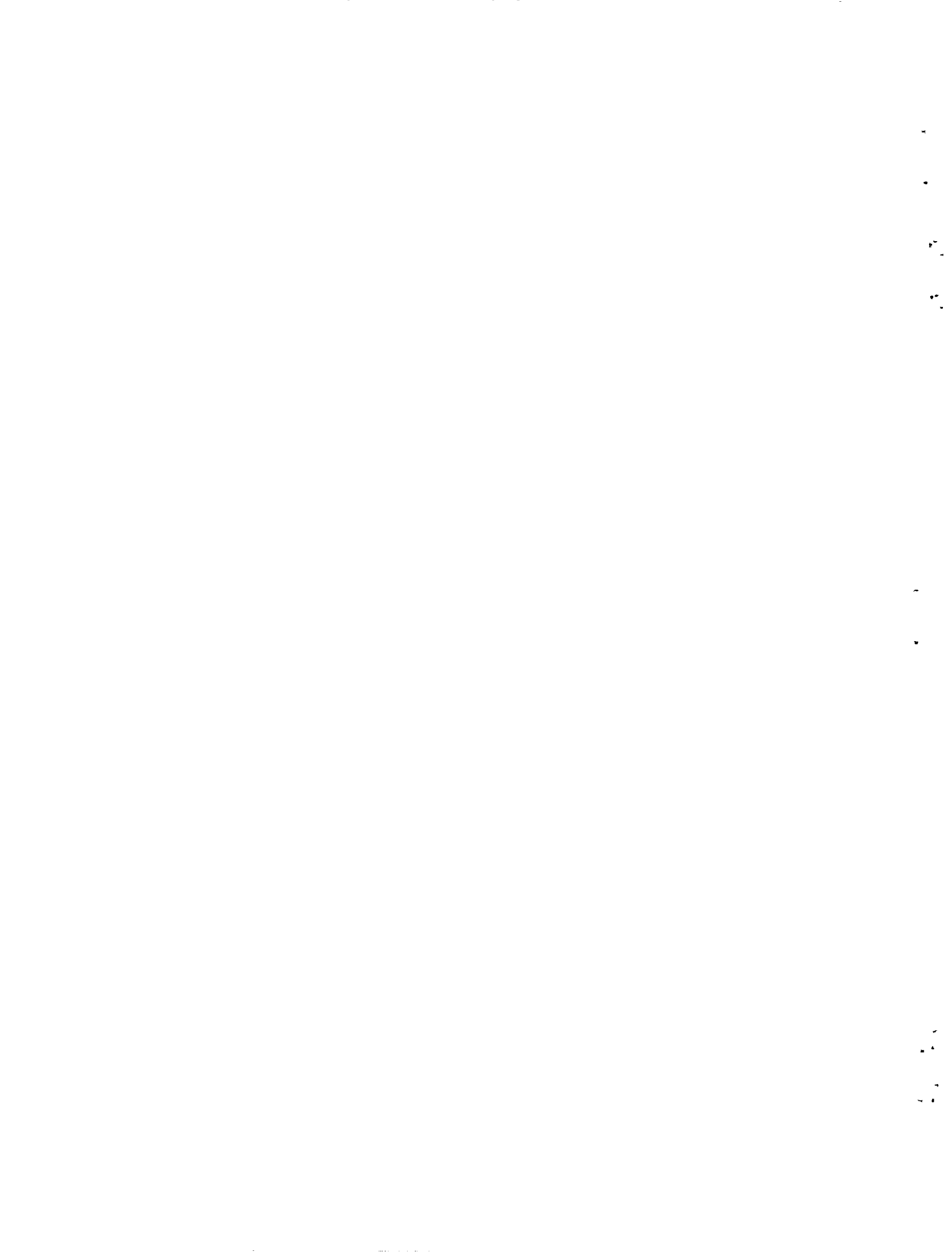
CLEANING AND PURITY OF WATER

The criteria of cleanliness and purity of water visualized by the followers of Islam are different from those the the people of other nations visualize. From our point of view a thing which is washed and looks quite clean may not essentially be un-polluted. For example if clothes and utensils are washed at a pond where animals drink and also urinate, these will not be un-polluted. Similarly if utensils or clothes are washed with water from a vessel in which a dog has put its mouth, the utensils and clothes may be clean but not free from pollution, and offering prayer or reading the Holy Quran in those clothes or eating in same utensils would be wrong.

Similarly such utensils in which forbidden articles of food like pork, or the Jhatka () meat of a permissible animal, or proper meat of an animal is cooked in lard are impure and food cooked in such utensils is detestable and un-acceptable, however much these may be clean. In the same way drinking of water in a tumbler kept for drinking wine is abominable for a good Muslim.

Definite principles regarding the purity of water are available in the Islamic Code of Life. Since purity of water that is used for ablution and bath is essential therefore in the light of the Ahadith of the Holy Prophet, water of the following description is usable or unfit for the performance of ablution and for taking bath.

1. Ablution and bath with rain-water and water of stream, spring or pool is permissible whether it is sweet or brackish.
2. If a clean thing gets mixed with water so as to affect a change in the colour and smell of the water, but is not boiled in it and the density of water is not affected, as may happen with a little quantity of soap or saffron, ablution and bath with such water is permissible.
3. If some thing has been boiled or cooked in water, which has changed its taste and colour, ablution and bath with it is not allowed. If, however something is boiled which cleanses the water and does not increase its density, as berry-leaves boiled to give bath to a dead-body, ablution and bath with such water are permissible.
4. The water with which saffron or any other colour is mixed to dye clothes, is not suitable for ablution and bath.
5. If milk is added to water so that its colour becomes milky, the water is not suitable for ablution or bath. However if the quantity of milk is small and the milky colour is not pronounced, ablution and bath with it, is permissible.



6. If leaves of trees fall in a well, or a pool or a tank so that the water's colour, taste and smell are changed, the water is usable for ablution. So long as the density of the water does not increase.
7. If water is polluted on account of some impurity be it little or much in quantity, it is unfor for ablution or bath.
8. Running water does not become polluted so long as its colour, taste or smell do not change. Water which carries away with it blades of grass, leaves, pebbles etc. is running water, whether its movement is quick or slow.
9. If a tank is five meters in length and five meters in in width, with a depth that the bottom be not visible when a handful of water is taken from it, its water is pure. If some sort of impurity like urine, blood or dirty water falls into it but is not visible, it is permissible to take bath or perform ablution with its water. If some dirt is on one side and visible, water from the other side can be used. Anyhow, even if in such a big tank some such impurity may fall as may change the colour, taste or sme-1 of the water, it is polluted.
10. Some are the orders about a water tank, which measures $10 \times 2\frac{1}{2}$ meters or $12\frac{1}{2} \times 2$ meters with depth as specified above.
11. If the flow of a running water is slow, ablution may not be performed with quick jerks of hands, as used water may come back in hands.
12. If an infidel or a child puts his hand in water, it is not polluted. However if there is some sort of dirt with his hands, the water will become polluted. Since we cannot be sure that a child's hands would be free from dirt, therefore ablution may not be performed with such water as pre-caution.
13. If an insect like fly, mosquito or moth whose blook is not liquid may fall in water and dies, or falls dead, the water is not polluted.
14. If an aquarian living object like fish, frog, crab etc. dies in the water, it is not polluted.
15. Such living objects as duck which live in water but are not born therein, pollute the water if they die in it.
16. If a frog or a tortoise dies in water and its body dissolves in it, the water is still suitable for bath or ablution, but it should not be used for drinking or ablution.

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17. Bath or ablution may not be done with water that has heated in the sun, for such water produces melody of white spots on the skin.

Pollution of Well and its Purification

Since water in villages is mainly taken from wells, therefore there are clear injunctions in the light of Hadith regarding pollution and repurification of wells. A number of important injunctions are given below.

1. If some filth falls into a well, it becomes polluted no matter whether the quantity of the filth is small or large and it will become clean again by drawing out the entire water. Drawing out of entire water means that the well becomes empty to the extent that even half a bucket cannot be filled with its water.
2. The well is not polluted if the excretion of a pigeon or a sparrow falls in it, but the excretion of a hen or a duck would pollute it and entire water should be drawn out to clean it.
3. If a goat, dog, cat or human being passes urine into a well or some other filth falls into it, the whole water of the well should be drawn out to clean it.
4. If a human being, dog, cat, or goat or some such other animal falls into a well and dies in it, then the entire water of the well should be drawn out. If any such living being dies outside and then falls into the well, the same rule is applicable.
5. If a living being, big or small, dies in a well and its body is decomposed or burst, then entire water should be drawn to clean it.
6. If a rat or a sparrow or any other being of their size falls into a well and dies in it but its body is not decomposed or burst, then drawing out of twenty buckets of water is sufficient, but drawing out of thirty buckets is appreciable. Before drawing the water, the dead-being should be taken out first.
7. The above rule applies to a lizard also which has liquid blood. The small creatures whose blood is not liquid do not pollute the water.
8. If a goat or a rat falls into a well and come out alive, the well is not polluted.



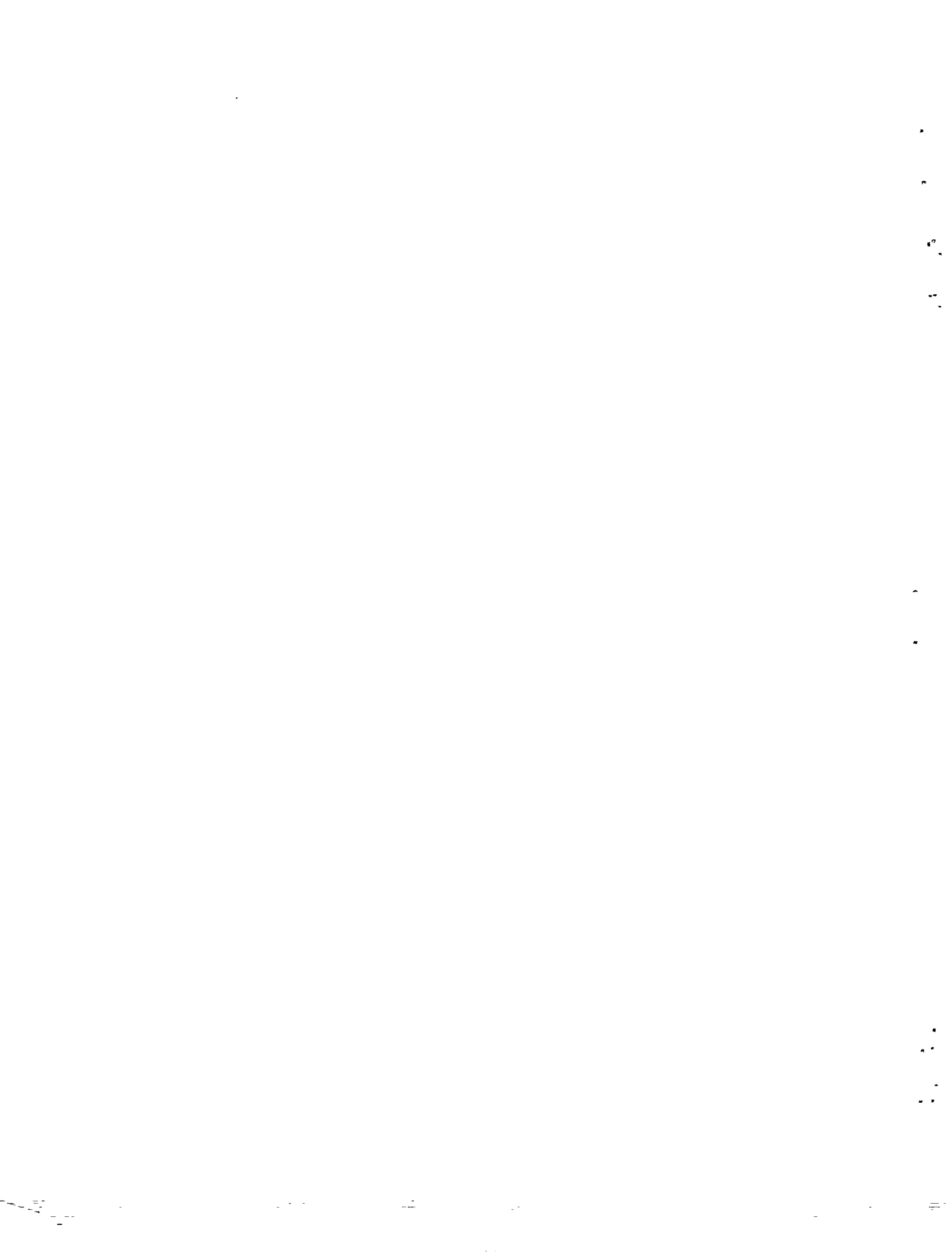
9. If a rat comes out of a hole and its body is covered with filth and it falls into a well, the entire water of the well should be drawn out whether the rat dies or comes out alive.
10. If a rat is caught and wounded by a cat so that it, blood comes out and it falls into the well, the entire water should be drawn out.
11. If the slashed tail of a rat falls into a well, its entire water should be drawn out. The same rule applies for the bleeding tail or a lizard.
12. If anyone for whom bath has become obligatory goes down into a well to search the bucket and there is no filth on his body or clothes, then the well would not be polluted. Similarly if an unbeliever enters a well and his body and clothes are clean, the well shall not be polluted. But if there is filth upon the body or clothes, the water will be polluted, be he Muslim or Non-Muslim, and the entire water of the well should be drawn out.
13. If a well required to be purified has so large fount that as the water is drawn out, the same quantity or more comes in, then it would be sufficient to draw out three hundred buckets.

The above injunctions are about the purification and pollution of wells. In modern time we can consider the tanks built outside or on the roofs of houses as good as wells. If similar situation arises in case of a tank, we should take the same steps for the purification of that tank as have been laid down for wells.

Storage of Water in the Houses

Sixty or seventy years back from today the life of the people was generally very simple. Arrangements of water supply existed in the urban areas and water-taps were provided in various residential streets, from which the residents of the nearby houses took water in the buckets and filled large drums of water with it inside the houses and used it according to their needs. In the Asian and African countries people used to store water in pitcher and big jars instead of iron-vessels and cans. One major good of keeping water in pitchers and jars was that it remained cool, and cool water in summer in the hot countries is not a small house.

In those days water was used only for drinking, cooking good and washing and bathing. The latrines were old-fashioned and the flush system did not exist, nor was there the system of laying under-ground sewerage lines. Demand of water was moderate and supply plentiful. In cities demand was a little more than that in the villages, but not so big as would make the supply difficult.



In the modern system of life demand for water has increased greatly, because now a days the under-ground sewerage system has been introduced in most of the cities and even in some villages also. The under ground sewerage system depends totally upon water. It should be available in every house, at all times and should keep running continuously in all the flush pipes, or else hinderances may occur in the working of the system and there is the danger of the spreading of bad-smell and stinking odour throughout the city.

Increase in the consumption of water can be judged from the fact that formerly a quantity of eight to ten gallons of daily water per head was sufficient whereas now a days daily consumption per head of water is no less than forty or fifty gallons. This means that in every home of average size there should be arrangements for the storage of two to three hundred gallons of water every day.

As big residential buildings are constructed now a days, each of which accommodates a large number of families, therefore it is but essential that there should be more than one water tanks on the roof of each of the buildings. Water in thousands of gallons flows into these tanks every day and is consumed. This is why extensive schemes of water supply are projected in every city and millions and millions of rupees are spent for the working of these schemes.

Expenditure on Water - Water Tax etc.

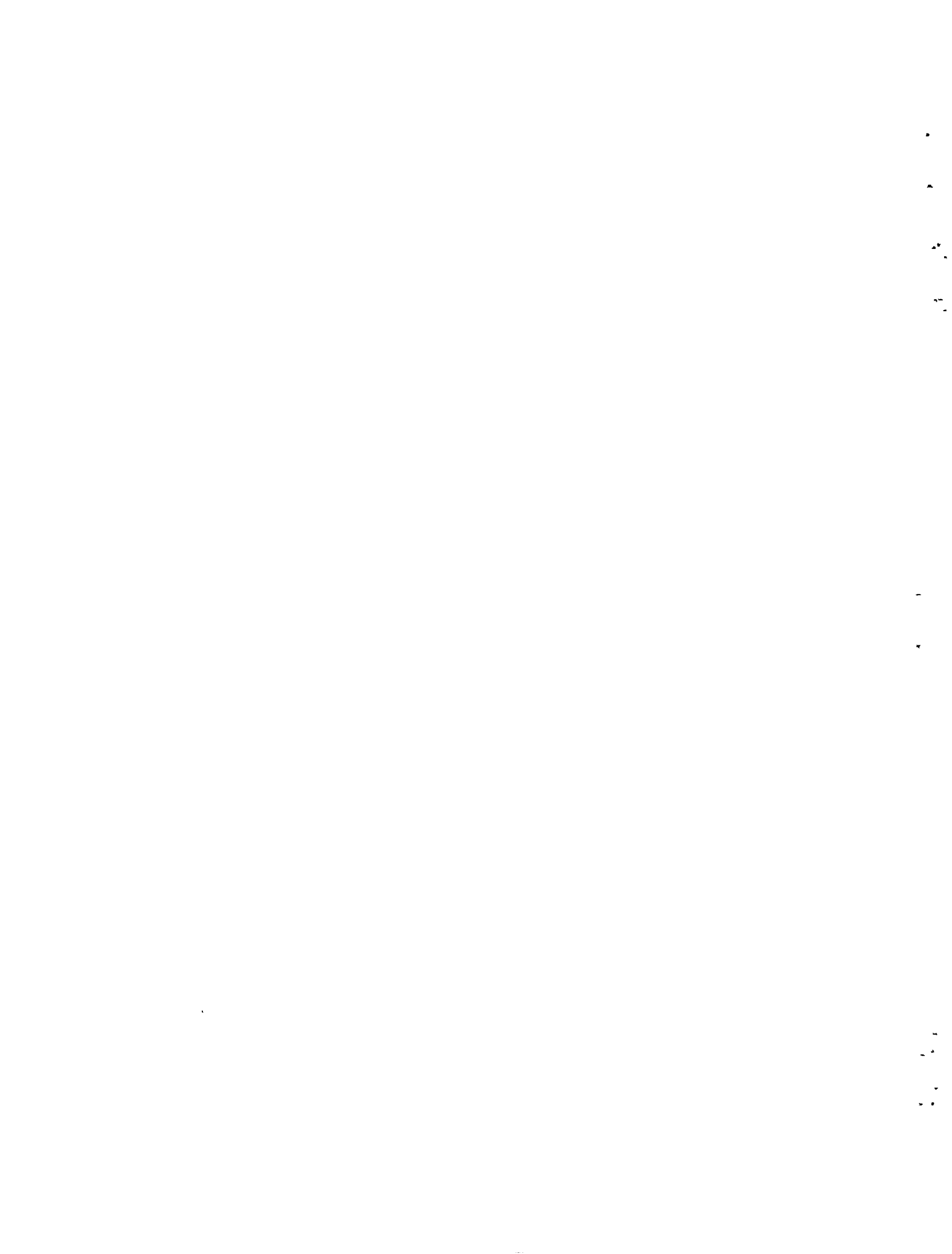
Water is a Divine gift and the Divine gifts are free and equally available to not only human-being but all other creatures also. In the Holy Quran Allah says:

It is He Who sends down
Rain from the sky:
From it ye drink
And out of it (grows)
The vegetation on which
Ye feed your cattle.

At another place the Divine sooth is:

See ye the water which ye drink?
Do ye bring it down (in rain)

.../



This question (by The Almighty) is very important and demands deep thinking from us. Water is neither the creation of man, nor does the man make it come down in the form of rain. Therefore according to the Quranic principle, it should be common (for all) and without any price. And so long as the social set up remained mainly rural, this Quranic principle remained supreme even in the societies which were not Muslim. People obtained water mostly from natural fountains, or the well-to-do persons in the villages got wells dug out and people got water from these according to their needs.

But in modern times necessities of people living in cities have gone up a lot, and arrangements for providing water to the city people have been declared as the duty of the Municipal Corporations and committees. These corporations and committees feed upon the local taxes, the collection of which has been entrusted to these bodies by the Government. These local councils have to spend large amount of money on arrangements of providing water and they have also to pay salaries and provide other facilities to the large personnel of workers employed for the job. For this purpose these local organizations have to collect money and this money is collected in the form of water-tax or water-rate.

This water-rate is not the price of the water that is supplied to the public, but it is only the labour charges which are paid to the employees of the water works in the form of salaries and other allowances. In the olden times when the arrangements of conveying water from house to house by means of pipe-lines did not exist, or the pipe-lines system was not there, the water-carriers who carried water from the wells (or water taps) to the houses of the people charged from the people money for the service. This transaction was on individual basis. Now collective organizations have come into being, therefore people pay to these organizations for conveying water to their homes, instead of paying to the individual water carriers. Therefore in the light of the Quranic principles, the water-rates levied by the committees and corporations are not only legitimate but necessary also.

However it should be borne in mind that the rates of water charges should be very low, so that every citizen rich or poor may be able to make payment easily. In the civilized world of today the principle that the water rates should be low so that every citizen rich or poor be able to obtain the bounty of water plentifully on very small payment, so that people may feel that the Divine-gifts are free and common for all.



CHAPTER SEVEN

BASIC SANITATION

HUMAN EXCRETA

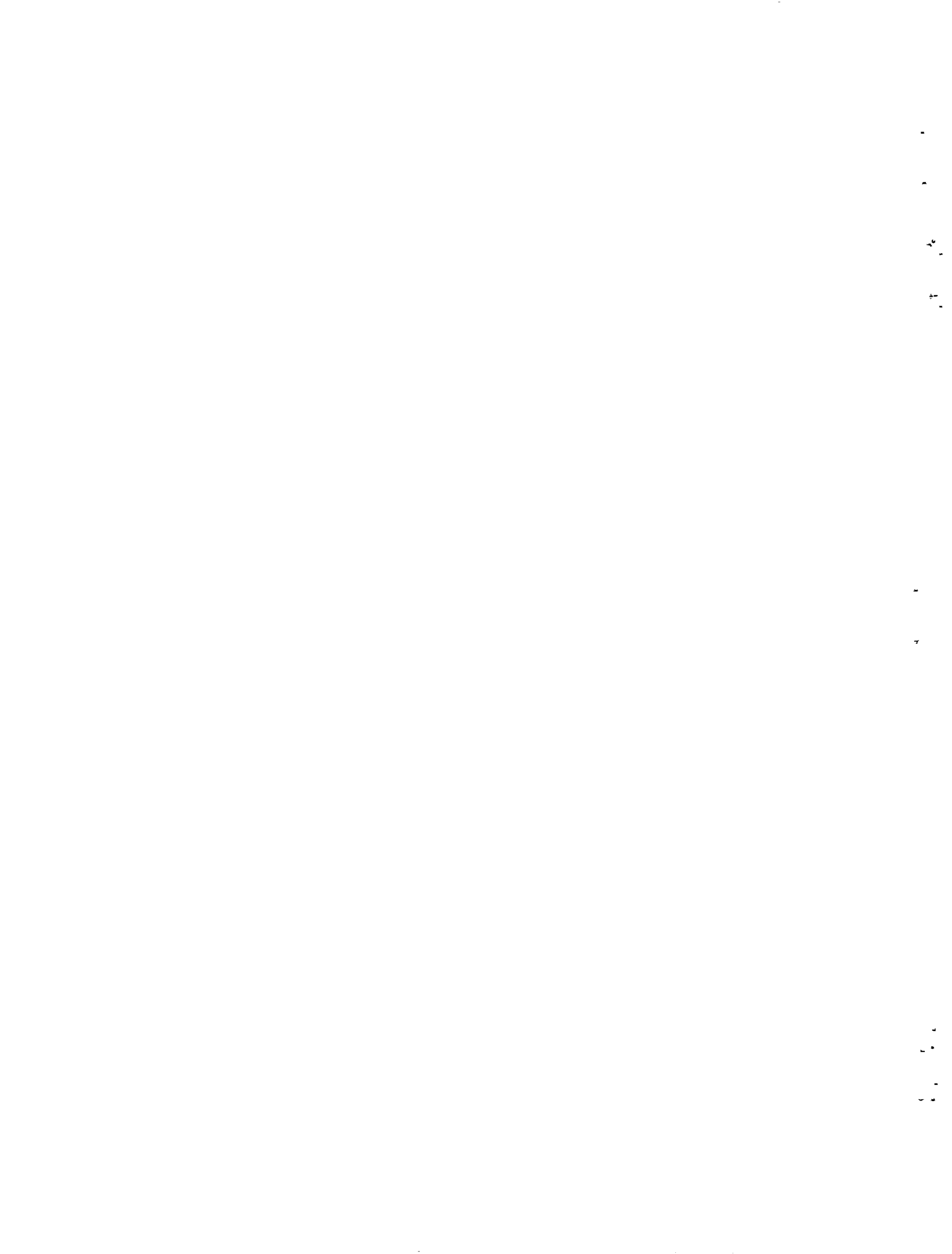
Food and water are the basic needs for the life of human-beings (as for other living bodies also). To satisfy these needs every man eats a number of times every day and drinks water and other liquid things many times a day. But only the quintessence of this food and drinks reaches the human blood and the remaining unwanted parts of the food are excreted in the form of urine and stools.

If the excreta keeps on going out of human body regularly, the body keeps healthy. But if there is obstacle in its excretion, various kinds of diseases begins to crop up within the body; so much so that if the stoppage continues for a few days, death may occur. With the stoppage of urine death can occur even in much less time.

Water is a very big aid for the excretion of urine and stools. The filth which is in the intestines of living beings moves down-wards only with the pressure of water. Water is very useful for the excretion of urine. The more water a person may drink, the more urine he passes. Some doctors say that drinking a glass of water early in the morning activates the stomach and the intestines and so the urines pass out easily.

However urine and stools are two major filths. It has been stated in the Ahadith of the Holy Prophet (Peace be upon him) that when he went to answer the call of nature, he would pray, "O Allah! I pray for your protection from pollutions!" For keeping pollutions away from the body, the Holy Prophet (Peace be upon him) adopted and instructed his followers into such ways and means, which if adopted by us would keep people clean and away from pollution. The Holy Prophet desisted from urinating in a standing posture and also forbade them from doing so, because there is risk that drops of urine may pollute the body or the dress of the person.

Similarly, he instructed his followers that small sods of earth should be used for Istinja (washing of the private parts), but he did not consider cleaning with the sods is sufficient, and instructed that water should also be used. In the modern scientific age, the practice is exactly the same. Instead of using sods of earth, the better replacement, i.e. tissue paper is being used for the initial cleaning and water is used subsequently.



The filth of urine and stools can be judged from the fact, that if there remains any signs of it sticking with the body, the ablution is not perfect, and a person cannot offer his/her prayers with imperfect ablution. Apart from body if any filth remains unwashed with the clothes, these remain unclean and prayers in such clothes is defective. In these days, the filth of (a few drops of) urine on the clothes is not considered worthy of notice even in the most civilized societies, for the drops of urine are not visible on the cloth. But under Islamic law if a drop of urine falls on a clothe it is polluted, and so long as it is not washed off, the piece of dress is not clean; and prayer cannot be offered in such dress.

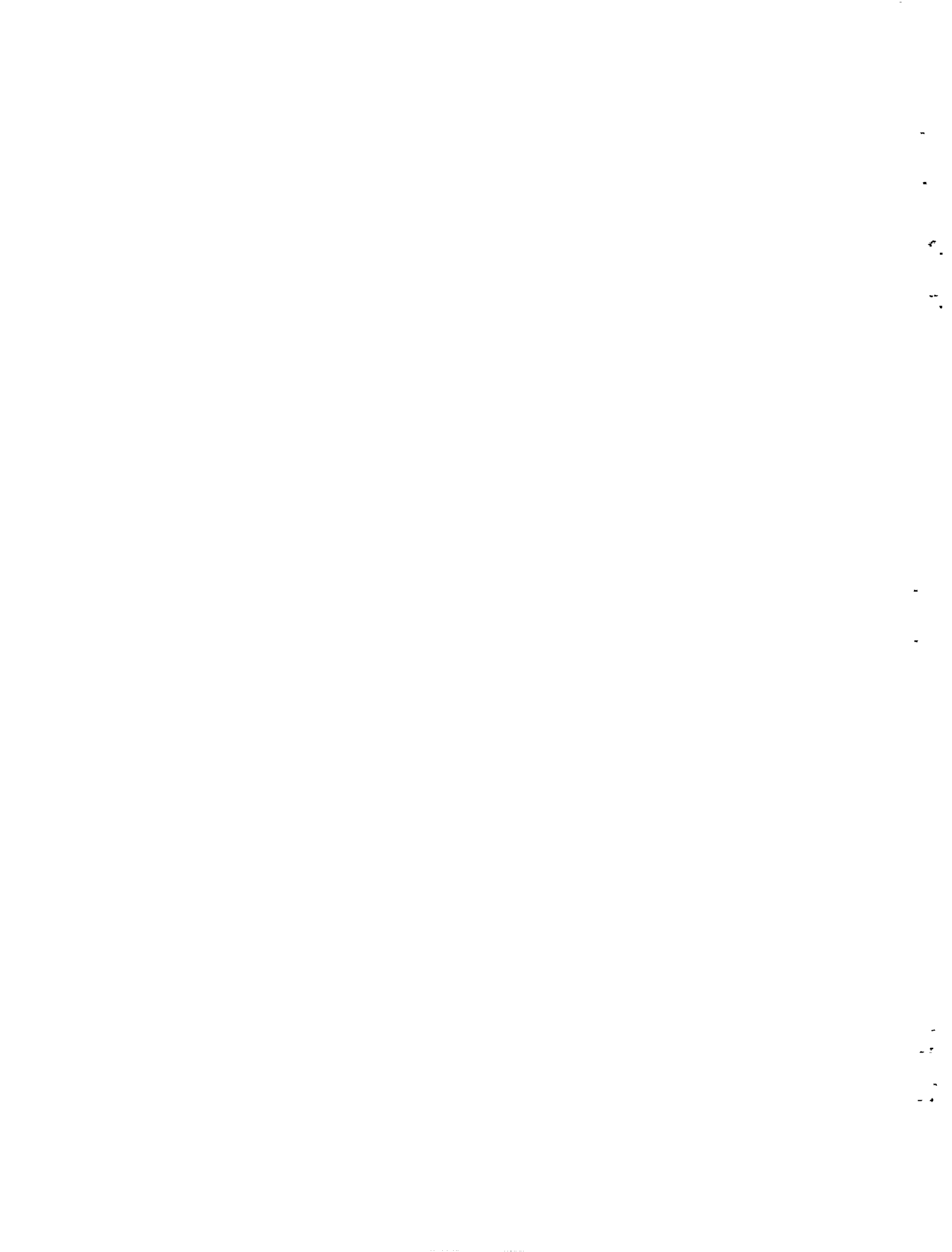
From the Islamic point of view, there are two kinds of impurities. The one kind is that which is dense or hard and which if it stains a piece of dress or a part of body would pollute it unless and until it is washed away. Such impurities are termed as "strong impurities" and other are called "light impurities".

Blood, urine, human stools, spermitic fluid, urine of dog, cat, horse, donkey, mule, cow, ox, buffalo and of all other animals come under the head of strong impurities. The excretion of hen, duck, wild hen, and all prohibited animals fowls are strong impurities, whereas the dung of the permissible animals (not urine) like cow, ox, buffalo, goat, sheep comes among light impurities. The pork, The lard, The bristles and all parts of the swine are strong impurities.

The excretions of small permissible (Halal) birds like pigeon, dove, maina, etc is not considered as impurity (if it falls in a well) but the excretions of fowls like hen, goose, duck etc. are considered as strong impurities. The excretions of all prohibited birds like crows, vulture etc. are also strong impurities.

Human excretions urine and stools, as has been stated above are strong impurities. The excretions of even very small babies are also strong impurities, and if a cloth or body be stained by it, it should be properly washed, keeping one's body and clothes away from all the above-mentioned impurities is necessary. There is no better means of purifying the polluted objects than water. In the last chapter we have seen that if any of those impurities falls into a well, all the water of the well is defiled, and if ablution is performed with such water, it is not perfect. The same thing happens if sydg a fuktg staubs the body or the clothes of a person. To purify the polluted clothes or body, it should be washed with water that is clean and unpolluted.

In books on the Seerat(Life and Conduct) of the Holy Prophet (Allah's Salutations and greetings to him) it has been recorded that if bad smell came from a garment he would at once remove it and send it for washing. Although bad smell emanates from perspiration and the perspiration of human-beings is pure, yet the Prophet of Allah had a very fine aesthetic taste. Therefore he did not even like the clothes in which there was a ting of bad-smell. So he at once changed the clothes that gave such a smell.



Rubbish and Refuse

In homes gathering of rubbish and refuse is a natural phenomenon. Peelings of vegetables and onions, while preparing the food, bones, crumbs of bread, peeling of fruit, stems, and seeds of fruit, tea-leaves, wrappers and covers of various packed articles and many other similar things occur in normally every house almost every day. Disposal of these waste articles is a problem of daily life.

The civic bodies of the cities take special steps for the collection and disposal of waste articles. In every house a refuse can or drum is provided by the corporation which the sanitation workers empty daily in their refuse vans and throw it in the dump at some distance from the city. There are two ways of disposing of this rubbish. The one is that it may be burnt every day. It is easy and also quick. The second is that big ditches may be dug outside the city in which the waste matter may keep on collecting and keep on turning into good manure after reasonable time. This manure can be sent out the villages and then used to increase agricultural production.

Animal's Filth

The filth spread by animals is also a big problem for the health and sanitation of the society. The filth of the animals is of two kinds.

1. Urine, dung etc.
2. Abdominal dirt and other filth of slaughtered animals.

Now a days poultry-farms are also being set up in large number in all the countries of the world to make up the deficiency of meat. The filth of poultry-farms is also of two kinds:

1. Excretions of the hens and chicks.
2. The feathers, skulls, legs and intestines etc. of the slaughtered kinds.

In every country of the world there are full fledged mechanised slaughter-houses. These slaughters are constructed at a distance of several kilo-meters from the cities where the animals are slaughtered by scientific method. The blood is collected at one place and other filth at another. After scientific processing of both the materials fertilizers are prepared from these for use in the field of agriculture, chicken feed is also prepared from the blood of the slaughtered animals, which makes the chickens grow very quickly and become fit for human food.

The distance between the slaughter-houses and the cities keeps the atmosphere of the cities free from the stink smell which is a natural product of slaughter-houses.



Within the cities the civic corporations do not allow the butchers or other people to kill animals on their own. In the western countries this rule is observed very strictly and nobody slaughters any animal on his own within the city. All the meat comes from the slaughter houses direct at the butcher's shops where the butcher cut it into pieces and sell it to the public.

But situation in the Muslim societies is different. Once during the year, on the occasion of Eid-ul-Azha, sacrificing the animals in the name of Allah is a religious duty which must be performed by every Muslim having means to do so. It is compulsory for every well-to-do Muslim to slaughter one or more animals at his house and distribute the meat among the poor, the neighbours and the relatives. So not in millions but in hundreds of millions the animals are slaughtered on the occasion of Eid-ul-Azha and their filth has to be disposed of.

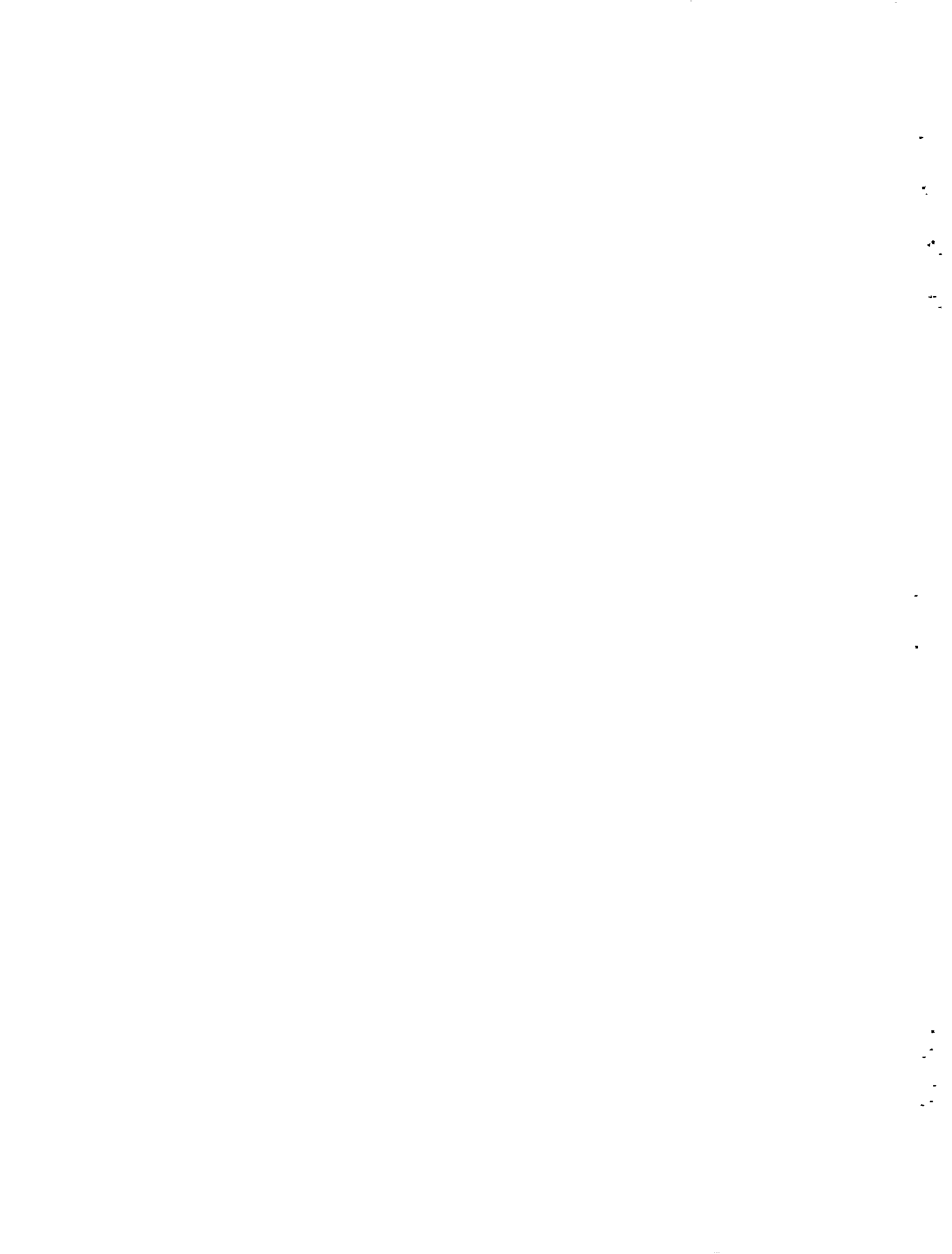
Sacrificing of animals is one of the Faraiz (Religious duties) that has to be done. In the holy city of Mecca there are two and a half to three millions of Hajis, each and every one of whom has to offer at least one goat or a ram, or join as a partner as a co-sharer in a big animal like an ox, a cow or a camel. To dispose of the filth of these millions of animals is a big national duty which is performed by everybody and despite the most extra-ordinary number of animals that are slaughtered in one day, all their filth is disposed of very efficiently. Similarly the filth of millions of animals sacrificed in all parts of the world is also cleared off everywhere.

In addition to the sacrificial ceremony of Eid-ul-Azha, Muslims have to slaughter such birds and fowls in their houses which are permissible (Halal) but are not slaughtered in the public slaughter houses properly, according to the mode told by the Holy Prophet (Peace be upon him). In the countries of South East Asia and in China, Japan, Australia and many others, where there are no or very few slaughter-houses in which animals are slaughtered according to the Islamic law, a Muslim has to slay personally a hen, duck, goose or any other permissible bird or fowl, if he wants to eat its flesh. The flesh of such birds and fowls slaughtered in a public slaughter-houses is not lawful for him to eat.

Clearing off the filth of slaughtered animals is a big problem confronting people especially in the Muslim countries, for on the occasion of sacrifice and for giving charity also, the Muslims are allowed to slaughter animals privately. Moreover hens, chickens and other birds are also allowed to be slaughtered at home. But now a days people usually get hens and chickens slaughtered at the poultry shops, where these are slaughtered according to Islamic law.

Disposal of the filth of the animals is also a very important problem of today's life. It is essential that this filth is cleared off immediately, otherwise there is a danger of stinking smell spreading throughout the streets and lanes.

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The method of clearing this filth is that the rubbish vans should collect all the rubbish and dump it at fixed places, where it should be becomes manure. In most of the progressing countries no proper use of the feathers of the slaughtered fowls is being made at present, otherwise soft and warm mattresses and pillows can be prepared by stuffing them with the soft and properly disinfected feathers. Such mattresses and pillows are much better than those stuffed with cotton or even foam, for the foam-filled mattresses and pillows grow so hot in summer that lying down on these becomes almost un-bearable.

Dirty Water

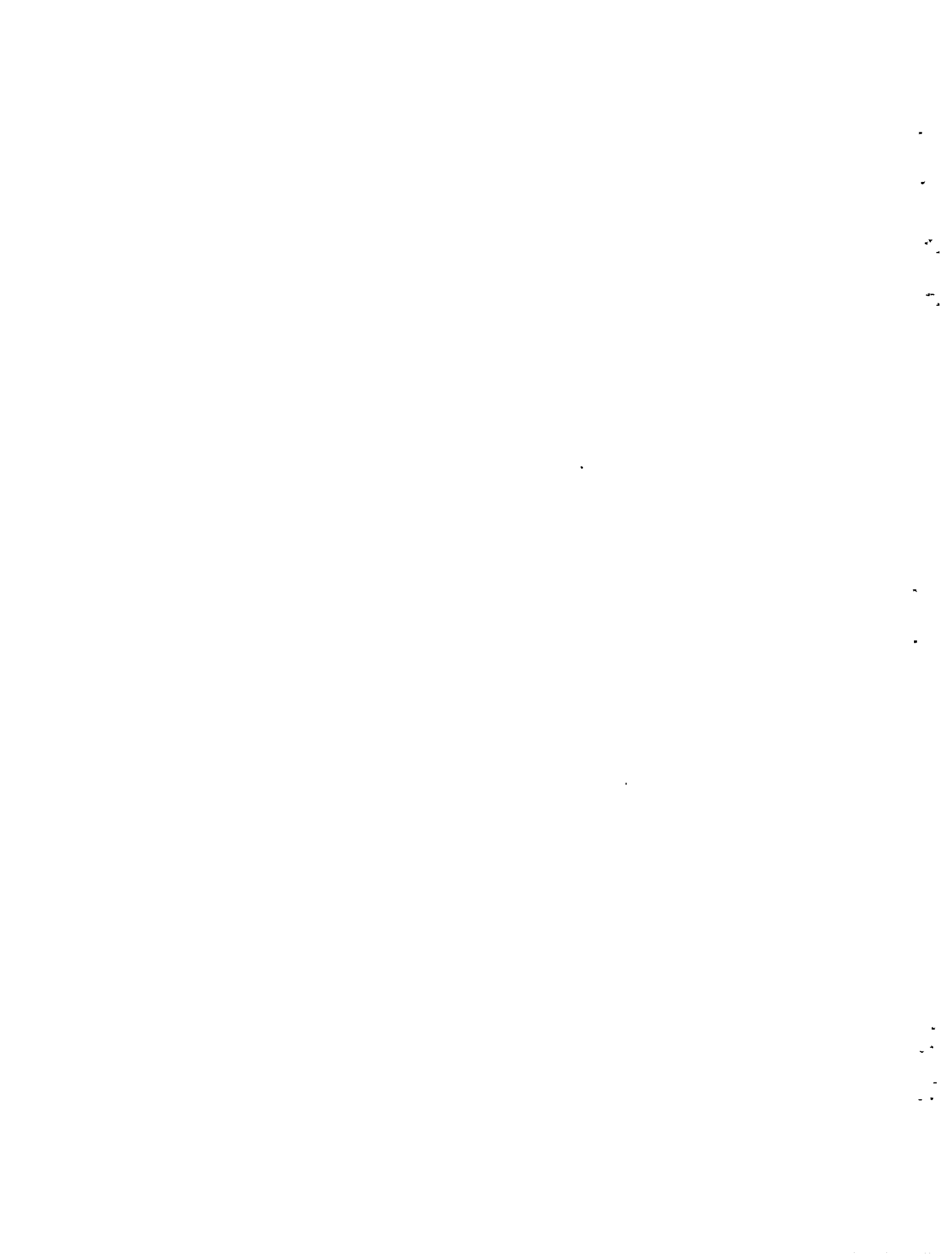
Water is freely used for cleaning the houses. Plenty of water is used daily for washing the clothes, hands and faces, for performing ablution and for bathing. Similarly the crockery and cutlery (of daily use) is also washed several times every day. The water used for all these purposes becomes dirty and it is wrong to use this water again for the purpose of cleaning, because used water makes an object dirty instead of cleaning it.

The Islamic social laws demand so much caution in this respect that if the flow of water in a stream is slow, one should not perform ablution very hastily, because it is just possible that the used portion of water may come into your hands again (which is execrable to be used).

Disposal of dirty water is also an important item of health and sanitation. In the early years of the present century the only method of disposing the dirty water was, that un-covered drains were constructed in the streets, into which flowed the dirty water of the houses. These drains ran into larger drains, which in the end threw their dirty water in a big dirty nallah that flowed out of the city.

An advantage of these open drains was that the sanitation staff could easily push on the dirty water and if there was any obstacle anywhere, it could be easily removed. But there were many disadvantages of this system also. The first disadvantage that all the atmosphere kept filled with the offensive smell of the dirty water, which affected the general health of the people badly. The second disadvantage was that the children used the street-drains for easing themselves and it added greatly to the already offensive smell. Thirdly when these dirty drains overflowed in the rainy season, the dirt (alongwith the excretions) spread out in the streets.

In those days people used to make latrines on the roofs of the houses, so that all the urine and the dirty water flowed into the street-drains. The stinking odour increased and epidemics like dysentery motions and cholera spread easily and quickly.



Almost in the same period the system of under-ground drainage for dirty water began. At first this system was started in some big cities in the European and American countries. Large pipe-lines made of iron were used for under-ground sewerage line in those days. These pipes were expensive but very strong and durable at the same time, and once a line had been laid, there remained no worry.

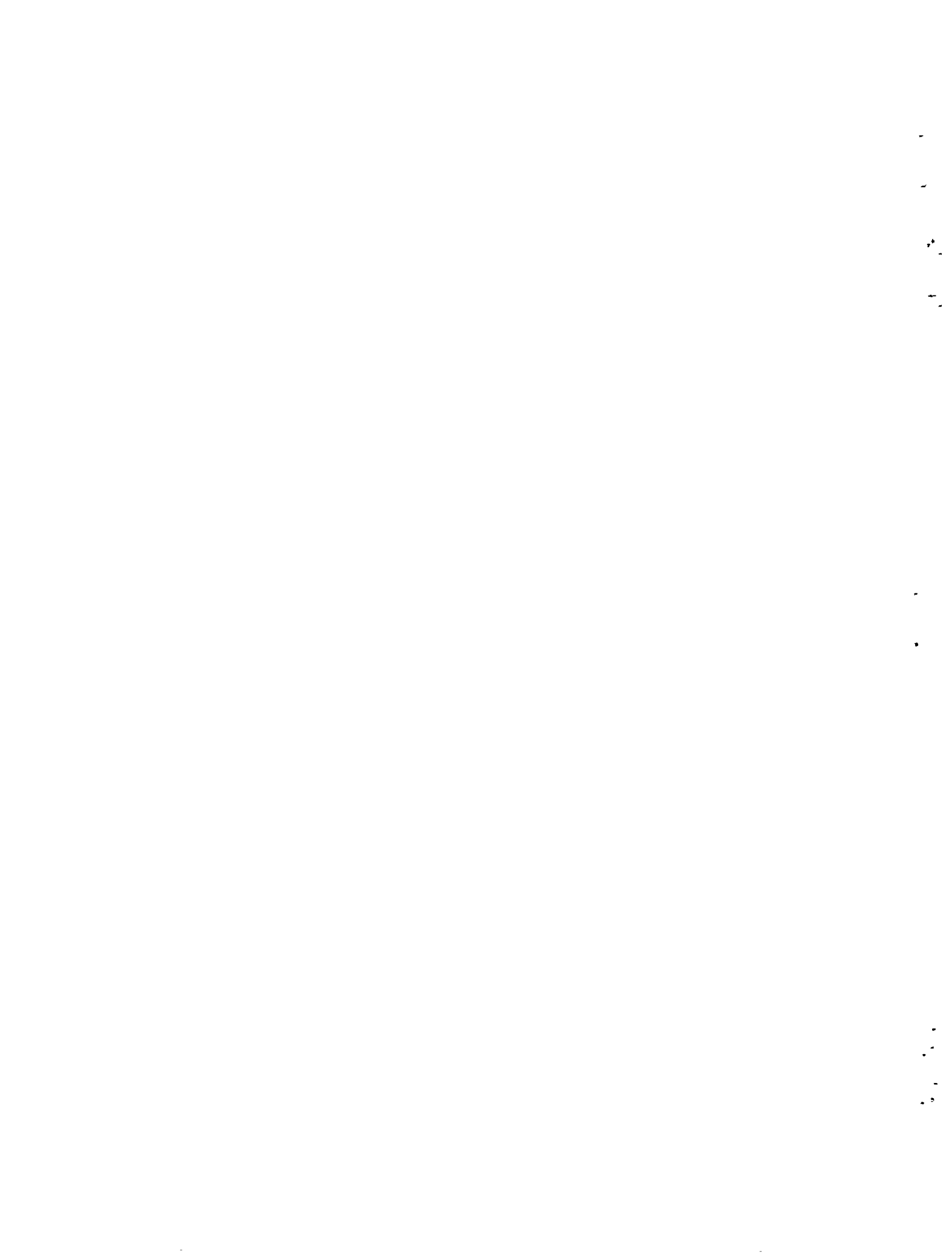
In the middle of the present century large pipe-lines of cement and concrete were introduced. By the use of steel-bars with cement and concrete, these pipelines surpassed the iron-pipes in strength and durability. A facility in preparing concrete-pipes is that pipes of big diameters can be manufactured easily and these can be laid underground for the influx of clean and out flow of dirty water. One of the defects in the iron-pipes is that if it grew rusty inside, the flow of water is obstructed. If the pipes laid for drinking water become rusty inside the taste of the water is also changed and it makes adverse effect on the health of the people.

Another good point about cement pipes is that these can be joined with cement easily and so the pipe-line can be laid speedily.

Now under-ground pipe lines for filthy water are spread in nearly all the big and small cities of various countries in the world, due to which the problem of out-flow of dirty water has been greatly solved. The blue-prints of the new habitations proposed to be built near older cities have one and all sewerage lines shown in them. Sewerage lines are laid before the actual construction of the new town is begun, and the plan of no house is accepted so long as the internal sewerage line and its joining point with the main line is not clearly marked.

If proper pre-cautions are kept in view, the under-ground sewerage line works very successfully and no hinderence is caused, large scale publicity about these pre-cautions is necessary and the civic bodies of health and sanitation can make such publicity easily. The tragedy with the progressing countries is that their people are generally ignorant of the elementary principles of sanitation. For example it is essential in case of bathrooms connected with sewerage lines that only tissue-paper and water should be used in these. With the use of sods of earth or rags of cloth, hinderence is created in the flow of the line. If there is only one such hinderences occur place to place, then the whole of the net-work is damaged.

There are many advantages of the under-ground out-flow system of dirty water. The first big advantage is that the atmosphere is saved from the stinking smell. The second great advantage is that the filth remains out of the sight, and so a person escapes the execration produced by seeing the dirt with his own eyes. The third benefit is that we are rescued of the worms and insects that spring up in open drains. In addition to this the breeding spots of mosquitoes and flies are eliminated.



The worst difficulty in this system is that when an obstacle is created somewhere and the filthy water does not find passage to flow onwards, it begins to bubble out of the man-holes, and creates a hell of aggressive odour by spreading on the roads. Many kinds of worms which breed in the sewerage lines flow out along with the dirty water.

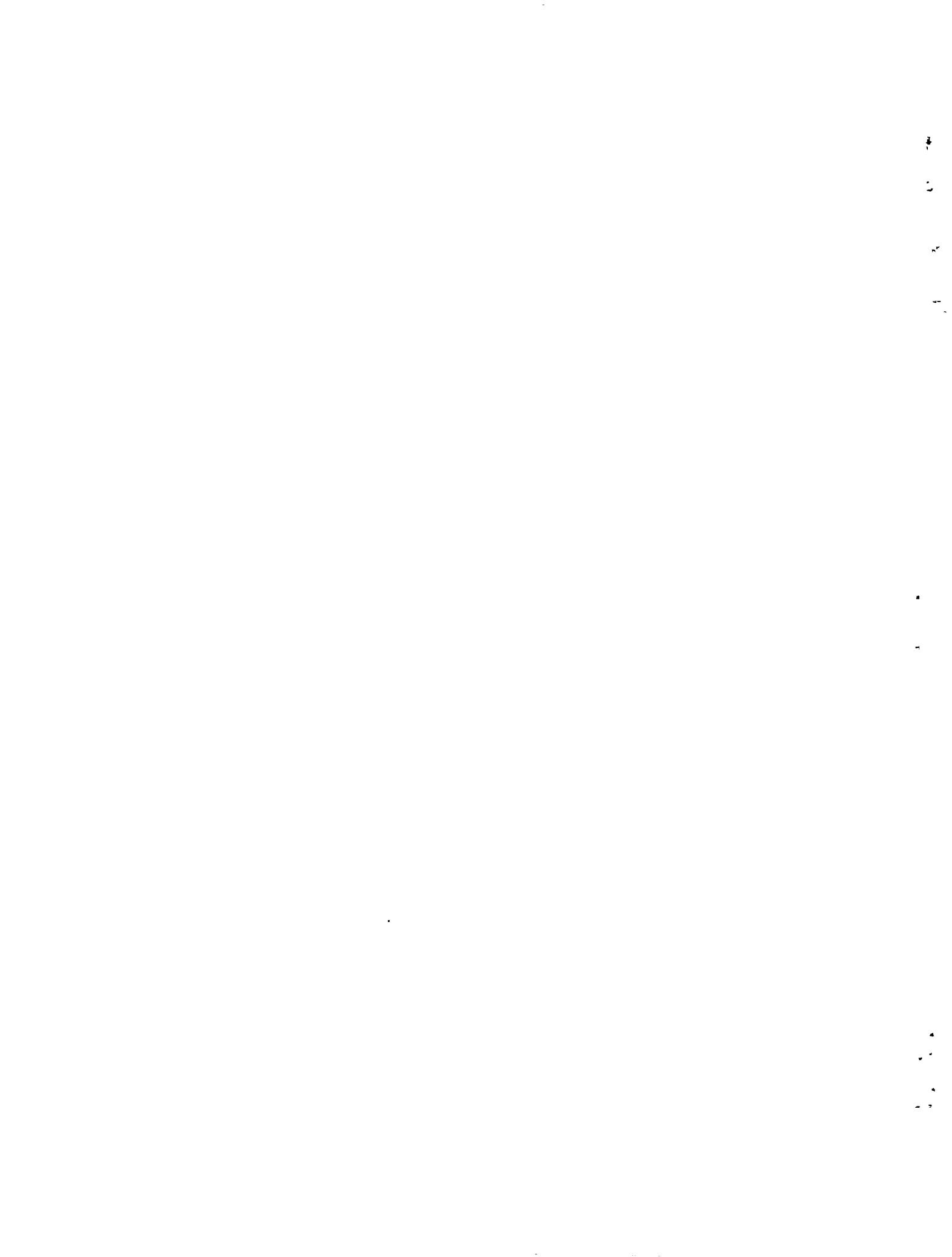
If the filthy water of gutters reaches a point where there is a well or spring nearby, there is a great danger of its being polluted and as we have told before, if only a little strong filth enters the well, the entire water is defiled. If the sewerage line and the fresh water pipeline are running close to each other, there is the danger of the sewerage-filth's creeping into the fresh-water pipe line. If a little of filth mixes with the clean water, the entire water is polluted and does not remain fit for drinking or performing ablution or taking bath. This is why in the planning of cities a reasonable width is kept between the sewerage line and the other fresh water line.

Now a days epidemics have been controlled to a great extent, but there are some epidemics, the germs of which spread through water and the danger of their breaking out suddenly is always there. Therefore during the rainy season when chances of breaking out of epidemics are greater, particular attention should be paid to the cleaning of the sewerage lines, so that the filthy water of the sewerage should not bubble out on the roads, and that (due to this case, the danger of breaking out of epidemics is eliminated.

If the rain water stands in the streets, it become filthy. So if while walking in the streets splashes of street water falls on the dress, it becomes polluted, and if the water falls on some part of body that part become polluted, and so long as the dress or the part of body is not washed and cleaned, prayers cannot be offered. In addition to the washing away of filth, performance of ablution is also inevitable.

Draining off the Filthy Water in Villages

Upto this point we have discussed the question of expelling the dirty water, mainly from the cities. In cities some sort of arrangements for draining out filthy water, are taken in hand by Municipal Committees and Corporations. But the problem of filthy water is acute in the villages. In Pakistan and in most of the countries in the East people live mainly in villages. There the construction of houses is done in no organized manner. People leave very little space for streets. These streets are so narrow that only men or cattle can pass through them. Since there is no administrative department in the rural areas, therefore there are usually no arrangements to make the streets pucca. Drains for the out-flow of the dirty water of the houses are usually not there. The result is that the filthy water of the houses keeps flowing in the streets freely. Thus these spreads stinking smell and there is ample production of flies and mosquitoes also.



Now a days village-people have started making arrangements for health and sanitation, water supply, and collective *games under the* spirit of self-help. In the villages where people undertake collective works with the spirit of self-help, the work of the disposal of filthy water can also be done. For this pucca drains of bricks are constructed in the streets and a ditch for receiving the filthy water at the end of the street and aside the path. This ditch should be at least ten feet in depth and big pieces of stone or bricks should be thrown into it and above. Then there should be smaller pieces of stone or bricks. The drain of dirty water should be brought upto the opening of the ditch to that the filthy water should keep on falling into it. A large flat stone or a lid of concrete should be placed at the top of the ditch. Such a ditch keeps on serving for a number of years, because the filthy water keeps on permeating into the earth below and the filth that remains at the top is consumed by the worms that come to existence (somehow or other) in filth.

A Ditch for Filthy Water

Sceptic Tank

In villages people seldom make the provision of latrine in the house. So all the people go on to ease themselves at a distance from the inhabited area. For men it is not difficult to go out to a distance from their homes, and children usually ease themselves near their homes. The most troublesome situation is for the women-folk, who can go for this purpose either early in the morning or late in the morning.

In the civilized age of today the problem of latrines is not so very complicated. Now such latrines can be constructed in the court-yards of the houses, the night-soil of which can be taken out by means of pipelines and poured into a sceptic tank outside the house, but then there is the question of the offensive odour. However if the residents of a street lay under-ground pipeline jointly and throw it in a sceptic tank built at some distance outside the street, that one sceptic tank can serve for many years. The walls of the sceptic tank



are built with bricks, that the bottom is of loose earth. This tank should also be at least ten feet deep and four or five feet in length and in breadth. The filth and water should be thrown into the tank from one side and on the other side there should be a small pipe near the top of the tank, so that if at any time the foam rises up it may flow out through this pipe. The roof should be of concrete and a pipe, three or four inches in diameter should be fixed in the roof for the entry of the air and outlet of the lead-small. This pipe is essential so that the worms of filth which eat up the filth, keep alive. Care should also be taken that the soapy water should not be enter this septic tank.

A Sxepic Tank

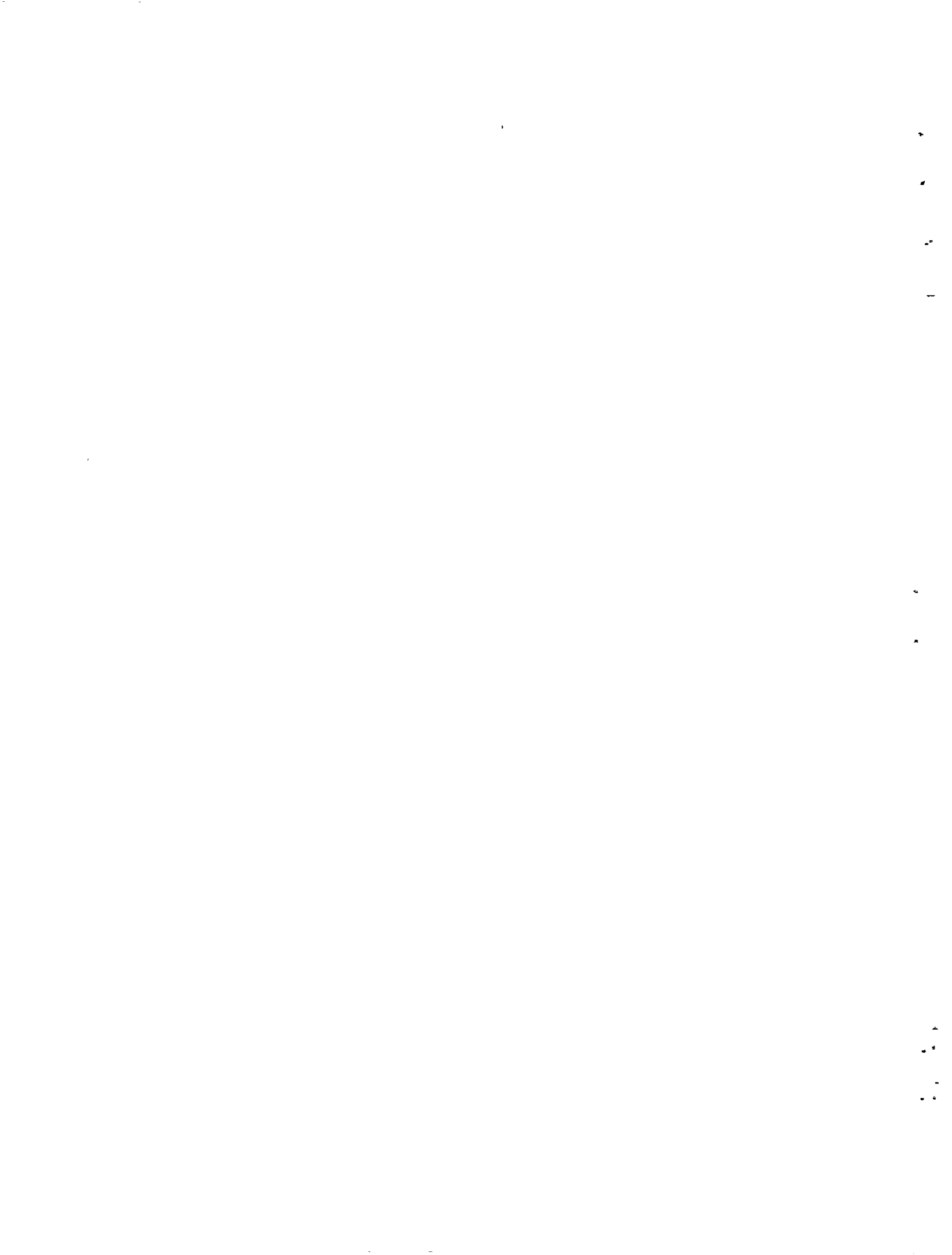
Cleanliness of Food

In order to determine the purity and cleanliness of the food, it is essential that we examine its cleanliness from all (the relevant) sides. The food which we consume daily can be divided in the following categories:

1. Fruit that do not require cooking.
2. Such vegetable that are usually eaten uncooked.
3. Different kinds of flesh, drinks etc.
4. Milk and its products.
5. Bread and food articles prepared from flour.
6. Sweets.

The fruits are the best gifts of nature for man. Usually these are free from impurities but if not eaten in time after ripening they begin to rot, and a rotten fruit, whatever kind it be is harmful.

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Washed fruits not quickly. These are melons, water melons, mangoes, grapes, apricots, peaches, plums pears etc.

Such fruits should be eaten carefully. If any of these is rotten it should be thrown away. Rotten fruit sicken a man immediately.

Some kinds of fruit become grubby very quickly as guava, fig, mango etc. These kinds of fruit should be checked carefully while eating.

Some kinds of fruit keep in good conditions for a pretty long time. Among these dates are at the top. Similarly the apple does not go bad for many days, but it becomes grubby. One should abstain from eating such apples. Lemon and other fruits of its family keep in good condition for a pretty good time. Apple, orange, kinoo, and lemon are such varieties of fruit as are kept in cold storage and are brought into use for a prolonged period. But the fruit kept in cold storage loses its good taste and its vitamins are also destroyed.

Every fruit should be washed with clean water before it is not cut for eating. If the fruit is raw it would be better to boil it before eating.

Fruit that has been cut into pieces should not be kept for hours, as germs may also settle on it alongwith the particles of dust.

Use of water alongwith any fruit is harmful but it should not at all be used alongwith waterish fruit as water-melons, melons, pears, plums etc.

Although cucumber, carrot, and reddish are among vegetables, but these are generally eaten in raw condition. Carrot and reddish are often cooked also, but the question of cooking cucumber does not arise.

These vegetables should be washed thoroughly before eating them, so that if there is any external impurity sticking with them, it should be removed. The carrot and the reddish should be specially washed thoroughly, because they grow inside the earch and when pulled out impurities may be sticking with them. Now a days various kinds of chemical fertilizers are used for better harvests. These fertilizers are poisonous, and if carrot, reddish, turnip and other vegetables that grow under-ground, are not washed properly before eating or cooking them, the poisonous material of the fertilizers may prove harmful for the human beings.

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Milk and its Products

Milk is a complete food and is equally useful in every age and every season. Babies are fed on milk; the sick are nourished on milk and when man reaches the stage of life, in which his stomach does not accept any hard type of food, he is given milk.

Milk is a very pure type of food and because of its purity it has been pronounced as the food of the people of Heavens. In the Holy Quran there is the mention of the Heavens at many places, where it has been said in its praise that there would be canals of milk and honey there, which means that milk and honey would be abundently available there.

The Holy Prophet, Sallallah-o-Alaih-e-Wa-Sallam had a great liking for milk from all the drinks. There is a narration from Abu-Huraira (God be pleased with him) that on the night of Ascension two mugs were served before the Holy Prophet (Peace be upon him). In one of these there was milk and in the other there was wine. The Prophet looked at both and then took the mug of milk.

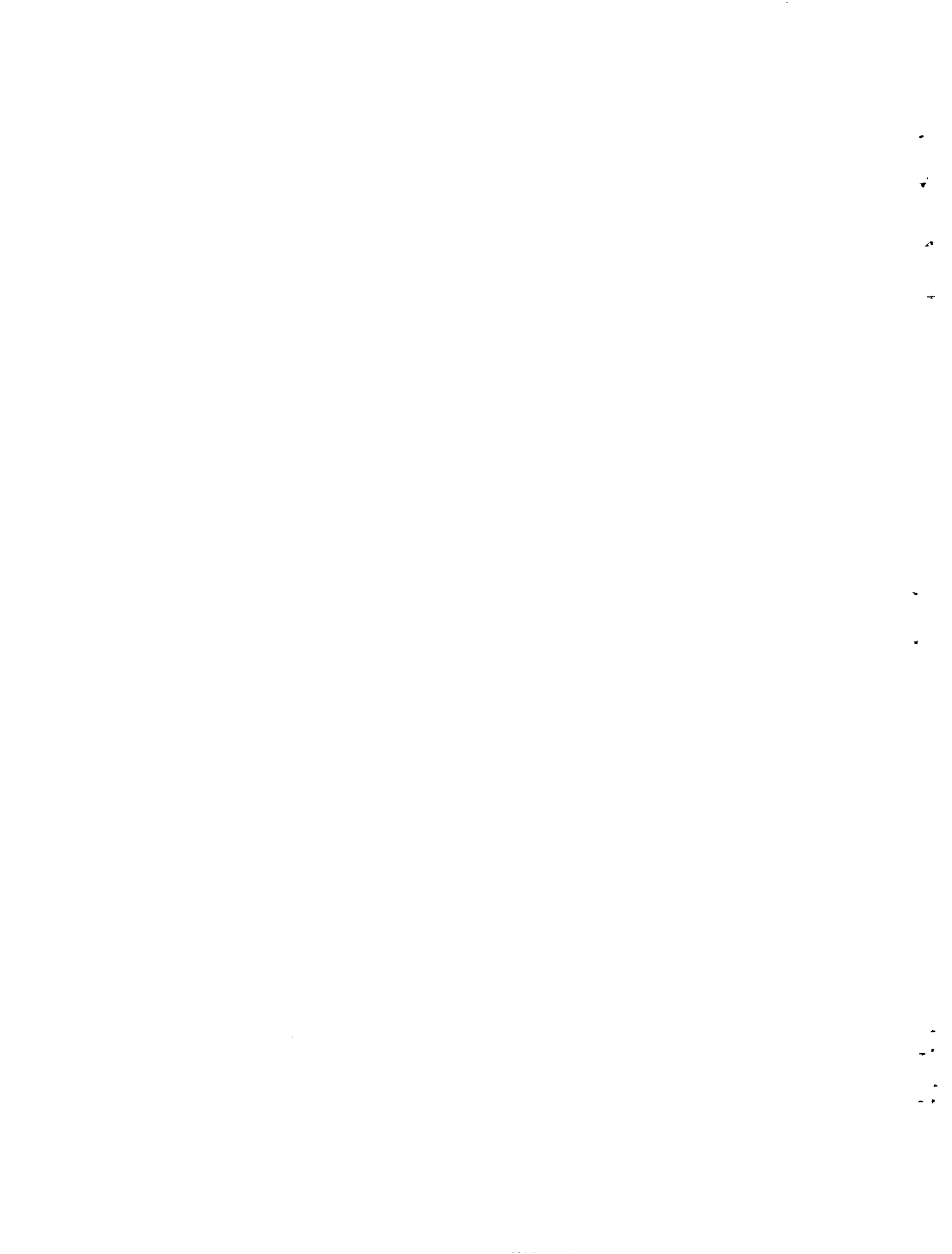
(Saheeh Bukhari: Kitab-ul-Ashriha:2)

In Arabia there was mainly the milk of the camels and goats. In the Saheeh Bukhari; there are many traditions in which it has been narrated that on various occasions goat's milk was presented to the Holy Prophet, which he took gladly.

Great care should be taken in the use of milk. In our society there are numerous milkmen who adultere milk with water. This water-added milk is not useful for health. On the other hand if such water may mixed with it which is not quite clean and pure, impurities which are very harmful for health find way into it. Sometimes germs of various diseases come into milk through bad water. In these the germs of dysentery, typhoid and T.B. are particularly mentionable. These germs multiply very swiftly in the milk and cause the spread of these diseases.

For protection from germs the best precaution is that milk may be purchased from such trusted dairy-farm as present the milk for sale in sealed bottles after having it sterilized. But this arrangement is not possible for all the people, because such dairy farms are very few in number and cannot meet the demands of all the people. It is difficult to import milk for supplying it to all the people of the country, because sterilized milk can be kept for use for some days only. To overcome this difficulty the milk is dried and the powder is packed in container and exported. Dry milk is now in common general use in all the countries of the world and the trade of some of the countries that export such milk is prosperous.

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In regard to milk it should also be kept in view, that the animals whose milk is used should not be ailing. By drinking the milk of ailing animals the germs of that ailment can enter human bodies and thus the disease can be transferred to them. There were times when small pox spread through the cows. Small pox has been eradicated through persistent campaigns but there are many other diseases to spread among human beings through the milk of cows, buffaloes and goats. Therefore it is necessary that due care be taken of the health and fitness of the milking animals. There should be milkmen colonies for this purpose which should be at some distances from the cities. There should be teams of doctors who should visit these colonies and treat the ailing animals very carefully.

General precautions that are necessary in connection with the use of milk are that it should be properly boiled before using it. It should not be kept in a utensil made of aluminium, for if it turns sour, the chemical change of aluminium may affect the milk, which may prove harmful for human health. Moreover ice should not be used for making the milk cold because if the ice is not prepared from fully boiled water it may contain such impurities as are harmful for health.

From milk is prepared the curd, which is a special food of the people living in hot countries, and very useful for human health. There are some basic points in making curds. The first one is that curd should be made in an earthen pot or a pot of china-clay instead of making it in a metal pot. The second point is that before laying it for making curd, the milk should be thoroughly boiled. The third point is that the curd should not be kept for more than a day or two. If the curd is sour it causes sore-throat, which produces cold and cough. The fourth point is that the curd should be used during day-time. Using it in the evenings and at night is not proper.

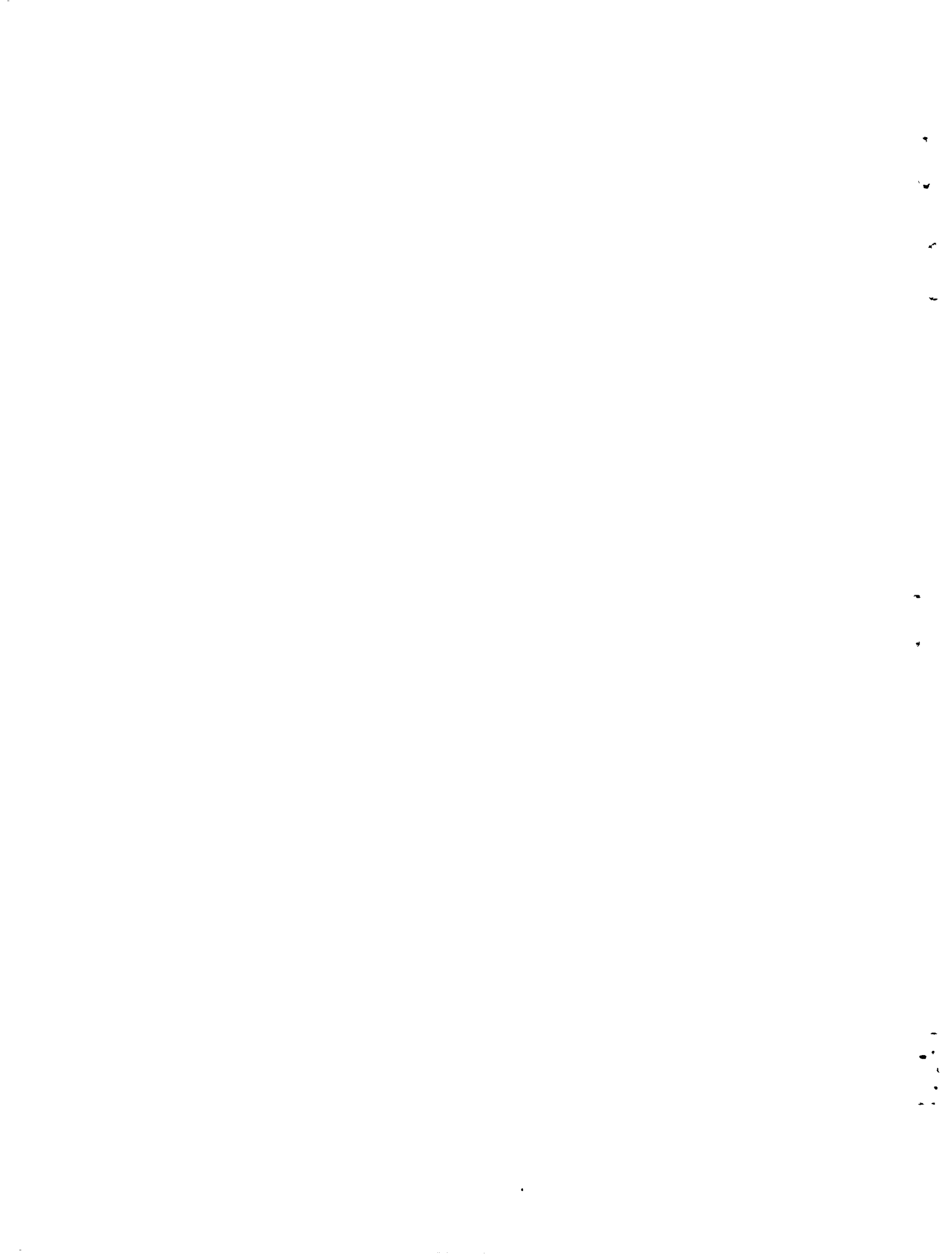
The curd is churned and butter taken out of it. Fresh butter is taken out of it. Fresh butter is the best of all fats, which gives health as well as strength. From butter is made ghee, which is the best of all fats for our food, but vitamins are destroyed in the process of heating the butter. The skimmed-milk or the "Chhachh" as it is called in Urdu and Hindi is very health giving and digestible. In the sub-continent "Chhachh" have been enjoying good-health due to it.

Cheese is also prepared from curd, but the industry of preparing cheese has never been popular in this sub-continent. The fact is that the people of this sub-continent have always considered it better to prepare butter and ghee. In European and American countries as well as in Australia cheese is manufactured in large quantities and these countries earn lots of money by its export.

Bread and connected Articles

In no other country of the world, the practice of baking bread at home is so common as in the sub-continent. It is the peculiarity of this sub-continent knowing fresh flour and bake chapattis on an iron-pan. Bread is baked in many Asian countries, but in ovens. In those countries people do not bake bread at home but bring it from ovens. In Pakistan the chappatis baked on iron-pans are not generally eaten in the Frontier Province.

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In the European American and Australian countries bread called "double-roti" is baked instead of flat-roti. The staple food of the South East Asian countries, China, Japan, Phillipine Islands, and Indonesia is rice. Chappati is very little in use there. However now people in all the Asian countries have bread and butter in their breakfast and so bread (double roti) is now a days very popular in almost all the countries of the world.

The chappatis and the flat-roti baked in ovens at home should be fresh to eat. Stale chappati and roti of one time is usually not fit for eating. Stale chappatis and rotis of more than one day should not be eaten in any case.

Protection of Flour and Bread

Among the creatures that pollute the flour and bread at homes, the mice are the most noticeable. Mice usually launch their attacks on the flour and the bread at night. If a mouse thrusts its muzzle in dry flour, the position on which there are signs of muzzling should be thrown away. If the flour is kneaded into dough, the same rule is applicable, but as it becomes execrable for human taste, it is better that all the dough be thrown away. Since same is the case with the bread, it is therefore better that the position not muzzled by the mouse be also thrown away, so that it may not be execrable for one's disposition.

Sweet-meats

The sweet-meats like those cherished in the sub-continent are not prepared in other countries of the world. To keep the sweets eatable for some time, these are made extra-sweet and some of the sweets are fried in ghee so that these should not go bad quickly.

Anyhow these sweets should be eaten within as short a time as possible after these are prepared. These sweets are heavy and not easily digestible even when fresh. If they be stale by eight or ten days or two or three weeks their consumption can be harmful for health. Apart from sweets preserved fruits, jams, and syrups are also prepared on the same principle of over sweetness. The vitality of preserved fruits and jams etc. remains intact for some time, but the food-value which is available in fresh fruit can never be had in preserved fruit.

Covering of Eatables

The Holy Prophet, Sallallah-o-Alaih-e-Wa-Sallam has given instructions to his followers in all matter of life. It is narrated from Jabir (God be pleased with him) that the Holy Prophet instructed:

"Put out the lights at the time of going to bed, close the doors, fasten the skin holding water, and keep the eatables covered".

(Saheeh Bukhari: Kitab-ul-Ashriha:5)

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In this connection the Holy Prophet laid great stress. Jabir Ibn Abdullah narrates:

" Abu Hameed Ansari brought a bowl of milk for the Holy Prophet from Naqeey. The Prophet said, "why did you not bring it covered. You could have coveret it even with a piece of wood".

(Saheeh Bukhari: Kitab-ul-Ashriha: 33)

Islam/*

The Author

Prof. Karam Hydri was born at Murree in 1915. Did M.A. and B.T. at the Punjab University, Lahore. Served in the Punjab Education Department for a long time. Retired as Professor (Class I, Senior). An established poet and writer of Pakistan. Published eighteen books so far, six in poetry and the rest in prose. Translated "The Myth of Independence" and "Modern Trends in Islam" into Urdu. Wrote five units for Graduation and Intermediate courses, Allama Iqbal Open University, Islamabad. Nominated member Federal Capital Commission Government of Pakistan 1959. Worked as Member/Chairman Islamic Desk Government of Pakistan 1972-75. Presently editing "World Directory of Muslim Scholars" at Islamic Research Institute Islamabad.

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