

Lake and lake water use in Islam

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ABSTRACT

“Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, and then we parted them? And we have made from water every living thing. Will they not then believe?” [Qur’an 21:30]

In the Islamic belief water especially the pure water plays a crucial role not only during the bath for purity but also for Wazu (customary cleansing ritual before prayers) before offering the Namaj (Prayers) throughout the day. The lake water is nearly prohibited in performing the bath and Wudu in Islam because of the impurity found in it. Bhopal is also known as City of Lakes and having two major lakes i.e. Upper and Lower lakes of Bhopal. The Upper lake is shallow, highly stratified and oligotrophic lake while Lower lake is eutrophic. The Upper part of Bhoj Wetland has many direct and indirect uses. It is a major source of potable water contributing up to 50% in a normal weather year. The present paper shows that in the present scenario they are least bothered about the lake and its water conservation. Findings suggest that there is willingness in the community to join and contribute towards the Lake water conservation provided that the support of Imam/Mufti etc (Religious Leaders) along with the Government and Community based organisation should be available to Guide and motivate this noble cause.

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Introduction:

Water and Water Conservation:

Our blue planet earth, three fourth of the surface is covered by water but nearly 97% of this water is salt water and found in Oceans. About two percent of the earth's water is stored in glaciers, ice caps, and snowy mountain ranges. That leaves only 1 percent of fresh water that is readily available to us for our daily water supply needs. Our fresh water supplies are stored either beneath the ground, in soil or fractured bedrock, or in surface waters, such as lakes, rivers, and streams. Human body is made up of 70% of water and it needs nearly 20 to 50litre water a day for drinking, food preparation and personal hygiene per day.

The issue of water conservation is not a recent one it is not about “saving” water it is about having enough clean water at any given time and place to meet our needs. Gifford Pinchot, an American conservationist and politician who served as chief of the U.S. Forest Service between 1898 and 1910, referred to

Conservation as “The wise use of the earth and its resources for the lasting good of men.” The conservation of our water resources depends on our wise use of these resources. Such wise use, without a doubt, begins at home and in our community (1).

The Islam:

“Islam” the religion which stands on the Quran (The Holy verse of Allah) and the Sunnat in the terms of Hadith (The Life Style, sayings, actions and silent approval of the Prophet) and these two are the main sources of the Islamic laws known as “sharia” (also spelled shari’a, shariah, shari’ah). It is the rock of Islam or it is like a foundation upon which all the theories are constructed (2).

The five main pillars of the Islam and it is compulsory to being a muslim and these are (3)

1. The Kalimah (Shahada) - The Confession of Faith: is the conscious and voluntary declaration of faith

“La ilaha illallahu Muhammadur ras ulullah”

"There is no god except Allah, Muhammad (peace be upon him) is The Messenger of Allah"

2. Salaah (compulsory prayer) - Five times a day a Muslim is bound to perform the Salaah, the fixed ritual of the Islamic prayer- worship either in the Jamat (Group) or individually. It develops faith in Allah and keeps the believer in constant touch with him.
3. Swam (Fasting and self control from the dawn to sunset in the blessed month of Ramzan)- It develops moral and spiritual feeling and keep away from selfishness, greed, extra reprisal and rises determination to fulfil his obligations to the Creator and Sustainer.
4. Zakah (Welfare re-contribution) – It means purification of annual savings it is compulsory payment of 2.5% of the value of cash, Jewellery and precious metal, a separate rate applies to animals, crop and mineral wealth. It can only be spent on helping the poor and needy as defined in the Quran and Sunnah.
5. Hajj (Pilgrimage to the Al Kabah in Mecca)- It is an annual event, obligatory at least once in a life time in the month of Dhul al- Hijjah of Islamic Calender. Hajj symbolizes the unity of mankind; Muslims from every race and nationality assemble in equality and humanity to worship the Allah.

Water and its conservation in Islam:

Water is an essential part of Islam and has been embedded in Islamic beliefs and scriptures. It is most important to acknowledge water as one of the immense mercies Allah has bestowed upon us. Salaah (prayer) is one of the five pillars of Islam that must be offered five times a day while for others are annually (Ramazan and Zakat) and once (Haj) in a lifetime. Using the blessing of water as a source of growth, sustenance and purification, every Muslims are required to perform wazu and ghusl (ablution rituals) using water before Salaah (prayer).

As per Quran:

The Arabic word *ma'*, water, is mentioned 63 times in the Quran and has a specific religious significance for Muslims (4)through *wudu*, ablution, and *ghusl*, bathing.

In the Quran, water is mentions in sixty three different verses which show its importance for all his creatures. In one verse Allah says, 'And we created from water every living thing' and in another verse he says that the most precious creation after humans is water. The Quran describes Allah's throne as floating on water and there is clear reference to streams flowing underneath the gardens of paradise. The life giving properties of water is reflected in the verse, 'And Allah has sent down water from the sky and therewith gives life to the earth after its death'. The protection and

regulation of water and watercourse are central requests in the Quran and are to be regarded as common property (5).

There are two clear principles regulating water demand management in the Quran. The first is that the supply of water is fixed and the second is that water should not be wasted. The interpretation is that water demand must at some point be managed because supplies cannot be increased indefinitely (6).

As per Hadith:

Among the important *hadiths* concerning water are Prophet Muhammad's prohibition to his followers to waste water, even in situations where it is abundant or when it is used for holy purposes (Musnad ii, 22), and his saying: 'Muslims have [a] common share in three things: grass (pasture), water and fire (fuel)' (Abu-Dawood 3470) is telling (7). Prophet Muhammad also decreed that no more than an ankle depth of water could be taken for irrigation. One ankle was to be sufficient for one season. According to the *hadith* of Muslim (553), Muhammad forbade urination into stagnant water. Muslim scholars have annexed penalties to the misuse of water, including the pollution or degradation of clean water. This could lead to the punishing or fining of acts of pollution through modern contemporary legislation.

There are two *hadiths* which illustrate this even more clearly. According to al-Bukhari (1.200), the Prophet used to perform ablution with one *mudd* (approximately two-thirds of a litre) and used to take a bath equal to 2-3½ litres. Water was not to be wasted even when the ablution was performed on the bank of a large river (al-Tirmidhi 427). Considering these clear references, contemporary Muslim societies could promote water conservation more widely (7).

Water in sharia:

The Arabic word for Islamic Law "*Shari'ah*" itself is closely related to water. It is originally meant "the place from which one descends to water." Before the advent of Islam in Arabia, the *shari'ah* was, in fact, a series of rules about water use: the *shir'at al-maa'* were the permits that gave right to drinking water. The term later was technically developed to include the body of laws and rules given by God (8). Many Scholars describe the word *sharia* as an archaic Arabic word denoting "pathway to be followed", (9) or "path to the water hole" (10).

General concepts in sharia with explicit references to the environment are *harim* and *hima*. The institution of the protected zone, *harim*, prohibits the development of certain areas, mainly riverbanks, for the purposes of protecting watersheds. A related institution is preservation, *hima*, which usually entailed the protection of trees and wildlife. Some traditional *harims* and *himas* still exist today, but they are greatly reduced from former times and are on the wane (6).

Lake and Lake Water:

As in the above references the value of water and the natural resources are having an essential part in Islamic culture. The water which is used during the obligation is to be pure. Rainwater, sea water, river water, stream water, canal water, well water, large pool or large lake or flowing water, snow and hailstone water is all allowed to be used to bathe or perform ablution or to clean impurities.

Lakes are one of the main sources of water other than oceans that is of reasonable size and has little or no horizontal movement. Lakes can be created by glacial activity, volcanic explosion, stream channel abandonment, landslides and human activity (11) As per the Islamic customs the lake and river water will not become impure if some impurity is added in it, so as long as the water's colour, smell and taste does not change. If the colour, smell or taste is changed by the impurity then the water has become impure (napak). This water will now only become clean when the impurity reaches the bottom of the waterbed and all three aspects are reverted back to its normal situation. Otherwise, there is more water added in which would flow the impurity away and/or change the colour, smell and taste back to normal. If the clean addition has changed the colour, smell and taste then you can perform Wuzu or Ghusl (ablution or bath) until the clean addition changes to impurity (12).

In India, the city of lakes is said for 'Bhopal' capital of Madhya Pradesh. This city consist two main lakes Upper and lower lake. The Upper Lake is one of the oldest and largest impoundments and a major drinking water source for the city of Bhopal. This historic lake was created by Raja Bhoj of Dhar in the 11th Century A.D. by constructing an earthen dam on the river Kolans by virtue of that it is known as Bhoj Wetland (13).

Lots of campaign, plan, activities and workshop for the lake conservation is run by Government bodies, National and International societies is happened time to time in the Bhopal. One of the best practices done by the M.P government in which they submerged the idols in separate place rather than the lakes was appreciable. It protect the lake water to pollute at some extant. As per the census of India 2001 nearly 23% in total and 27% of the urban population of the Bhopal is Muslim community. Unlike other Muslim countries the participation in the lake water and its conservation of the Muslims population of Bhopal is meagre although there is strong religious custom to conserve and protect it at community level.

The present research paper the trying to know the knowledge of Muslim subjects in Water conservation as ibid in the holy Quran and Hadees and Sharia. It also explores the water supply information and its use and reuse. Paper is an attempt to explore the willings and

participation of mulsim community in Lake Water conservation.

Materials and Method:

Multistage stratified sampling procedure is adopted for the present investigation considering the diversity of respondents at various places. The data for the present study was collected randomly from adult males belonging to Muslim community who resides in Bhopal and were offering regular prayers. The age of subjects selected for study ranges between 18 - 50 years.

A detailed questionnaire was developed for primary data collection and it is administered amongst 100 respondents belonging to Bhadbhada, Prempura, Goragaon, Khanu Gaon (VIP road) and some areas of old city of Bhopal.

The data was then computed and analyzed using SPSS and MS Excel and final results and conclusions were drawn on the basis of the findings.

Results and Discussions:

Water one of the essential part of our life and other creatures it links us to all facets of our existence It has been found that over the time in Muslim history the rulers and the Islamic society and governance reform the Sharia as per the need and for the favor of society. It became an acceptable principle that one can neither object to nor deny a change in law nessecicated by current conditions (14). It was surprising that the city Bhopal which consists nearly a quarter of Muslim population but their active participation in Lake and its water conservation is negligible.

To summarizing the findings are representing with help of graph so it provides a quick visual sense of the main features which were taken into consideration for the present study. The goal is to take graphically so it makes the present data interesting, aesthetically pleasing and informative.

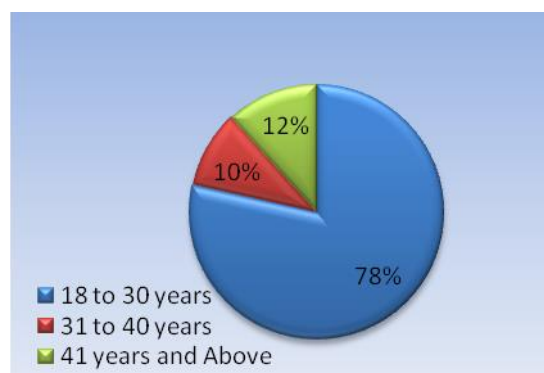


Fig. 1:Age Group of Respondents

The Fig. 1 shows the Age Group distribution of the respondents covered under the Study. The Graph clearly shows that the respondents are from various Age Groups but Majority of the respondents (78.4%) belongs to 18 to 30 Year Age Group Category. 11.8 % respondents belongs to 41 Years and above and only 9.8 %

respondents fall under 31 to 40 Years Age Group Category

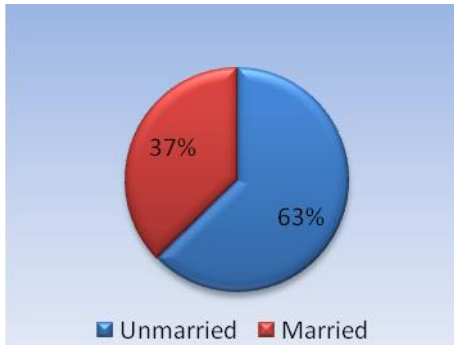


Fig. 2: Marital Status

As Shown in Fig 2 the Graph depicts that among the respondents covered under the Study, majority of the respondents (62.7%) are unmarried. While the rest 37.3% respondents were fall under Married Category. It is assumed that in any social cause youth play significant contribution to make that more successful. The authors not only gathered information but also aware them with this conservation policy. In this manner information is shared vice a versa

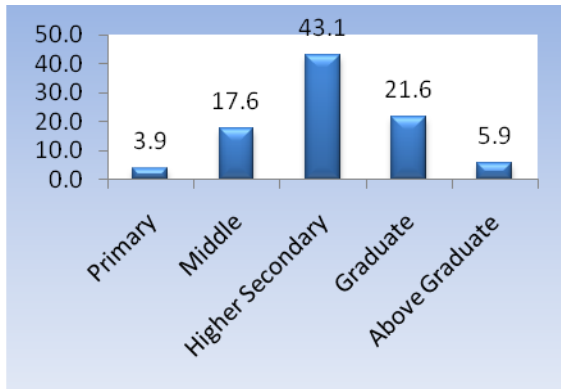


Fig. 3: Literacy Status of the Respondents

Nearly 65% (43.1 percent Higher Secondary and 21.6 percent Graduate Level) of the respondents were enough educated to understand the lake water conservation and its future aspects (Fig. 3). Small Group of respondents falls under Primary School Category (3.9%). Only 5.9 percent of respondent fall under Graduate and above category.

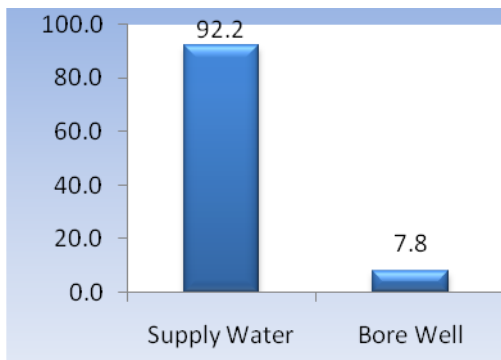


Fig. 4: Source of Water for Domestic Purpose

The following graph in Fig. 4 shows the main source of Water for Domestic Purpose in the Areas covered under the Study. It clear shows that the Main Source of Water to meet the domestic needs of the respondents is Supply Water i.e. Nagar Nigam (92.2%). Only 7.8 percent respondents reported Bore well as their main source of Water for domestic purpose.

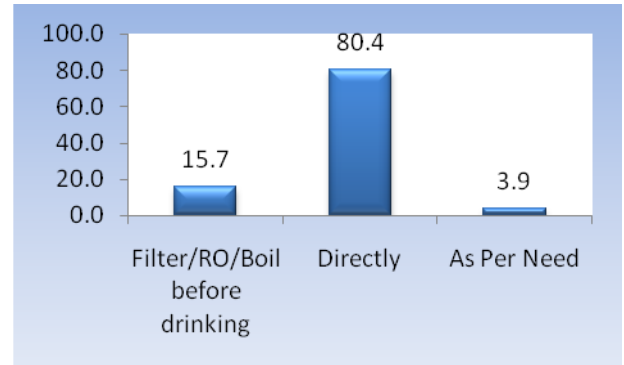


Fig. 5: Nagar Nigam Supply Water and Self Consumption Patterns

Related to their Self Consumption of Nagar Nigam Supply Water the result of the respondents can be understood by the graph in Fig. 5. The results show that 80.4 percent of the respondents admitted that they use the Supply Water Directly for Drinking Purpose without any hesitation. Whereas 15.7 percent respondents reported that either they boil or filter or use RO system before using this Water for Drinking Purpose. Another 3.9 percent respondents stated that they use the Supply Water as per the needs. This shows that are very much rely on the Nigam supply and felt that this water is safe for drinking purposes.

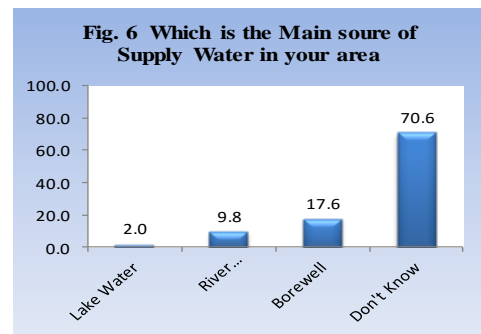


Fig. 6: Which is the Main source of Supply Water in your area

Fig. 6 shows the responses of the respondent on the Source of Water Supply in their area. It was surprising to see that 72.6 percent respondents don't know about the main source or from where the water has been supplied in their area. 17.8 and 9.8 Percent respondents reported that the supply source is Bore well and River respectively. Only 2 Percent respondents reports Lake Water as the Main source of Supply of Water in their area. Although they are depend on the nigam water and using as a safe source but this result shows their

unawareness towards the water supply information. This may be one of the reasons that they are less bother about the lake and its water conservation.

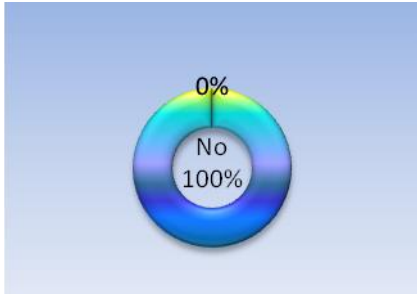


Fig. 7:Use of Lake Water for Gusl/Wazu

The following Fig. 7 shows the responses of the respondents on the direct use of lake water for Gusl/Wazu. 100 percent of the respondent from all the areas covered under the study reported that they do not use lake water directly or indirectly for Wazu Purpose.

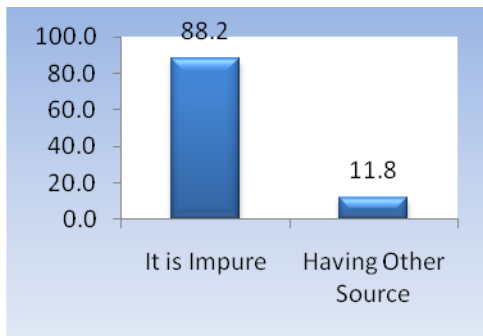


Fig. 8: Reasons for not Using Lake Water for Wazu

While gathering information the reason to deny the lake water for religious custom major chunk of the respondents said that “It Is Impure”. Fig 8 shows that only 11.8 percent of the people who were having other source for water supply but they also agree that this lake water cannot used for the Wuzu. In this manner cent percent of the respondents were not using lake water. As earlier describe in the introduction of this paper the water which can be used for Wazu of for the bath will not having any type of impurity. Muslim people of Bhopal think that the lakes are polluted and it’s impure for the said purposes. This may be also one of the reasons that the Muslims people are having a neutral attitude towards the lake and its conservation.

The Muslim community is depending on the Nigam supply water for domestic, consumption and for the Wuzu. When gathering the information of the purity of this supply water for using in the Islamic customs. The graph in fig 9 shows the responses of the respondents on the quality of Nagar Nigam Water. In response to this question majority of the respondents (92.2%) reported that the Nagar Nigam Water is Pure. Only 2 percent respondents are of the view that the Water Supplied through Nagar Nigam is not pure. Opposite to this 5.9 percent respondents were not able to express any views

on this issue and choose “Don’t Know” option in response to this question.

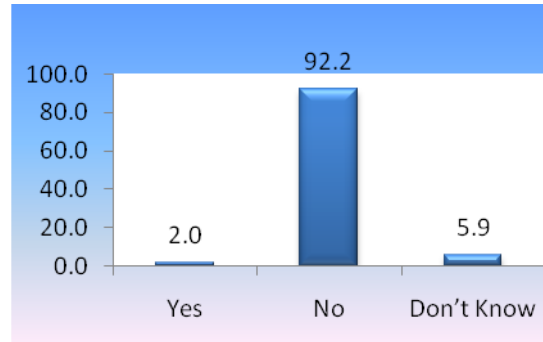


Fig. 9: Wazu and Impurity of Supply Water

The Fig.10 shows the use of Pure Water As per Islamic rule. In response to this question majority of the respondents (88.2%) reported that they use water as per Islamic rules. Only 11.8 % respondents said that they do not use the Pure Water as per Islamic Rule. This is also seen in some Mosques that they stick quotes ‘Do not waste water unnecessarily’ and ‘don’t put any impurity’ etc. At some extent this is conveying but at a large scale it is small information.

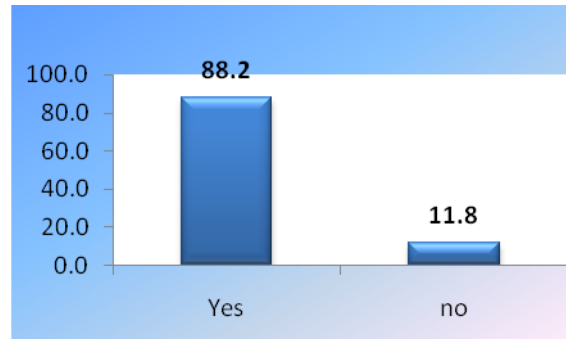


Fig. 10:Use of Pure Water and Islamic Belief

When asked about the importance of water as per Islam the majorities of the respondents were of the view that As per Islam this is Very essential and play an important role in survival of living beings on the Planet Earth.

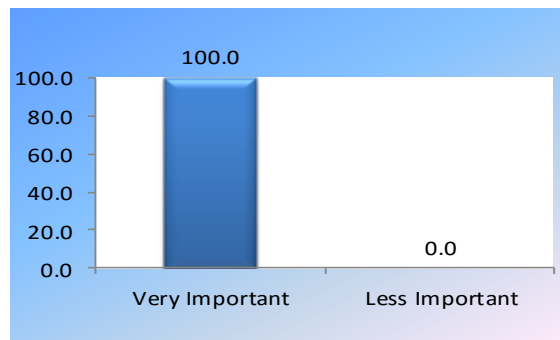


Fig.11:Importance of Water and Islam

Discussions were held with the respondents regarding verse ibid related to Water in Quran In response to that cent percent respondents were agreed to

the fact that there are verse ibid in Quran regarding Water and Its use.

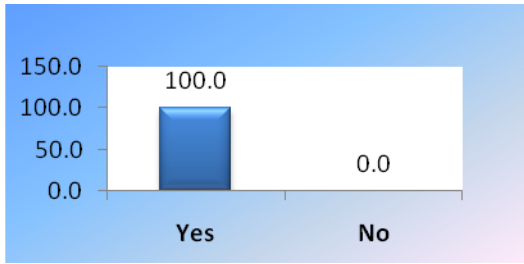


Fig.12: Is there any verse ibid in Quran regarding Water

In relation to the question mentioned above, further the Respondents were asked about the frequency of the verse ibid in Quran related to Water. It was surprising to see that the respondents who go to the Mosque for offering Namaz daily also don't know (43.1%) about the exact no. but read in Quran. Similarly 49% respondents reported that they also don't know the exact no. but they have heard from Imams in Jamat. In overall majority of the respondents having informative knowledge regarding this issue which is collected either from others while reading as a word in Quran.

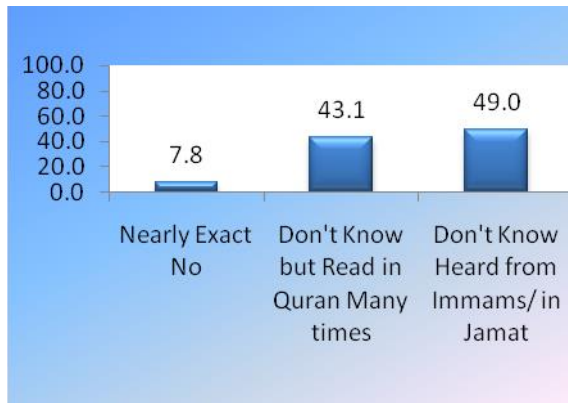


Fig.13: If Yes How many

Discussions were held with the respondents regarding verse ibid related to Water in Hadees. In response to that 76.5% respondents were agreed to the fact that there are verse ibid in Hadees regarding Water and its importance. Rest 23.5 Percent respondents were found to be disagreed with this and reported "No" in response to this question.

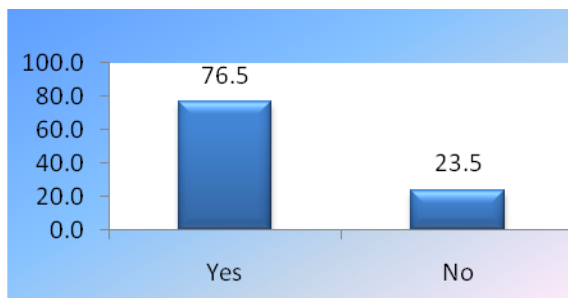


Fig.14: Do you know any verse I bid in Hadees regarding Water

In relation to the question mentioned above, further the Respondents were asked about the frequency of the verse ibid in Hadees related to Water. It was surprising to see that the majority (90.0%) of respondents gathered the information from Imams or the people of Jammat (People who spread the messages of Islam) (Fig 15). Only 10% of the respondents know the exact no.

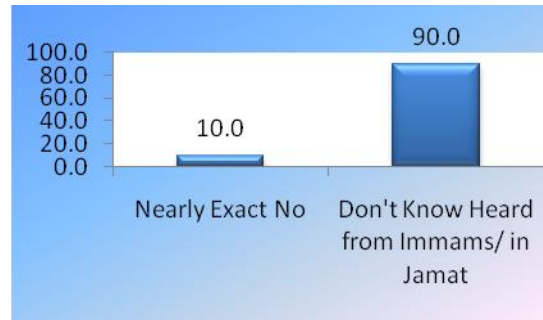


Fig.15: If Yes How many

Discussions were held with the respondents regarding verse ibid related to Water in Sharia. The result found that nearly 70% did not know that is any Islamic law regarding this. As shown in Fig 16 only 31.4% respondents were agreed to the fact that there are law ibid in Sharia regarding Water and Its use.

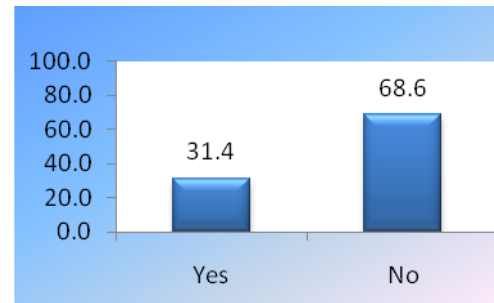


Fig.16: Is there any verse I bid in Sharia law regarding Water

In relation to the question mentioned above, further the Respondents were asked about the frequency or the specified law ibid in Sharia related to Water. It was surprising to see that the only 75% don't know the exact information but they have heard from Imams or by Jamat.

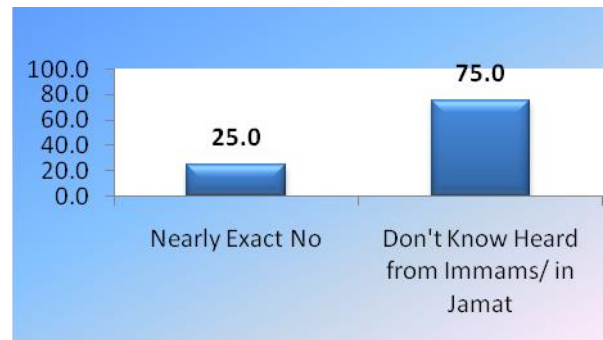


Fig.17: If I bid in Sharia law If Yes How many times

When the respondents were asked about the importance of Lake as per Islamic rules and culture all the respondents said that “It’s Allah Gift” and we should respect it and should try our level best to protect and conserve the Lakes (Fig 18). The main reason why Islam and Islamic principles have been used as a vehicle in several awareness campaigns in predominantly because they can easily reach all strata of Muslim society. These principles derive from divine law they might have a stronger appeal on population. Even the less educated ones that might not have a proper ecological education have a knowledge of Quranic and Sharaitic principles because the importance of Islam goes well beyond a mere religious environment and it exerts a very big influence on everyday life in Muslim society (15). In the present study we also found that the information regarding any issue the Muslims people of Bhopal heard from Immams, elders or any reliouigious leaders. But regarding the lake and its conservation techniques are not so much taken into account.



Fig.18:Importance of Lakes in Islam

The following Fig 19 shows the respondents awareness level regarding the oldest lake of Bhopal City. When asked about its Construction and its use during the early days of its construction 49% reported that it’s a manmade lake. Unlike this 51 percent respondents said the Lake’s existence in Bhopal is Natural.It is one of the interesting response of the respondents oh the community gives that the Bhopal lake is made naturally. When we inform then that it is manmade and belongs to Raja Bhoj dynasty. In response they told that the water by which it is known as Jheel (Lake) is blessed by the God in the form of rain every year. This shows their strong belief and oblige towards Allah.

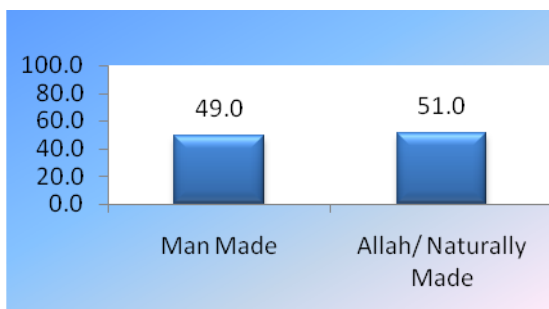


Fig.19: Awareness level regarding Lake

As depicted in the Fig 20 the awareness level of the respondents on the lake conservation issues. The Respondents were asked that have they ever heard about any religious campaign for lake water conservation and majority of the respondents reported “No” in response to this question.

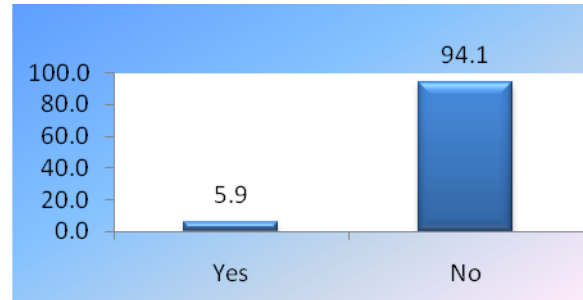


Fig.20:Religious campaign regarding lake Water conservation

The Fig 21 shows the responses of the respondents of the Government initiatives in the areas of Lake Conservation and the related activities. 31.4 percent of the respondents reported that they have heard about Programme and Campaigns run by the Government for Lake Conservation. 68.6 percent respondents found to be disagreed by this and reported “No” in response to this question.

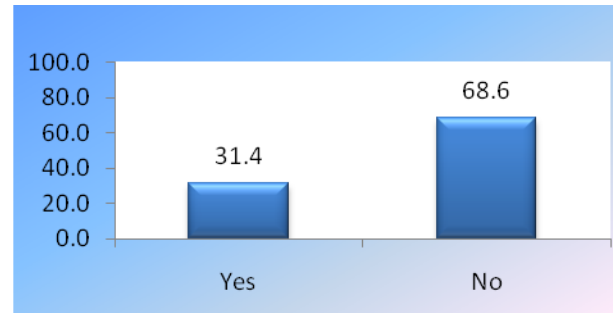


Fig.21: Government campaign regarding and Lake Conservation

The discussion were held regarding the role of Muslim community in Lake conservation and the majority of the respondents (74.5%) were agreed that Muslim community should also participate and contribute for the Lake Conservation initiative at Community Level. 25.5% respondents are of the view that Lake conservation is the duty of the Government we cannot do much at community level (Fig. 22).

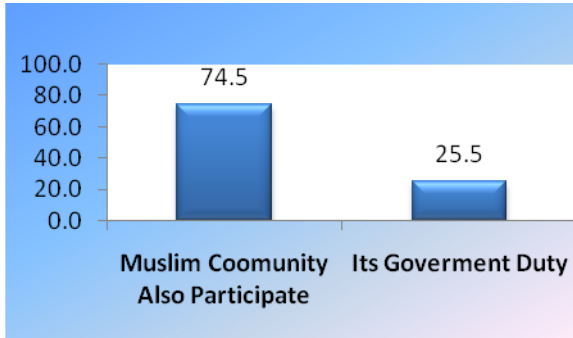


Fig.22:Opininon about Lake Protection and its conservation as being Muslim

The discussions were held regarding the participation of the respondents in any campaign or activity related to Lake Conservation. All of the respondents (100%) were reported that as of now they have not been participated in any campaign related to Lake Conservation (Fig. 23). It is felt that there is a strong need of NGOs working in the field of Water Conservation to come forward and work in these areas with the community so that the people become aware about the importance of Lake in General and Water Conservation in particular.

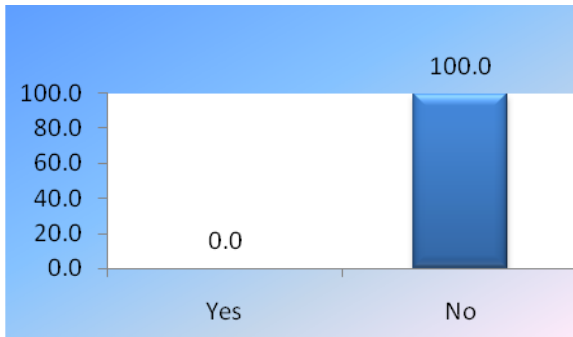


Fig.23:Participation in Lake Conservation compaign/Programme

When asked about the views of the respondents about participation in awareness campaign related to Lake conservation (Fig. 24) 88.2% respondents are of views that the Muslim community has to participate in such type of campaigns. It is again observed that 11.8 percent respondents reported that there is no need to participate in such kind of campaign.

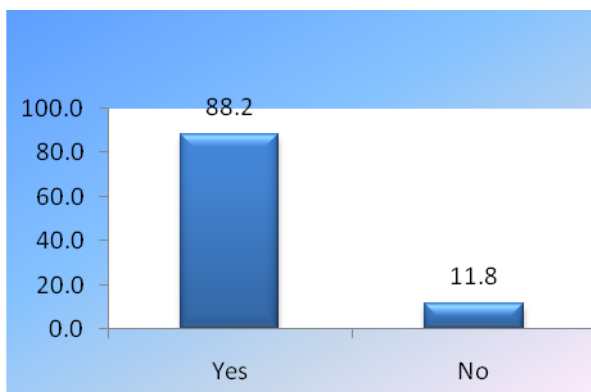


Fig.24:Muslim Community and its participation in Awarness compaign

The Fig 25 shows the responses of the respondents of the religious comaign or initiatives in the areas of Lake Conservation and the related activities. 92.2% percent of the respondents reported that they don't hear about Programme and Campaigns. While two years before Activists of Sunni Board of India appealed to Muslims to save water during 'Wazu',. president of the Sunni Board of India Mohd. Shahabuddin Khan proposed the campaign through the muslim organisation and also distributed pots to save running water from the tap

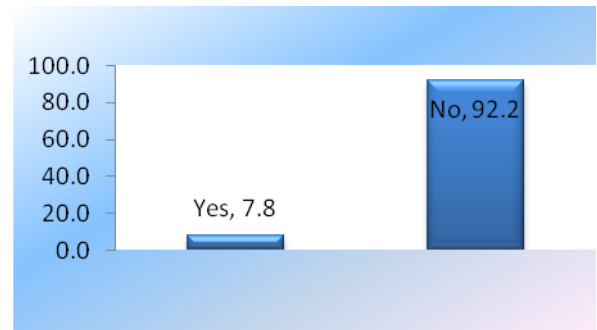


Fig.25:Have u ever heard about any religious compulsions (Fatwa), regarding Water conservation anywhere in India

The Fig 26 shows the responses of the respondents of the religious comaign or initiatives in the areas of Water Conservation and the related activities. 98.0% percent of the respondents reported that they don't hear about any International Programme and Campaigns. While the country of North Africa, Middle East and United Arab Emirates, Qatar and Oman. Who were one of the driest regions of the world and gets only 1% share of the world's renewable fresh water resourcesrun such type of campaigns Islamic workshop. Albania and Bosnia and Herzegovina located in the Mediterranean region, Guyana and Surinam from South America and Malaysia, Indonesia, and Brunei Darussalam located in South East AsiaCountries such as Turkey, Malaysia and Brunei Darussalam have also paid significant attention to integrated watershed management in water planning and development projects and have ensured equity of services and distribution to all households, especially the poor following the Islamic customs (16). As early as the 1990s, in a joint programme between the Ministries of Water Sources, Awqaf and Islamic Affairs, imams in Amman were educated on water scarcity in Jordan and on the need for public cooperation. (7).

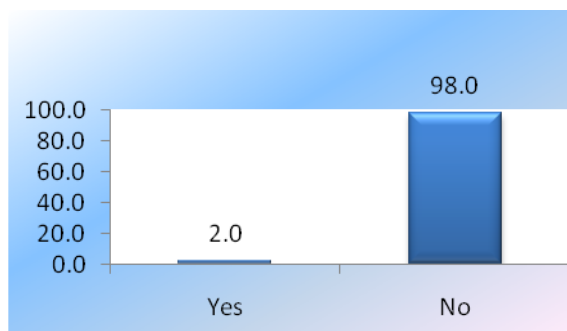


Fig.26: Religious compulsions (Fatwa), regarding Water conservation any other Islamic Countries

The above graph shows the willingness of the respondents regarding their participation in Awareness campaign or Programmes. 88.2 percent respondents said that they are very much interested to take part in such kind of activities or Awareness Generation Programme if provided the opportunities. Whereas 11.8 percent respondents were found disagreed to this and have not shown any interest in participation in any such event or Programme.

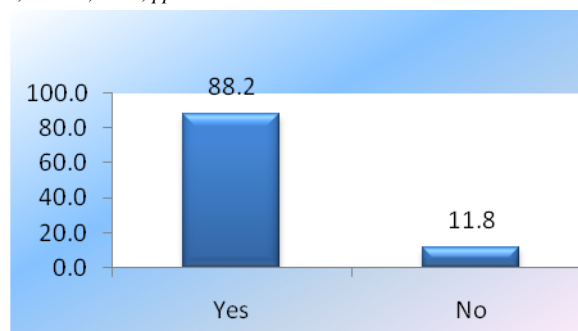


Fig.27: Muslim Community and their willingness to participate in Awareness Programme Related to Lake Conservation

The above graph shows that the kind of support the respondents want to create awareness regarding lake conservation in their area or ward. The respondents have given mix responses in reply to this question and as per the graph 5.9% respondents are of view that financial assistance from Government and NGOs is required to create awareness for Water Conservation as a whole. 3.9 percent respondents have given emphasis on adoption of cluster/Ward wise approach for creating awareness in this regard. Only 2.0 percent respondent is in favor of inviting Mullas/Immams/Muftis to create awareness. Rest 88.2 percent respondents reported that there is a need of comprehensive and a collective efforts, hence all these options are required to create Mass awareness in the area/ward regarding Water Conservation; especially the Lake Water.

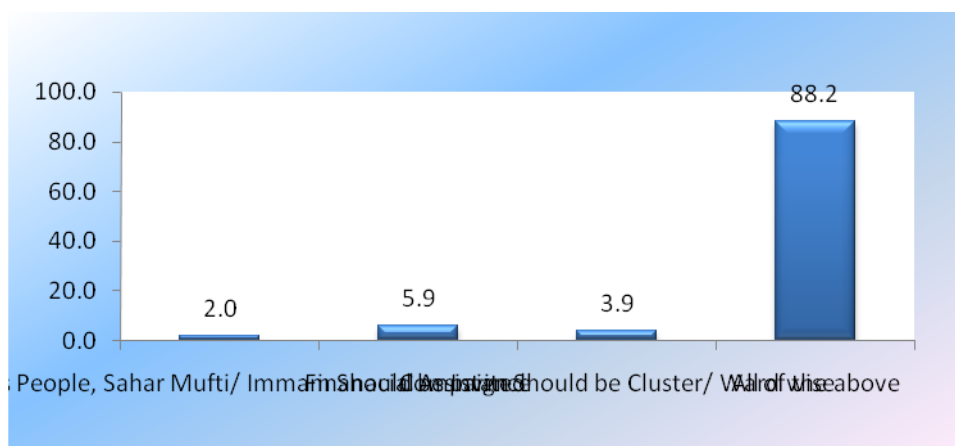


Fig.28: Support for Awareness Generation Regarding Lake Conservation

Other western countries especially Islamic Countries are working on the natural conservation. They are doing it with following as per Islamic rules given in the Quran, Hadees and the Sharia Surveys on environmental education in Muslim societies indicate that ordinary Muslims prefer being educated about environmentalism by their religious leaders. In a Jordanian survey from the early 1990s, the majority of the respondents (64%) believed that Imams should take an active role in environmental education and public awareness, while a third (34%) felt that Imams were already doing so. According to Atallah, Khan and

Malkawi, it is common in the Eastern Mediterranean region to promote human well-being in all aspects of life, including education, through the use of Islamic concepts.

By this approach, education systems based on Islamic principles offer forums for delivering Islamic teachings, and the mosque, as is well known, is one of the most efficient places to reach the public in all topics concerning daily life (17) The present research also support this fact for the Muslims of Bhopal as nearly 90% of the respondents want to join Lake water conservation but they feel that if religious leaders play

an active role and the government and Non Government organizations support them financially they promote and take part more actively.

Special training sessions for Imams and Mullahs were organized in Afghanistan, Jordan, Palestine, Egypt and also in some Gulf countries (Atallah, Ali Khan et al., 1999; Faruqi, Biswas et al, 2001). Unfortunately, this method has not been efficiently used In India.

Conclusions:

Culture, including religion, evidently influences how people perceive and manage any natural and manmade resources. For any population concern or any futuristic policies this should be under taken to bring out a better result. A famous proverb we state here that if you speak with someone else in a common language the persons understands with his mind and if you speak with him in his language he will understand with his heart. Hence in this regard we would like to incorporate religious people to join this type of campaigns and make them understood as per their religious rules and beliefs. We hope that this type of effort can give quick and best results not only in the term of Conservation of Lake of Bhopal but also for other natural things. Although the sample of the present data is less and cannot a representative data to the Muslim community but it is assumed that findings and the recommendations may driven a sound results.

Recommendations:

- Awareness Campaigns is to be run in Muslim Community by approaching the Maszids of the Districts
- Preaching the Imams of the maszids and trained them on Lake Water conservation Issues so that during the *Khutbah (Friday Prayer)* every week, they further instruct all the believers on new techniques.
- Imams would focus on Quranic and Sharaitic examples and rules to make a solid base for their speech and would then shift to more up-to-date problems.
- Literature, pamphlets and poster including the verses of Quran, Hadees and Sharia with references are to be distributed.
- Recent public basic data also used to stressing the importance of a change in behaviors in water use

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