



# Water in Cultural Perspective with Special Reference to Islam

# 11

Ravi S. Singh and Sarah Ahmad

## Abstract

Water is regarded as the ultimate source of life in all the world religions including Hinduism, Christianity, Islam, Judaism, and Zoroastrianism. Apart from being considered as a major source of survival, the religious perspectives on the water are diverse and unique and play an important part in religious traditions and rituals. The most common characteristic of water to be found common in all religions is the source of purity and is reflected in most of the Hindu rituals as well as Baptism (Christianity), ablution (Islam), Mikvah (Judaism). Majority of the known works on the water are from economic and technological perspectives, whereas fundamentally it is the culture which defines water usage. The present chapter provides a run-through of water symbolism of world religions followed by focusing on the various facets of water in Islam. It explains the numerous themes of water, which prevail in the Islamic world on the basis of the two major relatable sources: the holy Quran and the hadiths.

## Keywords

Water · Symbolism · Religion · Islam

## 11.1 Introduction

Water is an essential element for the survival of living creatures on the globe. Our dependency on the water can be seen from the daily chores to economic activities such as agriculture, industries, or public health, safety, and recreation (Singh 2015). In almost every religion, water signifies and acts as a symbol of purity. It is used for cleansing and purification of the physical and spiritual bodies. In Islam as well, we see the relevance of water in various perspectives. Water is referred to as a gift from the almighty and as a source of blessing which should be appreciated and used sustainably. The Quran which is the holy scripture for Muslims and hadiths, which are the records of Prophet Muhammad (the founder and the last Prophet in Islam) are the two reliable sources for Muslims all over the world. The Quran reminds the significance of water, as a sign of mercy for living creatures, its significance can be clearly seen as it has been mentioned in the text 63 times. The Quran and hadiths refer to various facets of water from the biological world dealing with water being an important element as the source of life and food for various living

---

R. S. Singh (✉) · S. Ahmad  
Department of Geography, Institute of Science,  
Banaras Hindu University, Varanasi 221005, UP,  
India  
e-mail: [ravis.singh1@bhu.ac.in](mailto:ravis.singh1@bhu.ac.in);  
[ravisingh.geog@gmail.com](mailto:ravisingh.geog@gmail.com)

creatures, they also contain description about the water cycle and water stratification, classification of water as pure, salty and bitter, water as a form of charity, relevance in pilgrimage as well as water conservation.

This chapter aims to outline different roles of water in the Islamic teachings and its applicability in today's world for instance, in water conservation. Following the overview of the relevance of water in different religions, the following sections provide the conceptual account of the place of water in Islam based on Quranic verses and hadiths. The hadiths have been retrieved from the website (sunnah.com) which has a multilingual database of the hadiths for non-Arabic speakers.

---

## 11.2 Religious Use of Water and Symbolism

In the words of Eliade (1958, p. 188) “Water symbolizes the whole of potentiality; it is *fons et origo*, the source of all possible existence. Water thou art the source of all things and of all existence! Says one Indian text, summing up the long Vedic tradition.” Every religion has an association with water, or it has a central role to play in it. Water is used in the ritual practices, some water designated as sacred is used to treat the ailments through its miraculous properties, it also holds the notion of washing away the sins, purifying the soul and cleansing the body, and designated as an important element of life and its continuity. For different faiths and cultures, water inherits different roles and purposes, which will become clearer in the following discussion.

### 11.2.1 Hinduism

Water holds a prominent role in Hinduism, which is known to be the oldest religion of the world dating back to 5000–6000 BC. According to Singh (1994, p. 210) “In ancient Hindu mythology (about 800 BCE) water is described as the foundation of the whole world, the basis for life and the elixir of immortality... Metaphorically

and metaphysically the ancient mythologies refer to water as the container of life, strength, and eternity. More commonly water is perceived as a purifying medium. However, to reach the source and receive the merit of living water involves a series of consecrations, rituals, and religious activities like a pilgrimage and sacred baths.” We find a strong association of Hindu religious sites with water. In the Hindu religious beliefs, all the river bodies are revered as pure and have the spiritual power of cleansing. However, there are few rivers designated with special status such as Ganges, Yamuna, Kaveri, Sarasvati, Narmada, Godavari. The Ganges is the sacred of all attract millions of devotees throughout the year from all the parts of the country and abroad. The water of river Ganga is revered as the holiest water for Hindus and is used on several occasions because of its sacrality. The rituals associated with the poojas (prayers) involve the use of water such as the *Tarpana* (a gesture of pleasing the Gods by pouring the water with hands). Water also holds an important significance in death. Manikarnika ghat which is “mythologically known as “the great cremation ground” situated in the banks of river Ganga in Varanasi (India) is one of the most important cremation grounds for Hindus (Singh 1994, p. 215). One of the major pilgrimages and festivals in Hinduism “the Kumbh Mela” invites millions of adherents in every 12 years. It is marked as one of the largest gatherings of people at a time on the globe.

### 11.2.2 Christianity

In Christianity, we see water as a “sign of God's favor and goodness” (Flemming 2008, p. 6). Fletcher (2018, p. 1) states “the ancient Israelites and early Christians understood water's value—there are at least ten words for rain in biblical Hebrew, eight for cloud, and numerous terms for springs, wells, cisterns, and aqueducts. The people of the ancient Near East developed and depended on these technologies for collecting as much water as possible: wells, cisterns for rain-water, tunnels that allowed access to springs in wartime, aqueducts to bring water into the cities,

and terrace farming to maximize the benefits of rainfall on hilly areas.” The relevance of water still holds a strong value among Christians. Indicating the significance of water in Christianity Fletcher (2018) identifies different themes on the water which the bible represents such as the origin of life, water as a sign of compassion, purification, and restoration. The dependency on the water can be divided into physical sense and spiritual sense. While talking about spiritual sense, the prominent role of water in Christianity is seen in the tradition of baptism. Finneran (2009, p. 168) mentions “Baptism is one of the most important Christian rites, deriving directly from Jesus’ own immersion in the River Jordan, itself, at the simplest level, a rite that confers life membership of a religious group.” In the water baptism ritual, the person is partially or fully immersed underwater, which signifies the official admission of that person into the fellowship of the church. Thus, in the context of purification water holds an important value in Christianity.

### 11.2.3 Judaism

In Judaism, water symbolizes life. It represents the primordial element of the world. In Judaism as well, we see water playing an important part in religious rituals. Jewish lives are associated with an important ritual of water immersion known as Mikvah. Mikvah or Mikveh is a Hebrew word meaning “collection” or “gathering” which has a pool-like structure having clean and pure water in which a person takes immersion to spiritually clean themselves.

There are specific rules that need to be followed that designates a pool as Mikvah such as the water should be clean and not be discolored, and a mix of natural sources of water is essential such as rainwater, melted snow or spring water. The depth of Mikvah should be enough to immerse the entire body. The ritual is usually performed by the women on various occasions such as after the end of each menstrual cycle,

before getting married, before giving birth or following the birth. Men go to Mikvah as well, on various occasions such as illness or divorce.

### 11.2.4 Zoroastrianism

Zoroastrianism is one of the ancient religions on the globe being originated from Iran. The followers of this religion are considerably low compared with other ancient religions. Albeit, “Considering the small number of followers of this particular religion, the impact that it has made on the world is relatively large” (Varte 2017, p. 38). In mostly all religions water signifies as the primary purifying agent. In the case of Zoroastrianism water is looked from a different perspective. Oestigaard (2005, pp. 35–36) argues “Zoroastrianism sees water as a secondary purifying agent. It is possible to use only after ablutions have been performed with un-consecrated bull’s urine. The use of water to wash away dirt and impurities is seen as a heinous sin because then water is exposed to demonic impurities (Choksy 1989:11). Consequently, nothing impure is allowed to be in contact with a natural source of water such as a lake, stream, or river. If anything ritually unclean was to be washed, water should be drawn off for this purpose, and even then, this was not to be used directly, but the impure objects should first be cleaned with cattle-urine, and then dried with sand or in sunlight before water was allowed to touch it for the final washing (Boyce 1979:44).” Thus, polluting the water bodies is considered a major sin, and the punishments for the same are severe (Varte 2017).

---

## 11.3 The Relevance of Water in Islam

The presence or absence of resources shapes the culture and society. The Islamic teachings reflected by verses of the Quran and hadiths provide an

impression of the desert setting. Thus, the absence of water and its value are engraved in the religion. And if we look closely, we find several themes that deal with water rituals and symbols.

### 11.3.1 Water as a Source of Life and Food for Living Beings

Every living entity is made up of water or has a major proportion of water in their body. Although it is now after the development of modern science, we are known to this fact. However, 1440 years ago people living in the scarce water region of Saudi Arabia would not have thought about it in the same way. However, the Quran provides an ample amount of verses, which deals with water being the major element of life creation:

God created every living creature from water. Some of them crawl on their bellies, and some walk on two feet, and others walk on four. God creates whatever He wills. God is Capable of everything (The Quran, 24.45).

Do the disbelievers not see that the heavens and the earth were one mass, and We tore them apart? And We made from water every living thing. Will they not believe? (The Quran, 21.30).

And it is He who, from fluid, created the human being. Then He made relationships through marriage and mating. Your Lord is Omnipotent (The Quran, 25.54).

Thus, the Quran signifies the origin of every creature on earth with water. The Quranic verses also give an account of the importance of water for the survival of living creatures. It talks about water as an important element for the development of plants and crops, which is necessary for the human and animal survival.

Considering the following verses, one may see the relevance of water in the holy book:

Do they not see how We conduct the water to a dry land, and with it We produce vegetation, from which their livestock eat, and themselves? Do they not see? (The Quran, 32.27).

Have you not seen that God sends down water from the sky? With it We produce fruits of various colors. And in the mountains are streaks of white

and red, varying in their hue, and pitch-black (The Quran, 35.27).

And We brought down from the sky blessed water, and produced with it gardens and grain to harvest (The Quran, 50.9).

He who made the earth a habitat for you, and the sky a structure, and sends water down from the sky, and brings out fruits thereby, as a sustenance for you (The Quran, 2.22).

And it is He who sends down water from the sky. With it We produce vegetation of all kinds, from which We bring greenery, from which We produce grains in clusters. And palm-trees with hanging clusters, and vineyards, and olives, and pomegranates—similar and dissimilar. Watch their fruits as they grow and ripen. Surely in this are signs for people who believe (The Quran, 6.99).

It is He who sends the wind ahead of His mercy. Then, when they have gathered up heavy clouds, we drive them to a dead land, where We make water come down, and with it We bring out all kinds of fruits. Thus, we bring out the dead—perhaps you will reflect (The Quran, 7.57).

It is He Who sends down for you from the sky water. From it is drink, and with it grows vegetation for grazing (The Quran, 16.65).

Do you not see that God sends down water from the sky, and the land becomes green? (The Quran, 22.63).

Or, who created the heavens and the earth, and rains down water from the sky for you? With it We produce gardens full of beauty, whose trees you could not have produced (The Quran, 27.60).

And if you asked them, Who sends water down from the sky, with which He revives the earth after it had died? They would say, God. Say, Praise be to God. But most of them do not understand (The Quran, 29.63).

And of His signs is that He shows you the lightning, causing fear and hope. And He brings down water from the sky, and with it He revives the earth after it was dead. In this are signs for people who understand (The Quran, 30.24).

And of His signs is that you see the land still. But when We send down water upon it, it stirs and grows. Surely, He Who revived it will revive the dead. He is Able to do all things (The Quran, 41.39).

In the creation of the heavens and the earth; in the alternation of night and day; in the ships that sail the oceans for the benefit of mankind; in the water that God sends down from the sky, and revives the earth with it after it had died, and scatters in it all

kinds of creatures; in the changing of the winds, and the clouds disposed between the sky and the earth; are signs for people who understand (The Quran, 2.164).

The likeness of the present life is this: water that We send down from the sky is absorbed by the plants of the earth, from which the people and the animals eat. Until, when the earth puts on its fine appearance, and is beautified, and its inhabitants think that they have mastered it, our command descends upon it by night or by day, and We turn it into stubble, as if it had not flourished the day before. We thus clarify the revelations for people who reflect (The Quran, 10.24).

Therefore, all these above-mentioned verses point out the potential of water as the basic element of production of crops, greeneries, and vegetation.

### 11.3.2 Classification and Stratification of Water

Cleanliness and purification are an important matter for Muslims to the extent that Abu Malik at-Ash'ari reported: "The Messenger of Allah (Prophet Muhammad (peace be upon him)) said: Cleanliness is half of faith" (Muslim, 2.432). It is essential to be in a pure state for a Muslim and mostly before performing the prayers or touching the Quran. The purification processes are mainly of two types: minor ablution known as *wudu* which is performed before the *Salat* (daily prayers) as a preliminary ritual and the *ghusl* which is the major ablution performed for various other purification reasons. However, for carrying out the ablution, there are certain water requirements, which are needed to be fulfilled to make ablution valid such as in the case of *Mikvah* (in Judaism). It is essential to perform the ablution with clean water. The Quran distinct or classify water as pure, sweet and bitter. The verses of Quran supporting the statements are:

And it is He who sends the winds, bringing advance news of His mercy, and We send down from the sky pure water (The Quran, 25.48).

And set on its lofty mountains, and given you pure water to drink? (The Quran, 77.27).

The two seas are not the same. One is fresh, sweet, good to drink, while the other is salty and bitter (The Quran, 35.12).

Apart from the distinction of water as sweet and salty. Quran also provides an understanding of water stratification. The difference in salinity is one of the factors that separate the water into layers. Whenever two different seas meet there is a barrier between them. The Quran talks about this water barrier in the following verse:

He merged the two seas, converging together. Between them is a barrier, which they do not overrun (The Quran, 55.19–20).

And it is He who merged the two seas; this one fresh and sweet, and that one salty and bitter; and He placed between them a barrier, and an impassable boundary (The Quran, 25.53).

Modern science explains the meaning of this verse in a better way today. The verse is quite accurate about the water separation caused by the difference in salinity and thus the formation of a halocline.

### 11.3.3 Water Cycle

It is quite astonishing to us that what we called today as the "water cycle" or "hydrological cycle" and the source of underground water was discussed 1440 years ago in the lands of Arabia and thus mentioned the holy text Al-Qur'an. Some of the Quranic verses provide the idea of the water cycle. For instance,

Have you not considered how God sends down water from the sky, then He makes it flow into underground wells, then He produces with it plants of various colors, then they wither and you see them yellowing, then He turns them into debris? Surely in this is a reminder for those with understanding (The Quran, 39.21).

And of His signs is that He shows you the lightning, causing fear and hope. And He brings down water from the sky, and with it He revives the earth after it was dead. In this are signs for people who understand (The Quran, 30.24).

And We sent down water from the sky in proper quantity, and settled it in the ground, and We are Able to take it away (The Quran, 23.18).

And We send the fertilizing winds; and send down water from the sky, and give it to you to drink; and you are not the ones who store it (The Quran, 15.22).

Have you not seen how God propels the clouds, then brings them together, then piles them into a heap, and you see the rain drops emerging from its midst? How He brings down loads of hail from the sky, striking with it whomever He wills, and diverting it from whomever He wills? The flash of its lightening almost snatches the sight away (The Quran, 24.43).

God is He who sends the winds. They stir up clouds. Then He spreads them in the sky as He wills. And He breaks them apart. Then you see rain drops issuing from their midst. Then, when He makes it fall upon whom He wills of His servants, behold, they rejoice (The Quran, 30.48).

It is He who sends the wind ahead of His mercy. Then, when they have gathered up heavy clouds, we drive them to a dead land, where We make water come down, and with it We bring out all kinds of fruits. Thus, we bring out the dead—perhaps you will reflect (The Quran, 7.57).

He sends down water from the sky, and riverbeds flow according to their capacity. The current carries swelling froth. And from what they heat in fire of ornaments or utensils comes a similar froth. Thus, God exemplifies truth and falsehood. As for the froth, it is swept away, but what benefits the people remains in the ground. Thus, God presents the analogies (The Quran, 13.17).

And it is He who sends the winds, bringing advance news of His mercy, and We send down from the sky pure water. To revive dead lands thereby, and to provide drink for the multitude of animals and humans We created (The Quran, 25.48–49).

God is He who sends the winds, which agitate clouds, which We drive to a dead land, and thereby revive the ground after it had died. Likewise, is the Resurrection (The Quran, 35.9).

And in the alternation of night and day, and in the sustenance, God sends down from the sky, with which He revives the earth after its death, and in the circulation of the winds, are marvels for people who reason (The Quran, 45.5).

And We brought down from the sky blessed water, and produced with it gardens and grain to harvest. And the soaring palm trees, with clustered dates (The Quran, 50.9–10).

No, we are being deprived.” Have you seen the water you drink? Is it you who sent it down from the clouds, or are We the Sender? If We will, we

can make it salty. Will you not be thankful? (The Quran, 56.67–70).

In Islam, rainwater is revered as a blessing from God, a sign of mercy, a reviver of the earth, a source of freshwater. If we look into these verses of the Quran, it provides an abundance of knowledge on the water cycle and underground water which was not known to the people in the earlier times.

### 11.3.4 Water in Pilgrimage Rituals

The importance of water and its relevance can be seen in one of the most important rituals of Hajj and Umrah *Sai*, which is performed in the Hajj and Umrah. The ritual commemorates the struggle of Hajar (wife of Prophet Abraham) and his son Ishmael. God commanded Prophet Abraham to leave his wife and son in the valley of Becca (now Mecca, Saudi Arabia), as a test of his faith in Allah. Following the command of God, he left them in this inhabited valley, with no source of food and water. As soon as the saved water and food ran out, his wife was unable to feed her baby. So, she went alone looking for help and ran back and forth between the two hills—Safa and Marwa. Ahmad (2015, pp. 8–9), with the assistance of hadith of Sahih Bukhari, states “Ibn Abbas (May Allah be pleased with him) narrates the Prophet Muhammad (peace be upon him) as saying:

This is the source of the tradition of the walking of people between them (i.e., Safa and Marwa). When she reached the Marwa (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, ‘O, (whoever you may be)! You have made me hear your voice; have you got something to help me? And behold! She saw an angel at the place of Zam-Zam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hand in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it.”

Now the Muslims all over the world while performing the pilgrimage to Mecca commemorate the ritual. The water source is still present in the masjid al-Haram in Mecca, Saudi Arabia called “well of Zamzam”. Every year millions of Muslims perform Hajj and Umrah and consume the water of the holy well of Zamzam.

### 11.3.5 Relevance of Water in Charity

*Sadaqah* is the term used in Islam to signify the voluntary charity. It is non-obligatory although it is highly recommended. “Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (Peace be upon him) said, When a man dies, his deeds come to an end except for three things: *Sadaqah Jariyah* (ceaseless charity); a knowledge which is beneficial, or a virtuous descendant who prays for him for the deceased)” (as-Salihin, 12.1383).

In Islam offering water is considered as a charitable deed. “It was narrated by Sa'd bin 'Ubadah that his mother died. He said: O Messenger of Allah, my mother has died; can I give charity on her behalf? He said: Yes. He said: What kind of charity is best? He said: Providing drinking water. And that is the drinking-fountain of Sa'd in Al-Madinah” (an-Nasa'i, 4.30.3696).

Offering water is regarded as a rewardable action and it is highly recommended and not just mentioned in the hadiths but also the Holy Quran:

Do you consider giving water to pilgrims and maintaining the Sacred Mosque the same as believing in God and the Last Day and striving in God's path? They are not equal in God's sight. God does not guide the unjust people (The Quran, 9.19).

## 11.4 Water Conservation

It is a well-known fact that “culture, including religion, clearly influences how people perceive and manage a resource such as water” (Faruqui

2001, p. 9). Water is a scarce and precious resource in the lands of Arabia, and Islam being originated from the same depicts the importance of conserving this resource. Here the absence of the water resource led to shaping the thoughts and perception of people and it is well represented in the Islamic teachings. In the verses of the Quran and narratives of the hadith, it is constantly discussed about water as a source of blessing from God and should be used sustainably. Both of these sources clearly state the two aspects of water “Firstly, the supply of water is fixed, and second, it should not be wasted” (ibid, p. 19). The following verses explain the two points more explicitly:

Say, “Have you considered? If your water drains away, who will bring you pure running water?” (The Quran, 67.30).

And We sent down water from the sky in proper quantity, and settled it in the ground, and We are able to take it away (The Quran, 23.18).

Muslims are instructed to perform *salat* which is an obligatory ritual prayer performed five times a day. Before performing these prayers, one should be in a pure state and follow the Islamic procedure of *wudu* or ablution:

you who believe! When you rise to pray, wash your faces, and your hands and arms to the elbows, and wipe your heads, and your feet to the ankles. If you had intercourse, then purify yourselves. If you are ill, or travelling, or one of you returns from the toilet, or you had contact with women, and could not find water, then use some clean sand and wipe your faces and hands with it. God does not intend to burden you, but He intends to purify you, and to complete His blessing upon you, that you may be thankful (The Quran, 5.6).

The above-mentioned verse of the Quran also provides a substitute for water and a secondary purifying agent for Muslims in the absence of water or when they are incapable of performing ablution by water, for instance, if they are wounded. So that they do not get to be burdened and get into the state of purity. The historical records of the Prophet Muhammad also bring the concept of water conservation in Islam to the forefront:

It was Narrated by 'Abdullah bin' Amr:

The Messenger of Allah passed by Sa'd when he was performing ablution, and he said: 'What is this extravagance?' He said: 'Can there be any extravagance in ablution?' He said: 'Yes, even if you are on the bank of a flowing river. (Ibn Majah, 1.1.425).

Thus, the above hadith exemplifies the sustainable use of water and explains even if we have an abundant amount of water for usage one should have a logical approach to its uses. This knowledge of water conservation provided by the Qur'anic verses and hadiths need to be brought into the light. Atallah et al. (2001) in their study talk about raising the awareness of water conservation through mosques. They describe the role of *imams* (Muslim leaders) in spreading the awareness and reaching out to the people through *Khutbah Juma* (preaching of Islamic teachings on Friday noon prayers). The congregational prayer invites several people and is a good platform for spreading the knowledge of water conservation and can be an effective source of changing human behavior and attitudes towards water conservation.

## 11.5 Conclusion

From the above discussion, it may be aptly concluded that water is just not an essential element of survival in the Islamic tradition, it is also regarded as a blessing from the almighty which needs to be cherished and taken care of. As noted in the verses of the Quran too, it has been reminded quite a few times about respecting the water resource as it is scarce and can be taken back. The Qur'anic verses present the understanding of water being the source of life of living creatures and also how water plays an essential role in the growth of food crops and livestock. The Quranic verses are also a source of knowledge of various hydrological and oceanographic phenomena such as water cycle and water stratification. The story of Hajar depicts the notion of water being a precious resource. Her struggle to find the water and later saving it for the future portrays the sustainable usage of water.

From the Islamic religious perspective providing someone clean drinking water is regarded as the best form of charity and rewardable action. The usage of water in religious practices such as ablution teaches the basic principles of saving water and minimizing its usage. Islamic teaching on water conservation through formal or informal discussions can play an effective role in adapting new perspectives of water usage.

## References

- Ahmad H (2015) Islam and water: The Hajar (RA) story and guide. On Global One, London
- An-Nasa'i S (n.d.) <https://sunnah.com/nasai/30/56>. Accessed 10 June 2020
- As-Salihin R (n.d.) <https://sunnah.com/riyadussaliheen/12/8>. Accessed 10 June 2020
- Atallah S, Khan MA, Malkawi M (2001) Water conservation through public awareness based on Islamic teachings in the Eastern Mediterranean region. *Water Management in Islam*. United Nations University Press, Tokyo, pp 49–60
- Boyce M (1979) Zoroastrians: their religious belief and practices. Routledge and Kegan Paul, London; Boston
- Choksy JK (1989) Purity and pollution in Zoroastrianism: triumph over evil. University of Texas Press, Austin
- Eliade M (1958) Translated by Rosemary Sheed. *Patterns in comparative religion*. Sheed and Ward, New York
- Faruqui NI (2001) Introduction. In: Faruqui NI, Biswas AK, Bino MJ (eds) *Water management in islam*. United Nations University Press, Tokyo, pp 8–14
- Finneran N (2009) Holy waters: Pre-Christian and Christian water association in Ethiopia. An archaeological landscape perspective. In: Oestigaard T (ed) *Water, culture and identity in the Nile basin*. BRIC Press, Bergen, pp 165–187
- Flemming HC (2008) Water: religion, mythology, art and beauty [https://www.unidue.de/imperia/md/content/waterscience/3821\\_12\\_ss08\\_water\\_religion\\_mythology\\_art\\_beauty.pdf](https://www.unidue.de/imperia/md/content/waterscience/3821_12_ss08_water_religion_mythology_art_beauty.pdf). Accessed 12 June 2020
- Fletcher H (2018) Christian teachings on water. [https://www.faithinwater.org/uploads/4/4/3/0/44307383/christian\\_teachings\\_on\\_water-greenfaith.pdf](https://www.faithinwater.org/uploads/4/4/3/0/44307383/christian_teachings_on_water-greenfaith.pdf). Accessed 14 June 2020
- Ibn Majah S (n.d.) <https://sunnah.com/urn/1254240>. Accessed 10 June 2020
- Muslim S (n.d.) <https://sunnah.com/muslim/2>. Accessed 10 June 2020
- Oestigaard T (2005) *Water and World Religions: an introduction*. Centre for Development Studies, SFU & SMR, Bergen
- Singh RPB (1994) *Water symbolism and sacred landscape in Hinduism: a study of Benares (Vārāṇasī)*



- (Wassersymbolismus und heilige Landschaft im Hinduismus: Eine Studie aus Benares (Vārāṇasi)). *Erdkunde* 48(3):210–227
- Singh RS (2015) Perspectives on water and development with special reference to India. In: Singh RS (ed) *Resource use, development and environment: interfaces and implications*. YS Books International, New Delhi, pp 433–462
- The Quran (n.d.) Talal Itani- English Translation of The Quran. <https://m.clearquran.com/downloads/quran-english-translation-clearquran-edition-allah.pdf>. Accessed 10 June 2020
- Varte L (2017) Religion and the global crisis: The significance and relevance of water in Zoroastrianism. *Mizoram J Theology* 9(2):35–53