

A Review of the Elements of Effective Urban Management in the Context of the State of Madinah

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Abstract: *Ever since man came out of the jungle and became part of a civilized society, he has always been trying to avail himself of the best facilities. A life with the best facilities has been the priority of man since day one. As the population of the world increased, new cities and countries appeared on the world map. The administration of every country and city, using its resources, ensured the settlement of the citizens migrating to the cities, including water supply and*

A Review of the Elements of Effective Urban Management.....

drainage, new constructions, sanitation management, and tree planting. In this paper, the elements of contemporary urban management will be reviewed in the context of the elements of the state of Madinah, as well as the beginning and evolution of the urban and local government system. The Holy Prophet (peace and blessings of Allah be upon him) organized a census in Madinah to settle the emigrants as well as to ensure the provision of the best facilities to all citizens after the Hijrah to Madinah. And so, emigrants and other citizens were allowed to buy land to build houses. The following questions will be addressed in this research paper. How did the urban system develop? Is the existing urban system effective? How were the facilities provided to the citizens in the state of Madinah?

Keywords: *Civilized, society, facilities, population, citizens, cities, Madinah, administration*

• Introduction

The modern system of government needs the full and active participation of the public. No, the country can be governed through a single form of government. As mentioned in the Encyclopedia Britannica “The affairs of municipalities and rural areas must be left to the administration of local governments. Accordingly, all countries have at least two levels of government: central and local. Several

countries also contain a third level of government, which is responsible for the interests of more or less large regions.”¹

Most of countries around the world retain local government systems across the democratic world. Pakistan being a part of the British colony in the past enjoyed the local government system implemented in the 19th century which is known as Panchayat. Local government (LG) is a form of government that provides the local level administration to provide basic facilities for the masses of specific areas, however in Pakistan, the LG system is still in the experimental stage.

Local government is the government of locally elected representatives of different areas who make decisions on their own behalf to facilitate their communities. This form of government directly affects the daily life of citizens. The work of Local Government is of a wider range, but it touches almost all areas of our routine daily life as citizens. The role and responsibilities of the LG differ from system to system, nation to nation, and community to community, but generally includes:

- Infrastructure and property services, like construction and repairing of local roads, drainage, waste collection, provision of drinking water, etc.
- Provision of recreational facilities such as parks, playgrounds, plantation of trees, etc.

A Review of the Elements of Effective Urban Management.....

- Provision of health services such as control on noise pollution, medicine, public toilets, etc.
- Planning and development approval of towns.
- Building services such as approval of maps, issuing building fitness and health certificates, inspection reports. ²

Local Government Systems around the Globe

Several democratic countries around the globe have one or other form of local government system. Most states have complex systems of local governments. The local government systems of France and Great Britain are the ideal for the world.

France has three tiers of local government system such as the commune, department, and region.³

The British system of local government, which has been the model for most of that country's former colonies, including United States, is the most representative of the major types.⁴

The local government in the United States is based on the basic principles of the British local government system.⁵

As far as Pakistan is concerned, it has different forms of local government systems in pre-independence and after independence. The first experiment of local government system was experienced by Martial law government of Gen. Ayyub Khan under the Basic Democracies Ordinance 1959 and The Municipal Administration Ordinance 1960.⁶

In the light of this ordinance town committees were formed in urban areas having a population of less than 14,000. After the dismissal of Zulfikar Ali Bhutto, the local government system was revived by Gen. Zia-ul-Haq under the provisional local government ordinance of 1979. This has four levels of municipal governments in the urban areas:

1. Town committees
2. Municipal committees
3. Municipal corporations
4. Metropolitan corporations.⁷

The provincial governments promulgated the Local Government Ordinance 2001 in their respective provinces to install an integrated three-tier local government structure at union, tehsil, and district levels with effect from 14th August 2001 to function within the provincial framework and adhere to the Federal and Provincial laws.⁸ All the provinces have a different form of local government system in their domain at present.

It is a historical fact that not only Islam but also the ideal and unique Islamic welfare state of entire human history was established in the form of "State of Madinah" in the era of the Prophet (PBUH). Courts, hospitals, guest houses, roads, parks, schools, secretariats, and places of worship are essential in the development of any city. The Holy Prophet (PBUH) prioritized all these needs and facilities while planning the city of Madinah. First, we will present an overview of

the measures taken by the Prophet (PBUH) for the betterment of the people in the state established in Madinah.

Determining Boundaries or Limits:

City limits refer to the defined limits or boundaries of a city. The city within the boundaries of the city is called the original city. Although the determination of the territorial boundaries of Madinah is not a matter of consensus among scholars and historians. But Holy Prophet (PBUH), determined the boundaries of Madinah as follows: the lava hills and the plain of Hira in the east and west, Jabal Thawr in the north and Jabal Ayr in the south.⁹

Census:

Census is the basic element for the development of an effective town or city. No planning can be done without a census, neither accurate calculation of resources nor better planning can be done. In view of its importance, the Prophet (PBUH), conducted a census immediately after the establishment of the state of Madinah. Hudhayfah (R.A) narrated, we were in the company of the Messenger of Allah (PBUH), when he said:

"أَحْصُوا لِي كَمَ يُلْفِظُ الْإِسْلَامَ " قَالَ فَقُلْنَا يَا رَسُولَ اللَّهِ ﷺ أَتَخَافُ عَلَيْنَا
مِائَةَ قَالَ " إِنَّكُمْ لَا تَذَرُونَ لَعَلَّكُمْ مِائَةَ إِلَى السَّبْعِ وَنَحْنُ مَا بَيْنَ السِّتِّ
أَنْ تُبْتَلَوْا. " ¹⁰

“Count for me those who profess al-Islam. We said:
Messenger of Allah, do you entertain any fear concerning
us and we are (at this time) between six hundred and

seven hundred (in strength). He (the Holy Prophet) remarked: You don't perceive; you may be put to some trial.”

Main Objective of the Census

The main purpose of the census is to provide facilities to the people according to their number, so the Prophet Muhammad (peace be upon him) ordered the census. As narrated by Huzaifah (R.A) that Prophet (PBUH) said:

مَائَةٌ "اَكْتُبُوا لِي مَنْ تَلَفَّظَ بِالإِسْلَامِ مِنَ النَّاسِ- تَبَنَّا لَهُ أَلْفًا وَخَمْسَ مَائَةٍ فَلَقَدْ رَأَيْنَا ابْتُلَيْنَا حَتَّى إِنَّ رَجُلًا، فَقُلْنَا نَخَافُ وَنَحْنُ أَلْفٌ وَخَمْسُونَ الرَّجُلَ لِيُصَلِّيَ وَحْدَهُ وَهُوَ خَائِفٌ." ¹¹

“List the names of those people who have announced that they are Muslims." So, we listed one thousand and five hundred men. Then we wondered, "Should we be afraid (of infidels) although we are one thousand and five hundred in number?" No doubt, we witnessed ourselves being afflicted with such bad trials that one would have to offer the prayer alone in fear.”

Due to this census, we have found exact number of soldiers who participated in the different battles of Islam. Muslim power was in Badr 313, Uḥud 700, Khandaq 1000, Conquest of Makkah 10000, Hunayn & Ṭā'if 12000, Tabuk 30000.

Dr. Muhammad Ḥmīdullah gives different reasons for taking the census in his book “Ehd Nabawī Me Nizām Ḥukmarānī”, since the migration, political treaties, official correspondence, lists of those who went on every military campaign, reports from secret correspondents, as well as censuses will help to increase literacy.¹²

- **Town Planning**

Town planning is the process of managing land resources. It involves the control of existing and new developments, as well as strategy preparation,

to ensure manage future requirements. The Holy Prophet (peace be upon him) was aware of its importance so he developed such types of towns in the towns in the surroundings of the Madinah which have all facilities. Ali bin Abi Talib narrated, the Holy Prophet (peace be upon him) said:

13"الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلَى ثَوْرٍ

"Madinah is a Haram (Sanctuary) and its Sacred Precincts extend from 'Air¹⁴ to Thawr¹⁵ (the names of two mountains)."

Said area could be considered around 30 km on both sides. Small and well-planned cities are preferred by Holy Prophet (peace be upon him) where Mosque, Community center and park should be in the mid of the city. The city was provided with all the modern facilities of that time. According to Dr. Muhammad Ḥmīdullah:

There used to be a special colonial officer who plan to lay out the roads, determine the location of the mosque and the bazar and he would make regular inspections of the bazaar to have a check on rates and in no time an Arab city would be settled.¹⁶

A House for every Citizen

The Holy Prophet (peace be upon him) liked that every citizen should have a separate house of his own. Prophet (PBUH) said:

"مِنْ سَعَادَةِ الْمَرْءِ الْمُسْلِمِ: الْمَسْكَنُ الْوَاسِعُ، وَالْجَارُ الصَّالِحُ، وَالْمَرْكَبُ الْهَنِيءُ."¹⁷

"Part of the happiness of the Muslim man includes a spacious dwelling, righteous neighbor and a good mount."

After Hijrah Madinah, initially, the emigrants were settled with Anṣār Madinah, later the Holy Prophet (PBUH) bought separate land for them and built houses on them and settled them there. After the victory over Banu Nadīr and the exile of Banu Qaynuqa from Madinah, many houses were also acquired by the Muslims.

- **Street Planning**

As the cities become densely populated with the increase in population, then the streets and bazars also become narrow. Street

planning is another important thing regarding town planning. Narrated Abu Hurayrah (RA): The Prophet (PBUH), said:

"إِذَا تَدَارَأْتُمْ فِي طَرِيقٍ فَاجْعَلُوهُ سَبْعَةَ أَذْرُعٍ." ¹⁸

“If you dispute over a pathway, leave the margin of seven yards.”

With this directive, you have given the concept of two-way traffic and municipal management. Roads are an important part of the urban system, so they should be wide enough so that there is no disruption to the flow of traffic. The distance prescribed by the Holy Prophet (PBUH) between the houses in the street is about eleven feet. And this instruction was given when camels and mules were used for riding that two camels should pass face to face at the same time. According to this calculation, the width of streets nowadays should be at least 40 feet so that two vehicles can pass at the same time.

- **Water Supply**

Water is a basic need of human life, therefore the government has a dual responsibility in the urban system to ensure the supply of clean water to the citizens as the top priority. And water should also be clean so that it is not harmful to health. To fulfill this basic need, the Prophet (PBUH) intended to acquire well of Ruma and Hazrat Uthman bought it and dedicated it to the Muslims. Abu 'Abdur-Rahman narrated:

When Ottoman (R.A) was circled (by the rebels), he looked upon them from above and said:

"أَنْشِدُكُمْ اللَّهَ، وَلَا أَنْشِدُ إِلَّا أَصْحَابَ النَّبِيِّ ﷺ، أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ
فَحَفَرْتُهَا؟" ¹⁹ " مَنْ حَفَرَ رُومَةَ فَلَهُ الْجَنَّةُ " : قَالَ

"I as you by Allah, I ask nobody but the Companions of the Prophet (PBUH), don't you know that Allah's Messenger (PBUH), said, 'whoever will (buy and) dig the well of Ruma will be granted Paradise,' and I (bought and) dug it?

It is not only the responsibility of the government to ensure the supply of clean water, but its continuous supply is also an important part of this process. In this regard, Prophet Muhammad (PBUH) has also issued instructions to protect water from all kinds of dirt. Abu 'Abd-ur-Rahman narrated that Messenger of Allah (PBUH), said:

"لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ" ²⁰

“None amongst you should urinate in standing water, and then wash in it.”

Urinating in stagnant water is prohibited as it will spoil the water and obstruct the supply of clean water to citizens. It is the special responsibility of the citizens and the general responsibility of the city government to use all the measures to keep the water clean.

Nowadays, it is the primary responsibility of the local government to ensure the unstoppable supply of clean drinking water to every household in the locality.

- **Encroachment**

Encroachment is a major problem nowadays which affects the flow of traffic in any city, town, or locality. And when it becomes a part of any market, it also harms the rights of the original shopkeeper. The Prophet (PBUH) gave us guidance in this respect and ordered that the roads also have rights, so do not sit on the road so that no one gets hurt. Narrated Abu Sa`id Al-Khudri: The Prophet said:

"إِيَّاكُمْ وَالْجُلُوسَ بِالطَّرِيقَاتِ." ²¹

“Beware avoid sitting by the roadside.”

Prophet Muhammad (PBUH) has promised paradise to whoever removes anything from the path and declares it as a continuous charity. Narrated Abu Huraira that Prophet (ﷺ) said,

"لَقَدْ رَأَيْتُ رَجُلًا يَتَقَلَّبُ فِي الْجَنَّةِ فِي شَجَرَةٍ قَطَعَهَا مِنْ ظَهْرِ الطَّرِيقِ كَأَنَّهُ تُؤْذِي

النَّاسَ" ²²

"I saw a man going about in Jannah (and enjoying himself) as a reward for cutting from the middle of the road, a tree which was causing inconvenience to the Muslims."

The above hadith also proves the important point of the local government system, those illegal possessions should be banned in the

city and its surroundings, and in the case of illegal possessions, not only should they be removed immediately, but a disciplinary action may be taken against those who do so.

- **Cleanliness**

Islam is a religion of purity and cleanliness and commands to keep the house, outside the house, clothes, body, and surroundings clean. During the era of Prophet Muhammad (PBUH), special care was taken for cleanliness in every area, a particular campaign was often conducted in this regard. Prophet Muhammad (PBUH) used to encourage Muslims in this regard. Narrated Abu Huraira, The Prophet (ﷺ) said,

"الإِيمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً: فَأَفْضَلُهَا قَوْلُ: لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ." ²³

"Iman has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road, and modesty is a branch of Iman."

Abu Malik Al-Ash'ari (R.A) reported that Messenger of Allah (PBUH) said:

"الطُّهُورُ شَطْرُ الْإِيمَانِ." ²⁴

"Purity is half of Iman (faith).

This Hadith also tell us the importance of cleanliness. It should be realized that cleanliness is the basic responsibility of every citizen and local government will facilitate them in this regard.

- **Sewerage system**

No drainage problems were encountered in Madinah because the city was on a high slope. But despite this, the Prophet (PBUH) has given instructions in this regard. The Messenger of Allah (PBUH) said:

"انْفُوا الْمَلَأَيْنِ الثَّلَاثِ الْبَرَارَ فِي الْمَوَارِدِ وَقَارِعَةِ الطَّرِيقِ وَالظِّلِّ." ²⁵

“Be on your guard against three things which provoke cursing: easing in the watering places and on the thoroughfares, and in the shade (of the tree).”

It could extract the message from these hadiths, in laying the pipelines of the sewage system, it is extremely important to keep in mind that they do not pass near clean water sources, canals or pipelines, because there is a fear of the effects of sewage water being transferred to clean water. Also, in the pipelines laid in the public highways, it should be kept in mind that the common people should not face any inconvenience due to any temporary failure in them.

- **Security System**

The development of any city is subject to the security facilities of that city, Prophet (PBUH) took serious steps in this regard. He appointed regular guards who used to keep watch at different times. Muhammad

bin Muslimah can be called the first police officer of that time. Sometimes He (PBUH) himself used to perform this responsibility.

Narrated Anas (R.A):

"كَانَ النَّبِيُّ ﷺ أَحْسَنَ النَّاسِ وَأَشَجَعَ النَّاسِ ، وَلَقَدْ فَرَعَ أَهْلُ الْمَدِينَةِ لَيْلَةً فَخَرَجُوا نَحْوَ الصَّوْتِ فَاسْتَقْبَلَهُمُ النَّبِيُّ ﷺ وَقَدْ اسْتَبْرَأَ الْخَبَرَ وَهُوَ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ عُرِيٍّ وَفِي عُنُقِهِ السَّيْفُ وَهُوَ يَقُولُ لَمْ تُرَاعُوا لَمْ تُرَاعُوا ثُمَّ قَالَ وَجَدْنَاهُ بَحْرًا ، أَوْ قَالَ إِنَّهُ لَبَحْرٌ²⁶

The 'Prophet' was the best and the bravest amongst the people. Once, the people of Madinah got terrified at night, so they went in the direction of the noise (that terrified them). The Prophet (PBUH) met them (on his way back) after he had found out the truth. He was riding an unsaddled horse belonging to Abu Talha and a sword was hanging by his neck, and he was saying, "Don't be afraid! Don't be afraid!" He further said, "I found it (i.e., the horse) very fast," or said, "This horse is very fast."

Establishing law and order is the primary responsibility of the city government so that the citizens can conduct their lives without fear.

- **Greenbelt and Parks:**

Every now and then, we would come across news, research, and findings with regards to the state of the Earth, related environmental issues and how the world is affected by humankind's actions and attempts. We will then be compelled to make the right choices and to

decide to act upon a matter that will environmentally benefit us and those around us. In his actions and response to the environment, we can deduce that this planet we are living on is, in fact, our responsibility to care for it. Narrated by Abu Sa'īd al-Khudri (RA) reported that the Prophet (PBUH) said:

"إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ."²⁷

"The life of the world is sweet and green. Allah makes you generations succeeding one another so that He may try you in respect of your actions."

Based on this hadith, one of the many lessons we can extract is that the Prophet (PBUH) showed much care and concern towards the environment and aimed at caring and protecting it wholeheartedly.

The Prophet (PBUH) liked the green area and forbade cutting the grass and trees of Madinah. The Holy Prophet (PBUH) encouraged people to plant a tree in their areas to make the Madinah lush green.

Ibn `Abbas (R.A): reported that the Prophet (PBUH) said:

"إِنَّ اللَّهَ حَرَّمَ مَكَّةَ فَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَلَا تَحِلُّ لِأَحَدٍ بَعْدِي وَإِنَّمَا أُحِلَّتْ لِي سَاعَةٌ مِنْ نَهَارٍ لَا يُخْتَلَى خِلَافَهَا، وَلَا يُعْصَدُ شَجَرُهَا، وَلَا يُنْفَرُ صَيْدُهَا."²⁸

"Allah has made Mecca, a sanctuary, so it was a sanctuary before me and will continue to be a sanctuary after me. It was made legal for me (i.e., I was allowed to fight in it) for a few hours of a day. It is not allowed to uproot its shrubs or to cut its trees, or to chase (or

disturb) its game--- It means driving it out of the shade to occupy its place.”

The Prophet (PBUH) encouraged tree planting and called it a continuous charity. Anas bin Malik narrated that The Holy Prophet (PBUH) said:

"مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا، أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ، أَوْ إِنْسَانٌ، أَوْ
بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ."²⁹

“If any Muslim plants something or sows seed from which man, bird, or beast eats, it is counted as *sadaqah* for him.”

In the contemporary era it is a core responsibility of local government to establish parks and encourage the public to plant trees individually.

• Conclusion:

The experience of different democratic systems and their comparison shows that local government is more accessible, more sympathetic, and quicker to respond to local needs. Therefore, local government should be developed and evolved by the local people according to their own experiences and aspirations. That is what happens in the United States and other developed countries. Decentralization of power at the grassroots level leads to better provision of social and civil services, restoration of the real democracy in the country and more active and beneficial interaction and participation of the masses in all tiers of governance. They must have the power to levy and

collect revenues. Devolution without enabling the local governments to raise and manage funds from their own resources is not likely to enable the people to run their own affairs.

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²⁵ Abī Dāwūd, Sulayman bin Ash'ath, *Sunan Abī Dāwūd*, Kitāb Al-Taharah, Chapter: The Places Where It Is Prohibited to Urinate, Hadith, 26

²⁶ Bukhārī, Abu Abdullah Muḥammad ibn Ismā‘īl, *Sahīh al-Bukhārī*, Kitāb al-Jihad, chapter: Matters of Faith, Hadith:9; Muslim, *Sahīh Muslim*, the book of faith, Hadith, 35

²⁷ Muslim, *Sahīh Muslim*, the book of remembrance, supplication, repentance & forgiveness, Hadith, 6948

²⁸ Muslim, *Sahīh Muslim*, Book of Pilgrims Hunting Penalty, Hadith, 1833

²⁹ Bukhārī, Abu Abdullah Muḥammad ibn Ismā‘īl, *Sahīh al-Bukhārī*, book of Agriculture, chapter: Sowing seeds & planting trees, Hadith:2320