

## Rules and Specifications for Environmental Cleanliness and Purity in the Early Muslim Community. Potential Applications in the Context of Modern Municipal Practices

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**Abstract.** The Islamic doctrine is one which governs the Muslims' religious as well as civic behavior. That is to say, the secular notion of separation between Church (Mosque) and state is simply non-existent in the Muslim society. Building upon such a conviction, this paper will attempt to investigate those principles and practices which have directed the manner of the upkeep and the preservation of the environmental quality and hygiene by Muslims.

The Holy **Qur'an**, the Prophet's traditions (Sunna), and old practices and legislation adopted by Muslims will represent the major sources for such an investigation. Those principles and practices will be considered inseparable from the totality of the Islamic conception which encompasses all facets of a Muslim's life. For instance, this concept, in the case of purity and cleanliness, regulates the Muslim's relationship with his creator by requiring purity for conducting prayers and rituals, certain standards of cleanliness for his food and drink, and his mutual rights with his fellow Muslims in maintaining a clean and pollution-free environment.

The implications and applications of this conception, as it relates to environmental purity and hygiene, are expected to be equally comprehensive as they relate to the environmental quality in modern life in light of current practices and legislation.

### Introduction

Environmental cleanliness in the Islamic ideology is directly tied to the concept of purity (Taharah) as found in the **Qur'an** and in the Prophet Muhammad's traditions. This concept is envisioned to encompass cleanliness in addition to many other conditions and stipulations necessary to qualify the environment and its elements to perform predefined tasks. These tasks are related to the Muslim's religious and secular life.

Purity, in literal terms, refers to absence of dirt. In judicial terms, it refers to the state of being cleansed from bodily impurities, prohibiting a Muslim from **perform-**

ing prayers, by means of water. These bodily impurities result from toilet activities as well as from sexual intercourse [1:1, p. 6].

The previous definition connects purity with praying, the most important religious duty. Ablution is a precondition to praying, and must be performed by means of pure water. Pure water is defined as the water clean in itself and which can purify other elements such as the human body or clothes in addition to being **potable**. The concept of purity is noted for its importance in Islam by the fact that Muslim **Jurispru-** dents (Fuqaha,) introduce it as the first chapter in their books, only to be followed by chapters on prayers, almsgiving, fasting, and pilgrimage [ p. 1; 3: 1, p. 171

Also purity has a comprehensive meaning, which covers tangible and intangible interpretations [1:1,p. 6] The tangible interpretation is divided into the physical, such as the purity of the body, place, or clothes, and the legal such as ablution [ p. 30] The intangible interpretation covers the purity of one's heart, and the purification of money through almsgiving [ 1: 1, p. 6]

The concept of purity derives its legal status, which has furnished it with continuity and validity in the Muslim society, from the Qur'an, the Prophet's traditions, and scholars' consensus. The following discussion will attempt to illustrate how deeply rooted the concept of purity is within those resources through exposing the wealth of numerous derivations, applications, legislation and minute details developed by jurists and scholars. The previous legislation is then compared with legislation and applications in other societies from the Middle Ages through the 19th century. Such a comparison has identified the points and areas of precedence for the concept of purity over comparable developments in other societies. Many of the environmental health policies we recognize today have already been established in the Islamic culture. This superiority becomes even more evident when comparing the Islamic legislation and applications with those of ancient cultures, which have themselves recognized the importance of waste disposal (4, pp. 6-26) The comprehensiveness of this purity concept is then established, representing a useful model for assessing, interpreting, and determining environmental health needs in the modern time.

### The Concept of Purity in the Holy Qur'an

An overall review of the Qur'anic verses makes clear the dominance of the terms "Pure" and "Purity" when they refer to the meaning of clean and cleanliness. Those terms are located in thirty-one locations, encompassing nineteen derivations, in seventeen chapters in the Qur'an. The term clean and its various derivations are not seen at all [ pp. 428-429]

The reference to physical purity prevails in more than half of those thirty-one locations, followed by the symbolic purity from idol worshipping and lying; the purity of heart and money, and the purity from adultery. The following verses represent

a sample for those four meanings:

- 1- “For God loves those who turn to him constantly and He loves those who keep themselves pure and clean” [6:2, p. 222].
- 2- “And We **convenanted** with Abraham and Ismael that they should sanctify My House for those who compass it around or use it as a retreat, or bow, or prostrate themselves” [6:2, p. 125].
- 3- “Of their goods take alms, That so thou mightest purify and sanctify them” [6:9, p. 103].
- 4- “They said, drive out the followers of **lūt** from your city: these are indeed who want to be clean and pure!” [6:27, p. 56].

#### **The Concept of Purity in the Prophet’s Traditions (Sunna)**

The Prophet’s traditions (Sunna) represent the strong and explanatory continuity of the **Qur’ān**. This becomes obvious with all the rulings and applications pertaining to the cleanliness of the body, clothes, and places in addition to the specifications set for the cleanser or purifier, which is represented primarily by water. The Sunna is based on the Prophet’s sayings, doings, and approvals, the Sunna is considered the second source for the Islamic law (**Shariāh**) after the **Qur’ān**.

Among the Prophet’s sayings (Hadith) is the one narrated by “Imam Muslim”. In this Hadith the Prophet said: “Purity is half of faith”. In another Hadith he is quoted as saying: “The deeds of my nation were presented to me. I found amongst the best, the dirt is removed from the road. I found amongst the worst, the mucus (spit) in the Mosque does not get buried” [7, p. 110]. Another Hadith describes those who void excrement in people’s roads and shades as those who are cursed by people [8:3, p. 161]. In promoting the purity of Mosques he is narrated as saying: “Keep your youngsters away from Mosques” [9, p. 67]. In another direction, numerous Hadiths praise or request measures for enhancing the purity of the body and clothes [10].

#### **The Concept of Purity in the Rulings of the Predecessors**

The rulings of the predecessors have handled the topic of purity, as it relates to humans and the environment, with an amazing amount of detail when we consider the dates of such handling and the short period of time that have taken them to produce those rulings.

The predecessors based their rulings on the two primary legal sources, the **Qur’ān** and the Sunna. They have also added through analogy, precedents, and experimentation many rulings and specifications indicating a very keen sense of experimental understanding for the nature of behavior the intruding materials have when they come in touch with environment major elements such as the human body, clothes, space (including earth and air) and water.

Those intruding substances were defined as “filth” and “impurities”, the equivalent of which will be “pollutants” in the modern sense. Such pollutants, when united with any of the above four elements, would deprive them of their respective qualification or fitness for performing prayers; or worthiness for human consumption in the form of water, liquid food, or cooked food.

The Islamic law has classified types of filths or pollutants according to a set of criteria and scales which were handled by the books of jurisprudence more than eight centuries ago. Such classification together with the ensuing implications and applications are widely scattered throughout those sources. They are also written in a classical language with, sometimes, contrasting opinions carrying the output of distinctive schools of thought and interpretations.

For the sake of this study, the author has compiled those rulings, classifications, and applications relevant to environmental cleanliness and purity. Only the unanimously or widely accepted rulings have been compiled. Those rulings have been organized in flow chart formats in order to make them more explicit and legible (Figs. 1-6).

For example, filth is classified to include all excrements coming from humans, animals, and birds, in addition to corpses as shown in Fig. 1 [3, p. 130; 11]. Corpses are further divided according to their blood liquidity. The parts of those corpses with liquid blood are then divided into blood and non-blood contacting flesh. Non-blood contacting flesh is divided according to its solidity or liquidity. In other words, the previous classification considers the physiological and physical characteristics as the basis for giving the ruling of purity or impurity.

Following the classification of filth, or pollutants, the state of the four environmental elements are considered after being exposed to those pollutants. The discussion will be limited in this article to include space and water. Figure 2 shows the status of a place or a surface hit by a filthy or an impure agent before and after getting dry and whether or not the surface is solid [3, p. 130]. Here we notice that filtering the water through the earth layer is a precondition to rendering it pure on the basis of comparing filtering to squeezing in the case of clothing. We also recognize the treatment of solid surfaces according to their sloping. In general we realize how the rulings respond to climatic, physical, and geographical circumstances encompassing the event of polluting a space.

The case is entirely different when it comes to pollution of the water due to the multiplicity of forms and circumstances covered by jurists. Those forms and circumstances can be summarized as follows:

- 1) The type of water source;
- 2) water volume;
- 3) the degree of admixture between the pollutant and water;
- 4) the type of the intruding substance (pure or impure); and
- 5) water movement (still or running).

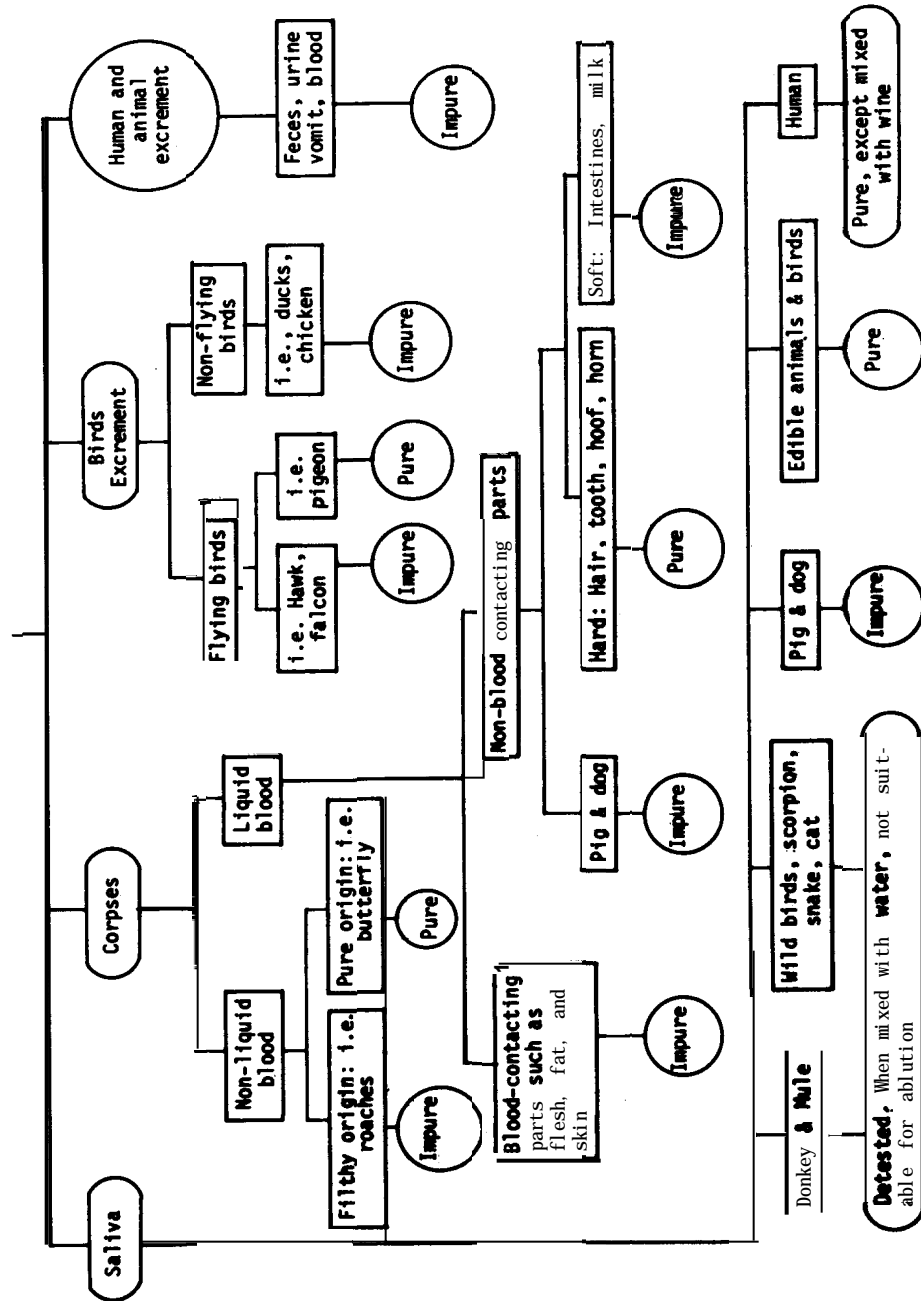
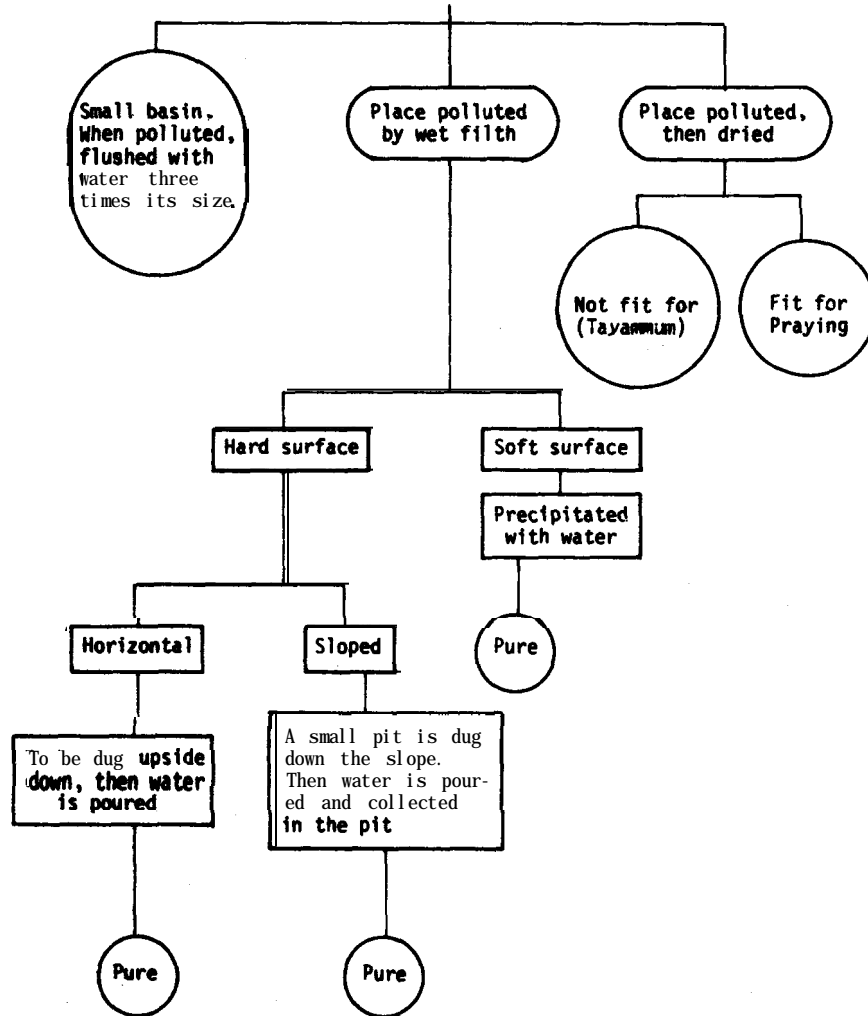


Fig. 1. Types of filth (Impurities)



**Fig. 2. Status of places affected by impurities**

Figure 3 presents the different types of water pollution . The water is divided into running, **still**, and well water. Different criteria are then applied in order to rule whether the water is pure or impure. In addition to the five forms above, one can deduce the following biologic and physical criteria from Fig . 3:

1) The visibility of the polluting substance; 2) the alteration in the physical prop - erties of water (color, taste, or smell); 3) the location of the polluting agent; 4) the dissemination of the pollutant particles throughout the water as determined by **sur-**

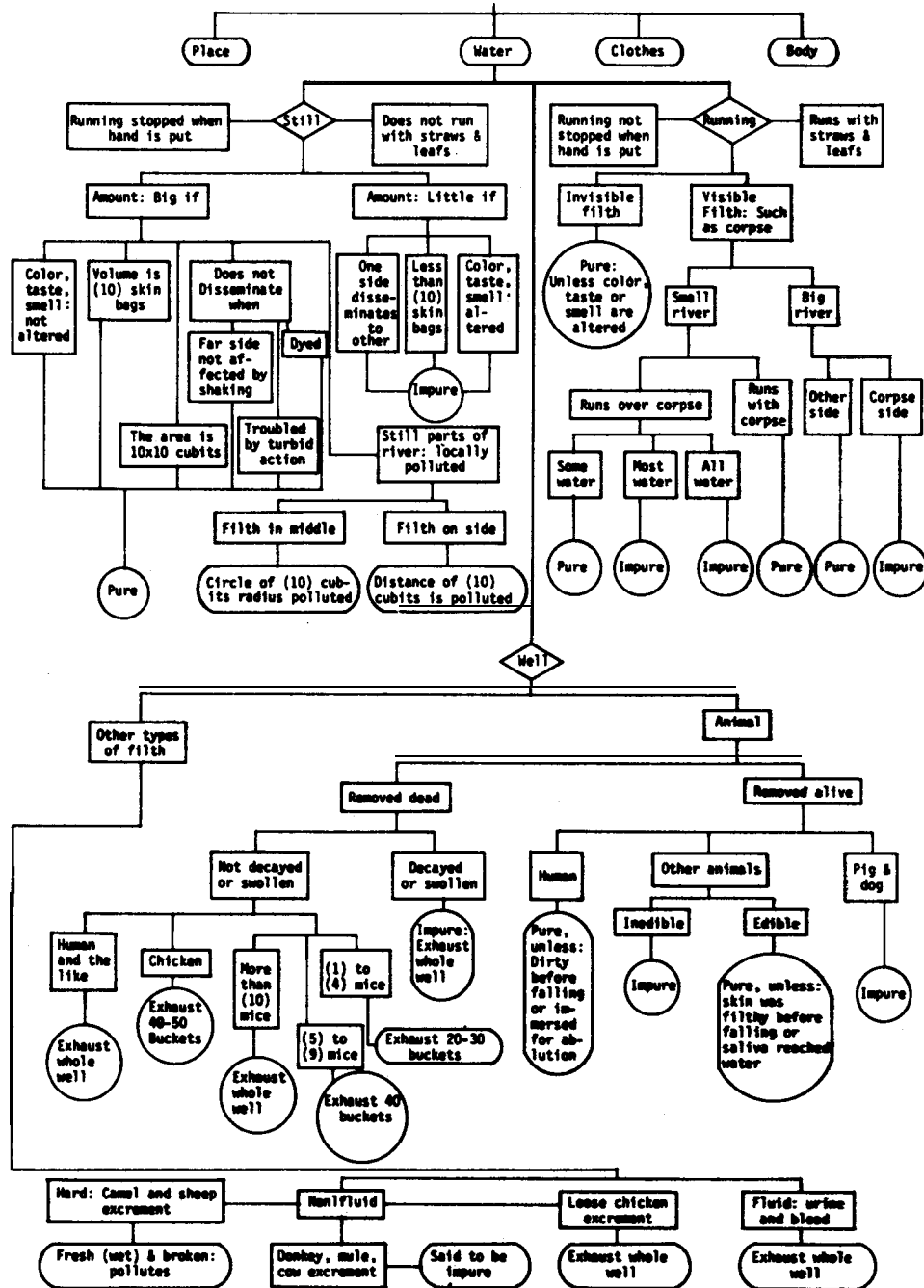


Fig. 3. Types of water and rulings of their purity when affected by impurities.

face disturbance test or the adoption of certain distances; 5) the state of the polluting agent in terms of solidity or liquidity; 6) the state of the polluting creature in terms of life and death; 7) the state of the polluting dead creature in terms of decay; and 8) the amount or number of the polluting agent.

It should be noticed in the above analysis that the rulings given to the water as being pure or impure does not qualify or disqualify the water for ablution for prayers only. The rulings follow suit on the potability of water, thus emphasizing the **non-secularity** of the Muslim's life. Purifying the polluted or filthy water is shown in Fig. 4, where the process of purification is based on water volume and the alteration of the physical characteristics of water. Water is purified by an overwhelming addition, eliminating the physical alterations, or the removal and replacement of the polluted water.

The purification process having taken place, Fig. 5 indicates the ruling on the water that has been separated after being used in washing out the impurity [1:1, p. 2]. We notice from the chart and the sketch in Fig. 5 that the washing water can not be separated as a pure water unless the washed element is not dirty any more and the water properties are not changed. For example, if the washed element is clean while water properties are affected • as in (c) the separated water is considered impure.

Finally, Fig. 6 presents a new conception in which some addition to the water may not necessarily be filthy, but may render the water as inappropriate for ablution [1, pp. 11-13]. The resulting water, therefore, may be fit for human consumption but not for ablution as in the first part (i.e., vinegar solution or juices).

It is pertinent to point out how such a materialistic conception was attained by the previous rulings. It was shown how dissolving in or unity with water molecules changes the physical and chemical properties of water and thus prevent it from being used in a new stage of purification. On the other hand, we find that those rulings were practical enough not to disqualify the water where incomplete unity with other substances has taken place unavoidably, as in the case of sand and its minerals.

#### **Applications and Practices Related to Environmental Cleanliness and Parity in the **Muslim** Society with Comparison to Modern Societies**

The previous rulings and specifications have greatly influenced the way of life for the Muslim society since cleanliness and purity were set as preconditions for the five daily prayers as well as for legalizing foods and drinks. That took place fourteen centuries ago by adopting principles and rules, some of which have later been advocated during the last two centuries in what came to be known as the discipline of public health.

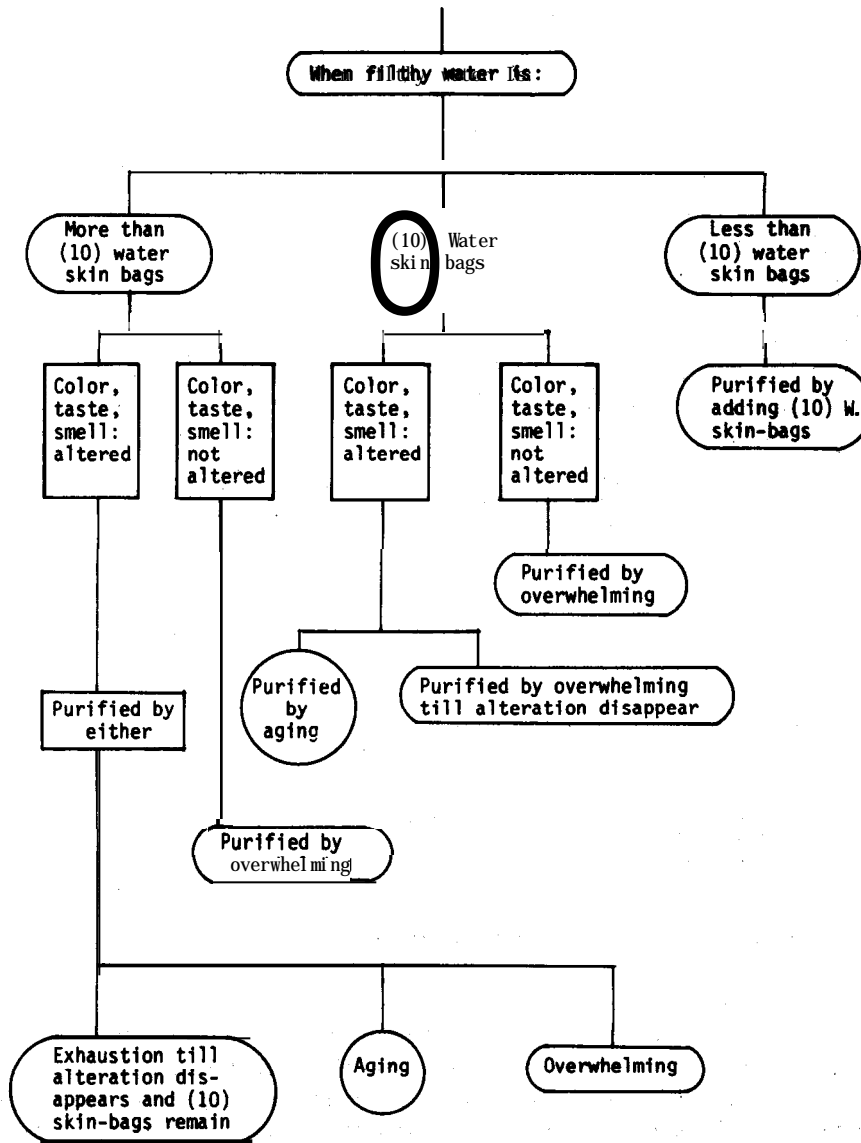
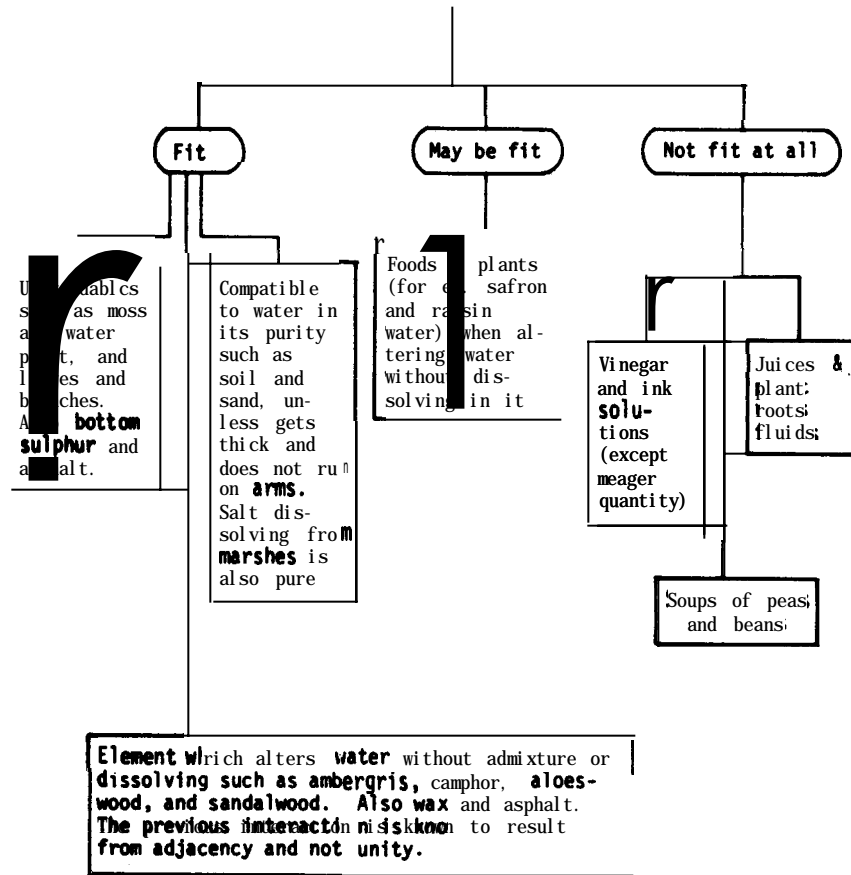
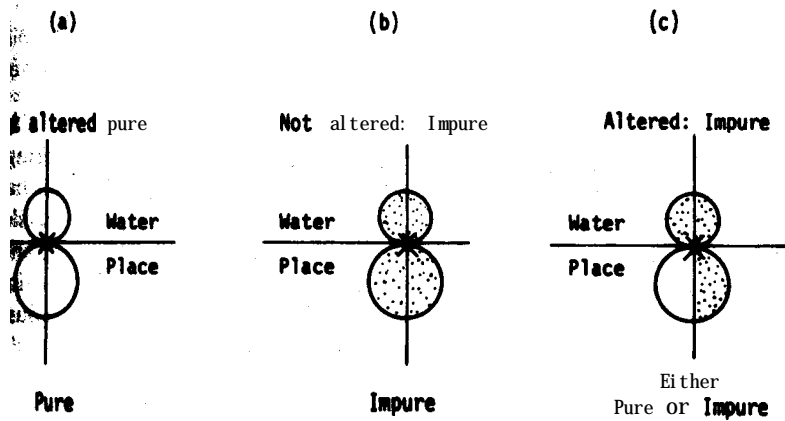
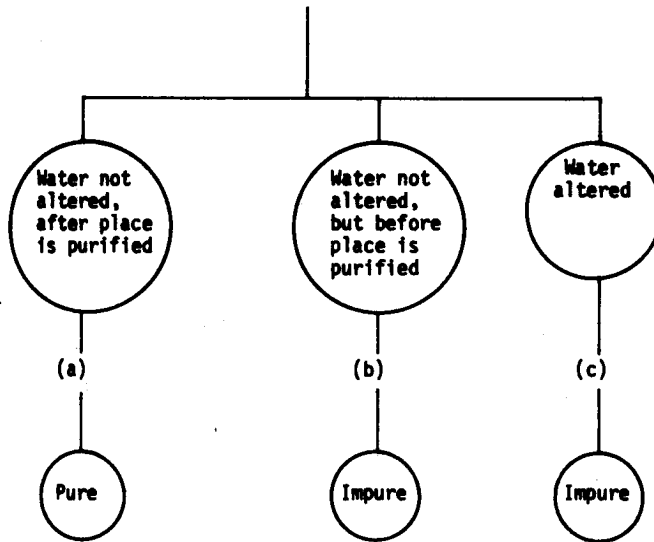


Fig. 4. Purifying filthy water



**Fig. 5. The status of purity for water separating from the washing process**

Having those principles established, the Muslim society started to develop the adequate means to execute those principles and rulings. By virtue of its non-secular obligations, the **Muslim** state is in charge of enforcing laws regulating the relationship between the Muslim individual and his creator (i.e., praying, fasting, abstaining from drinking alcohol), and his relationship with other individuals or groups. To fulfill such an obligation within the domain of public spaces, an important observant personality has emerged and assumed an executive position known as “Muhtasib”. This Muhtasib is empowered by the ruler to observe public conduct and behavior in the streets and markets. He also exercises a wide variety of responsibilities regulating the trade and commercial activities.



6. Additives to water and their effect on water's fitness for ablation

The following discussion illustrates many applications and practices undertaken by the Muhtasib to preserve the cleanliness, purity, and health of the environment and compares that practice with modern applications and practices.

#### i- **Cleanliness** and Purity of Streets and Markets

The Muhtasib has the power to ban the potential pollutants of roads and markets from entering the town. Such pollutants include fire-wood, manure, and straw, and they have to be unloaded outside the town. He can ask shopkeepers and residents not to throw their trash into the streets and to maintain in a clean state the streets bordering their properties [12, p. 13]. They were even requested to fill in and fix street pits that could hold water and mud [13, p. 135]. Bin ‘Umar, a jurist who lived in the tenth century, wrote a book called “The Laws of Market”, in which he stated the need to ask market residents to clean up the accumulating mud if it was determined that shoppers and goods would be hurt [14, p. 95].

At nearly the same time in Europe, although major cities used to have their street sewers, sanitary conditions were not at their best. There was a shortage of drainage ditches for the streams of water to empty into. Filth used to find its way constantly into the muddy streets [15, p. 93] and laws and ordinances were not affective in controlling this condition.

Cities such as Troyes legislate to make householders and shopkeepers clean the streets in front of thier houses, and to forbid emptying waste water into the streets. But such ordinances are only half effective [16, p. 93].

While in the sixteenth century it was an offense in many english towns to throw rubbish into the streets, in these early industrial towns this was the regular method of disposal [17].

In another practice, the Muhtasib prevented butchers from slaughtering except in special areas. The waste represented by blood, skins, and other offals had to be removed outside the market [13, p. 102]. Joseph Gies described the butchers’ quarter in the Medieval city by saying: “slaughtering is performed on the spot; and blood dries in the sun amid piles of offal and swarms of flies” [16, p. 95]. The city inspector of health of New Work City in 1842 advocated the removal of slaughterhouses from built-up parts of the town, and the necessity for clean streets [18, p. 369].

#### ii- **Human Excrements**

The Islamic stand is very clear when it comes to human excrement. A Muslim is forbidden from utilizing water polluted by excrement until it gets purified by one of the means indicated earlier. Prior to that a Muslim is instructed by the Prophet not to void excrement in a Muslim’s roads or shades, and not to urinate in still water [2, p. 21].

The rulings of the Muhtasib indicate that neighbors could forbid any of them from digging a gutter in the street even if it is covered [9, p. 210]. Nevertheless, in pioneer days, in the nineteenth century, human wastes • particularly feces and urine • were not considered as menaces to public health [18, p. 210]. In 1892 Edwin Chadwick, whose work is described as the foundation of sanitary science in England, concluded that the abject misery of the working people was due in great part to the unsanitary environment in which they dwelt. In that period of scientific thought, disease was believed to be due to miasmata and to bad odors of any and all types [18, p. 238]. Another report stated that despite some attempts to provide for the general sanitation of the city of Boston under official auspices, the relation of the basic factors in environmental sanitation to prevention of illness was poorly understood [18, p. 238].

The role of the Muhtasib has gone beyond the mere prevention of human excrement from appearing in the environment. Other conditions conducive to pollution spreading were also prevented. The Muhtasib ordered the projected roof gutters to be removed in winter and replaced by vertical stucco recesses along the exterior walls. Also people were asked to divert any waste (but not dirty) water streaming to the street, to special pits inside their houses in summer [12, p. 14].

Also keepers of public bath houses were requested to wipe and wash their facilities repeatedly each day with fresh water. Workers in charge of turning on the faucets of the upper tank were ordered to wash their feet before going up lest they carried polluted waste water. Sick and leper people were prevented from entering bathhouses [12, p. 87]. By contrast, in 1848, a report on general sanitation in the United States, stated that there was no concept of transmission of infection through water and no realization that food might be contaminated with infectious agents through its handling by persons who were ill with diseases. There was no realization that human **excreta** might contain specific agents of infection [18, p. 167].

In addition to the previous applications and practices developed by the Muslim society in so far as the role of water and food in pollution are concerned, the following precedents were recorded:

- 1- The leper was forbidden from fetching water or performing ablution with healthy people. Others should carry water to him in his own pots. Such practice comes as a direct application for the Prophet's Hadith stating: "The ill may not mix with the healthy. The healthy can move anywhere he wishes" [14, p. 130].
- 2- The Muhtasib forbade garbage collectors from touching breads or foods in the market until they wash their hands. Also they were not allowed to touch **water-carriers** pots [13, p. 115].
- 3- The blind and diseased were forbidden from selling oil, vinegar, or other liquid foods [14, p. 129]. In the **case** of the blind, it looks like the rationale behind stopping him from selling liquids is his inability to see falling objects in the liquid.

### iii- Cleanliness and Purity of the Air

Historical records tell us that Muslim society recognized the problem of air pollution and did take some measures to stop it. It has been reported that the jurist Abu Yusuf ruled that neighbors have the right to stop a neighbor from converting his home into a bathhouse and annoying his neighbors by its smoke, unless their own are the same [9, p. 95].

**As-Shaīzārī** mentioned that bakeries should raise their roofs, have their doors open, and provide their roofs with adequate exhaust openings to allow smoke out and not annoy people [12, p. 22]. Dyers were not allowed to build their ovens along the roads for the same reason. Furthermore, they were not allowed to hang their dyed clothes along the roads since they might drip on passerbys [13, p. 186]. In the seventh century, the great Caliph, **‘Umar ibn al-Khattāb** was reported to have demolished a blacksmith’s shop and moved it to another location since it represented an annoying source of pollution [13, p. 151].

The realization of air pollution has gone beyond smoke to include odors and bad smells. It has been reported that the Muhtasib should assign sea-food shops within the market in such a way that they would not annoy shoppers [13, p. 141].

### iv- Cleanliness of Foods and Drinks

C. Brockington described the environment in his book “The Health of the Community”, as:

**The conditions which surround a man from infancy to old age, the forces of nature, climate, cold and heat, summer and winter, his house, his workshop, the human society in which he moves, his social, economic and domestic circumstances, his food and drink, his habits, the strains and stresses of his life, the parasites and poisons, the agents of infection · all these form the environment [19, p. 139]**

The above description directs our attention to the importance of food and drink in the human environment. In addition to the precedents concerning forbidding the blind, diseased, leper, or garbage collectors from coming into direct contact with food and drink, the Muhtasib has taken additional measures which guarantees his direct intervention in some cases in order to protect food and drink from being contaminated or adulterated, even when the seller is in full health.

Concerning food and drink, the Muhtasib’s concerns covered many aspects, the most important of which were, price, weight, cleanliness, and ingredients. As for price, the Muhtasib’s main concerns were to eliminate monopoly and speculation [14, p. 40]. As for weight, he was very involved in observing, testing, and setting scales and measures used, in an elaborate way which is beyond the scope of this paper [14, p. 108].

When it comes to cleanliness and ingredients, the following is an example of a detailed description put by the Muhtasib for what the bakery industry should look like:

**The Muhtasib writes in his record the names of all bakers and thier whereabouts. He should direct them to maintain their water, dough, kneading troughs, and other pots clean and covered. The perineum should not knead with his feet, knees, or elbows. He should also put on an overall garment on his body with no sleeves in order to prevent his sweat from dripping into the dough. He should also put on a mask to protect in case of sneezing, or spitting while talking. His hair and forehead should be covered with a cap. The arms' hair should be shaved. If the perineum kneads during daytime, another person should stand next to him to drive away flies.**

**The Muhtasib should see to it that the flour used is finely sifted. Also he should observe any bread adulteration with herbs, or chick-peas and rice which make bread heavier and puffed. Bread should not be baked until it is fermented since unleavened bread is both heavy in weight and in the stomach. Bread should not be taken out of the oven until it is well baked without burning [12, p. 22].**

In addition to the above, other records describe the types of flour, water amount, ingredients, sprayed spices, loaf sizes, and the specification of bread-seller. Also the record describes the types of trades which should or should not be close to the bread shop. Among the second type will be sea-food shops and cupping shops [13, p. 143]. Bakeries are further stipulated to be in safe areas, thus avoiding ground floors of homes [12, p. 170].

Milk shops are found to have a similar account in terms of their products, their ingredients, adulteration, and pots used. Similar descriptions are given for other trades such as butchers, cooks, pharmacists, blacksmiths, grain shops, confectioners, grocers, tailors, shoemakers, roasters, and money exchangers.

The previous practices took place 800 years before the nineteenth century when a great deal of fraud was practiced in the food industry in the West. Chalk and water were added to milk, apples and potatoes were “deaconed”, sand was added to corn meal, and chalk was added to flour. All these procedures were considered shrewd but more or less legitimate business practices, and certainly were of no concern to the health department [18, p. 175].

It can be said that the 1955 Food and Drugs Act in Britain represented a crucial step for efforts taken in that regard. Adulteration was defined as “The addition or extraction of anything from food which serves to render it injurious to health, or to affect injuriously its nature, substance, or quality” [19, p. 152].

The Food and Drugs Act also provided for the appointment of a “Food Hygiene Advisory Council”. In 1960, “The Food Hygiene Regulations” issued by the council, defined in detail the requirements for food handlers, food premises and food stores

[ 19, p . 153]. The **Muhtasib's practices**, rules, and definitions, although primitive and simple, serve to a good extent the purpose of the previous Act's terms and its subsequent requirements. Brockington mentioned that Arabia organized food hygiene employing the first sanitary inspectors [ 19, p 11].

### **Environmental Cleanliness and Health in the Modern Time**

In the 1980 book "Environmental Health" the expression "environmental health" was defined as follows:

Refers to characteristics of environmental conditions which affect the quality of health. Environmental health is that aspect of public health that is concerned with those forms of life, substances, forces, and conditions in the surroundings of man that may exert an influence on human health and well-being [4, p. 6].

The scientific achievements of modern society have undoubtedly contributed to unraveling the various characteristics mentioned above and which have emphasized the importance of environmental health as one of the main disciplines of "Public Health". However, those leaps lose their importance when they are not accompanied by appropriate enforcement for their desirable applications. Also, human acceptance for the codes and regulations supporting those applications is very vital. Such acceptance is usually embodied within the value system for individuals and groups of the society.

In modern times each society has its own share of codes regulating its relationship with the environment. At the global level comes the "Declaration of Principles" which was developed by the United Nations Conference on the Environment at Stockholm (1972). The declaration of principles announced a set of environmental rights which included clean air and water, healthy living space, and essentials of life (food, clothing, and shelter) [20, p. 258].

Despite the codes and regulations aimed at supporting the environmental rights, the problem lies in the difficulty of reaching an acceptable formula of human adoption for those codes given human convictions, beliefs, and values. Added to these is the need to have a cohesive and integrated social structure. Lack of such cohesiveness and integration in contemporary society has led to the aggravation of the **environmental** crises in that the majority are not concerned unless they are directly affected by the crisis [21, pp. 3-4].

The comprehensiveness of the Islamic legislation as it relates to cleanliness has been adopted in full by Muslims due to the non-secular orientation of their way of life. The social cohesiveness and integration between members of the society, which are religious determinants, have fostered a further enrichment and continuity of the concepts and ideals of purity. Muslim society is, therefore, more accepting and

responsive to environmental requirements as derived by jurists interpretations or scientific works. Among the latter come the works of **Rhazes** (Ar-R&xi, 860-932) and Avicenna (Ibn **Sinâ**, 11th century). Avicenna also recognized water-borne diseases [19, pp. 12-13]

It should be mentioned here that Malcolm Fitzpatrick in his book “Environmental Health Planning”, stressed the need for a universal value system of a comprehensive approach for the study of environmental health. He concluded that the attempt to establish a comprehensive approach to resolving the present and future impacts of man’s growth and development has not been stated [21, p. 5].

When considering the comprehensive Islamic perception carried by its teachings and practices towards the various human and physical aspects of life, in addition to the supporting models of implementation and execution, we realize how such a system has effectively fulfilled the needs of its followers for the last fourteen centuries. It might be safe to say that such a system may contribute to the realization of a common value system for Muslim Urban Environments. It is suggested that researchers in different disciplines look for those ways.

### Conclusion

The Islamic concept of environmental cleanliness can be described as a single component in a total system of cleanliness and purity, which includes all items of the environment. Such a concept is based on the **Qur’ân** and the Sunna, as is the case with all facets of Muslim’s life. However, adherence to those bases has not precluded or inhibited the movement for research and investigation undertaken by Muslims, leading to their documented interpretations and applications related to the issue of cleanliness. The details covering such an issue indicate an early awareness of many of the modern scientific methods and concepts. A great deal of the Muslim’s practices and applications in the field of cleanliness conform with the “Principles of Environmental Control” developed by Purdom. These principles are: Isolation, Substitution, Shielding, Treatment, and Prevention [4, p. 26].

In addition to the theoretical and legislative aspects, the methods of execution were as important in assuring the vitality of the legislation. Execution proceeded in two directions. The first direction was in producing the personality of the multi-directional Muhtasib. The second direction was in producing a society which would not only observe and abide by the rules, but in fact accept them as part of their basic belief in God, therefore making such an observation of rules rewardable by God.

The various principles which have regulated the trade in the past could contribute in directing the codes and regulations for environmental health in the modern Muslim society. The aim of such principles was to secure the greatest health protection for the individual and the consumer while preserving the rights of the provider.

The methods adopted in dealing with the cleanliness of streets and markets could reflect on modern undertakings. This does not necessarily mean going back to the rudimentary methods in drainage and garbage collection, probably with the possible exception of recycling. Old methods can be utilized by means of investing in those basic beliefs which could direct efforts for cleanliness in a collective fashion with minimum expenditure. Here, the idea of collective responsibility starts to emerge as an instrument of guidance for group activities of people sharing their surrounding environment. Collective control implies giving the group the feeling of responsibility and the ability to make decisions related to their shared environment. **Jameel** Akbar concluded that this latter concept proved to be very instrumental in producing a well-kept living environment in the Muslim city [22, p. 236]. This could ensure the effectiveness of environmental cleanliness and reduce other authorities role and spending in the process.

At the level of individual relationships, Islamic teachings may present a good background against which rulings governing the relationships between adjacent homes can be derived. This could mean that inhabitants' rights in realizing a clean environment can be preserved.

Also, in terms of public facilities such as parks, playgrounds, and lakes, it is expected that those applications related to neighborhood and road cleanliness, as well as to water standards of purity should be reflected in the operational plans for such facilities. Again, collective control and responsibility should also contribute in defining the ideal ways for utilizing public facilities.

For example, we expect to be able to derive many of the specifications defining users types, times of uses, and behavioral patterns for users which should observe and conform with the public codes **of conduct** and decency as determined by the **Muhtasib**. Also we might establish users rights and responsibilities towards the facilities and other users by defining the possible areas of damage such as setting fire, littering, destroying trees, vandalizing furniture and property, polluting water, and insulting and attacking other users.

In brief, it appears that the experiment of environmental cleanliness in the Muslim society is unique, but poorly understood. The discontinuity of this **experiment** in the modern, urban Muslim society is due in part to replacing it by practices imported from other societies. Except for the physical and biological attributes, the Muslim experiment was based on ideologic and cultural attributes different than those adopted by other societies. Consequently, we notice that despite the current efforts and methods applied in cleaning and maintaining the environment in the Muslim society, they are still costly and inefficient. It would be the role of the architect, planner, environmental engineer, jurist, sociologist, civic leader, residents' representatives, and relevant others to devise appropriate methods for environmental cleanliness and purity based upon the traditional experience's potential applicability to modern needs and technology.

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## أحكام ومواصفات نظافة وطهارة البيئة في المجتمع المسلم الأول وإمكانات التطبيق المعاصرة في إطار الممارسات البلدية الحديثة

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ملخص البحث. تنظم العقيدة الإسلامية جميع أوجه السلوك الديني والمدني للمسلمين. وبعبارة أخرى فإن المفهوم العلماني الذي يفرق بين الدين والدولة لا وجود له في المجتمع المسلم. انطلاقاً من هذه القناعة، تهدف هذه الورقة إلى بحث الأسس والممارسات التي وجهت طرق العناية والمحافظة على النوعية البيئية للمسلمين.

وهنا سوف يمثل القرآن الكريم، السنة النبوية، والتراث المحفوظ لتلك التطبيقات والتشريعات التي تبناها المسلمون المصادر الأساسية للعملية البحثية. سوف يتم التعامل مع تلك الأسس ومناقشتها على اعتبارها جزء من الاطار الكلي للمفهوم الإسلامي، والذي في حالة النظافة والطهارة مثلاً، ينظم علاقة الفرد المسلم بخالقه باشتراط الطهارة لأداء الشعائر ووضع مواصفات لنظافة الطعام والشراب، إضافة إلى تقرير حقوقه المشتركة في إيجاد بيئة نظيفة وخالية من التلوث ضمن علاقته بإخوانه المسلمين.

من المتوقع أن يكون للمفهوم الكلي السابق، ضمن علاقته بنظافة البيئة، الكثير من التأثيرات والتطبيقات على نوعية البيئة في الحياة المعاصرة بشكل لا يقل شمولية عن المفهوم الإسلامي وخصوصاً عند مقارنته بالممارسات والتشريعات المستوردة.