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## **"ALAM'S TOWN PLANNING MODEL" AND CONVENTIONAL TOWNS: AN INNOVATION FOR SUSTAINABLE HAPPINESS**

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### **Abstract**

House with a populated surroundings is a basic need of life. Planning for the construction of houses and surrounding areas is crucial for the health, social, economic, environmental, political, and security matters of inhabitants. The study is a third phase publication after post-doctorate research work that investigated the need for the principles of house construction and town planning to save the environment and peace, enhance social relations, mental, psychological, and physical health, and develop the economy and political strength in Pakistan in accordance to Islamic Teaching. Through a qualitative approach in the second phase publication, concerning teaching from Quran-o-Sunnah was reviewed through the Historic Record Method and critically analyzed to reach the findings to establish the principles and this study developed "Alam's Town Planning Model" and its compatibility in present conditions of Pakistan regarding availability of land, equality, gender segregation, privacy, kitchen gardening and planting, house-attached working places, limitation of two stories houses for earthing (electro-power of the earth), and forty houses the smallest and independent residential unit with a community center & market in the center can increase social, political, & environmental productivity, reduce law & order issues and can revive the life sustainability. The proposed designs of houses and towns are developed to implement.

**Keywords:** Alam's, Town; Planning; House; Construction; Islamic; Teaching; Model Conventional

## Introduction

The house is a basic need of human life. If someone cannot find a place to live, he/she cannot do anything productively and peacefully (Dalel, et.al, 2022). The first step towards improving the standard of living of a person is to build a house where he has enough space and facilities. Construction of the house and town planning is crucial for its inhabitants' health, social, economic, environmental, political, and security matters (Gvantsa, 2023).

Expansion of population is a natural process but we have evidence to control it also if the population is increasing without planning, it will ultimately increase the living areas like new towns and huge cities which has its advantages and disadvantages (Gvantsa, 2023). But contemporary urban structures are damaging the maximum part of life matters. The reason behind this problem is due to the fact that they are built on top of each other, which causes noise pollution and visual pollution as well. People living in big cities are more exposed to diseases and other health problems if they do not have enough time to exercise properly or play with their kids (Gvantsa, 2023).

The postdoc research project investigated the compatibility of religious teachings with modern conditions and designs in house construction and town planning from the perspective of Pakistan.

In the last ten years, there has been a lot of discussion regarding the compatibility of Islam and modernity. Many authors tried to explain this issue in different ways and levels. Tariq Ramadan and Sayyid Hashim al-Rifai are two researchers who sometimes approach this topic from aspects of religion, while others like Abdulwahab Abu-Sahlieh, Abduljalil Soroush, Rifa'a el-Tahtawi, Murtadha Mutahhari, Muhammad Baqir as-Sadr and others try to investigate the compatibility within their own experience of life and faith as well as their knowledge (Schleifer, 2021).

The qualitative approach is applied, and literature is reviewed through the Historic Record Method and analyzed which concluded that gender segregation, kitchen gardening and planting, house-attached working place, and limit of two stories houses for earthing can increase life sustainability.

As per the developed model from the Islamic perspective, the smallest residential unit of up to forty houses with the name "Mohallah", the Persian word for "neighborhood". It is commonly used in Afghanistan and Pakistan, originally from India and it refers to an inner-city neighborhood or quarter, usually characterized by its religious and ethnic makeup which is good for walkability, social interactions, community connections, strong interpersonal skills development, and security on law and order grip. The Mohallah should be cantered with a community center and market that can increase political stability, well-being, and peace among the citizens.

## Research Questions of the Study:

1. Which are principles for town planning and house construction derived from Islamic Teaching?
2. What can be the proposed town plan and house map developed under Islamic teaching?
3. What will be a Proposed Alam's Town Planning Model (PATPM) derived from the research?

## Principles of Town Planning Derived from Islamic teachings:

1. The terms 'Medinah' and 'Qariyah' make a rule for town planning that all kinds of people can live in the neighborhoods. The size of the houses would be about such that it is equally acceptable for all people and because, Islam prefers a separate house after marriage in which only their parents can live if they want to live with their married son or daughter, in such a situation, a five to ten *Marla* house would be enough. Parallels, every individual has complete freedom in the construction and interior decoration of the house.

2. According to the teachings of the Prophet (peace and blessings of Allah be upon him), there is a quantity of forty houses for neighborhoods. From this, the principle can be derived from the construction of the smallest unit of locality, Mohallah, in which up to forty houses should be built in a Mohallah. According to this principle, if we determine the number of forty houses in a Mohallah and the number of above resident people i.e., parents and spouses and children, are about five or six people in a house, then the total population of the Mohallah will be about two hundred people, which is the best number of people in a Mohallah to manage and control. A small mosque, primary school, basic dispensary, and other basic facilities can be easily provided by the local people and it seems very easy and logical to organize and strengthen two hundred people. Therefore, it can be made a rule that if a Mohallah has about forty houses, it will be very well planned.
3. The last and perfect prophet of Islam, Muhammad (PBUH) taught that the population of a Union Council should not exceed 1500 people. According to different current research, limiting the population of a city to 20,000 will solve the dangers of all kinds of pollution especially when there is an independent small unit of Mohallahs. The solution to Traffic jams, physical, mental, and emotional problems, and especially crime prevention is to limit the population of cities. According to this rule, by keeping the population of a city at twenty thousand people, we get the rule that if the population of a Mohallah is two hundred people and four or five Mohallah are combined for a union council, then the population of a union council will be about one thousand people. The Union Council has a very good population. Similarly, if twenty union councils are combined for a city, its population becomes twenty thousand people, which is easy and correct

to manage administratively. Similarly, four or five union councils are combined into one village. And nine or ten union councils can be made into a town. All this discussion gives the principle that Mohallah should be taken as the basic unit and it is better to form a Union Council from the basic unit of the Mohallah and it is easier and best to form villages, towns, and cities from the Union Council.

4. The teachings of the Prophet, peace and blessings be upon him, about the distance between cities, towns, and villages are something like this. The distance between one city to another city would be about twenty miles, and the distance between towns and cities would be ten miles. The distance from villages to villages and towns would be about five miles. This gives the rule that every two cities would be established at a distance of about twenty miles from each other and it is better to build towns within a radius of ten miles and villages within a radius of five miles. The Local Government may demark the areas of Union Councils, villages, towns, and cities in the district throughout Pakistan so that there will be no confusion and the next, new construction will be as per the map given by the government.
5. The mosque has a fundamental role in the Islamic way of life, so giving it a central and founding position in the Mohallah is the fundamental principle of Islamic Town Planning. It is better for this that whenever the map of a Mohallah is being made, there would be a mosque in approximately the middle of it, in which a hall would be built, which would be enough for about three hundred people that can be built on five Marlas. The lawn of the mosque would be up to ten Marlas in which the residents of the Mohallah will be able to conduct their daily collective events. A five-marla space can be provided with ablution facilities and other adjuncts for the mosque. Thus, one canal mosque in the

middle of a Mohallah will be enough for the locality. There would be shops and rooms around the mosque that can be used as a school, dispensary, shops, and offices so that the expenses of the mosque can also be taken out. There would be a park around the mosque and outside the park, or green land, there would be a road of about twenty feet and a footpath of ten feet. Then there are houses around the footpath along with lawns in front of the houses. On the map, the mosque will emerge as the central and fundamental organ of the Mohallah.

### Comparison between Conventional and Islamic Town Planning

Here is a comparison between conventional and Islamic town planning approaches, focusing on their fundamental concepts, population restrictions, provision of green spaces, and community centers, and overall impact on quality of life. Islamic town planning principles emphasize the pursuit of a peaceful life, while conventional town planning primarily focuses on economic considerations. This part highlights the contrasting characteristics of these two planning systems, emphasizing the benefits of Islamic town planning in terms of population control, green areas, and community cohesion.

Conventional town planning lacks population restrictions and tends to prioritize economic factors (Moughtin, 2018). In contrast, Islamic town planning emphasizes population control by restricting the number of houses in a locality to around 40 (Rasheed, 2016). This restriction aims to create a balanced and sustainable environment that promotes peaceful coexistence among residents.

Green spaces are given limited emphasis in conventional town planning, often resulting in a lack of adequate green areas for residents (Al-Hathloul and Mohamed, 2018). On the other hand, Islamic town planning encourages the provision of green areas both within

individual houses and throughout the locality. This includes the integration of trees, kitchen gardening, and communal green spaces, which contribute to a healthier and more environmentally friendly living environment.

Community centers, mosques, or praying places play a crucial role in fostering community cohesion and social interaction. In conventional town planning, community centers may receive limited attention, leading to a fragmented social fabric (Moughtin, and Carmona, 2018). Conversely, Islamic town planning considers the community center as a central element, providing a space for communal gatherings, and activities, and promoting social bonds (Al-Kodmany, 2017).

When comparing the two approaches, conventional town planning often results in congested populations and small roads, leading to traffic congestion and reduced mobility (Moughtin and Carmona, 2018). Moreover, inadequate sanitation facilities and infrastructure can lead to various health issues (Moughtin and Carmona, 2018). In contrast, Islamic town planning incorporates principles that promote improved sanitation and disease prevention, resulting in a healthier living environment (Saleh, 2014).

In conclusion, Islamic town planning offers several advantages over conventional town planning in terms of population control, provision of green spaces, and community cohesion. By restricting population size, emphasizing green areas, and prioritizing community centers, Islamic town planning creates a more peaceful and sustainable urban environment. This research highlights the distinctive features of Islamic town planning and underscores the potential benefits it can offer in promoting a higher quality of life for residents.

### "Alam's Town Planning Model"-Basic Unit

Following are the different possible maps of a Mohallah, the basic unit of Islamic Town Planning, which can be used depending on the structure of available land. The proposed maps are developed under the above construction

rules and regulations derived from Islamic teachings.

[Annexure A](#)

[Annexure B](#)

**Map of 'Union Council/Community'**

[Annexure C](#)

**Map of a 'Town'**

[Annexure D](#)

**Principles of House Construction for "Alam's Town Planning Model":**

1. The main principle that can be derived from the aforementioned discussion by the Qur'an and Seerah (sayings, doings, and acceptance of the holy prophet Muhammad PBUH) is the possibility of males and females, outside the family, mixing inside the house would be minimal. The Qur'an gives us the principle of giving full freedom in separation for husband and wife in the domestic environment, but in the social environment, it prefers the environment of allowing strangers, men, and women, to meet and communicate at least. Similarly, the construction of the houses in the neighborhoods should be done in such a way that the men or women of one house can have the least opportunity to communicate with the men or women of other houses, i.e.,
  - a. The roofs of the houses should meet at least,
  - b. All the houses should be one story or a Maximum of two stories.
  - c. In the houses, the women's part should be separated at the back of the house and the men's area at the front of the house.
  - d. The mixing of genders in mosques, community centers, schools dispensaries, etc. can be done with a proper limit of Pardah, low gazes, and concealment of body Ups and Downs in public.
2. According to Islamic teachings, the third important principle is privacy. Islam forbids men to gaze at strange women, especially in a social environment and similarly forbids women from glancing at a non-*Mahram* man. Similarly, it orders men and

women to wear non-revealing, loose, and thin clothes outside the home and to hide their body private parts from the eyes of others by covering them with additional cloaks. In this way, there is a principle in the constructions that non-mahram women and men should not have such an atmosphere to look at each other, but they would consider themselves safe within the walls of the houses that others cannot even look at them, that is, the house would be of one-story. And if there are two floors, then it should be built in such a way that the neighbors cannot see inside the houses of other/neighbors.

3. The last and perfect prophet of Islam, Muhammad, peace, and blessings be upon him, used to walk often and if he had to go to meet anyone near or far, he used the least amount of riding and preferred to travel on foot as much as possible. And they also teach us to walk, in the same way, the Qur'an does not order us to watch the environment around us by riding on animals or rides. Observing the creations is also such an impression by the holy Quran that human beings should walk through the lands. This provides the principle that houses and neighborhoods should be constructed in such a way that residents can have maximum walking opportunities.
4. That is the mosque, community center, dispensary, shops, office, etc. should be as near as possible so that the people would prefer to walk and find it easy to go on foot so that the trend of walking would be strengthened. From this, the principle was that the locality should be small and there should be freedom to build shops and offices within it. If this rule is read with the rules of separation of the men's part in the house, the principle can be that a resident can set up their shops, offices, and small industries in the outer part of their houses, thereby achieving a great social benefit. The time and expenses spent on daily traveling to the office and shop will be

saved and above all, due to having a shop or office attached to the house, there will be a very positive change in the attitude of the businessmen and women. It was not necessary to adhere to the positive attitude of the owner when the office or shop was away from their home but when the office or shop is at their house, the positive attitude will be a compulsory part of their behaviour. Apart from this, the trend of walking will be promoted as the mosque, elementary school doctor, etc. are also at a very short distance in the middle of the Mohallah.

5. The teachings of Islam emphasize engraining trees and growing fruit and flower plants. Muhammad, the last (Jami' at-Tirmidhi 2219) and perfect (Surah At-Tahrim: 12) prophet of Islam, planted and protected countless fruit trees throughout his lifetime and repeatedly ordered followers to do so. Another clear order in Islam is that even during a war, fruit and flower trees and food fields should not be damaged. This gives a solid Islamic principle of construction that one or two parts of the house must be for growing flowers fruit plants and trees. Kitchen vegetables and flowers can be grown in such areas inside the house and trees can be planted on the front lawn of the house. Similarly, there must be a sufficient area in the locality in which plants and trees are planted. It is better to leave all of these locality areas and part of the houses as non-concreted.
6. What Islam emphasizes most, in social life, is service and respect for parents. In the construction of the house, it is better if one room is fixed for the parents and the other room is for the wife and husband. Similarly, when children are born and become more than three or four years old, rooms can be built for them on the second floor and they can stay there until they reach the age of marriage and are given a separate house. We have discussed in the beginning that

even if the population on the earth becomes three times more than now, even then the earth will be enough. Thus, if the Mohallah, union councils and cities be re-planned now, then the map of these union councils will mark the places where houses will be in these places, mosques, and parks will be in this place and when the prescribed number of houses will be built then other union councils or villages and cities will be settled at the next prescribed distance, then new houses will start to be built over there and the beauty of the settlement plan will be better and better.

7. The last prophet of Islam, the Last prophet Muhammad, PBUH, said, "Do not make your house so wide and high that your neighbors' houses seem small and inferior, and they have feelings of hatred for you and contempt for themselves." This follows the rule that the size of the houses in a Mohallah should be of roughly the same size and extent. In this way, the principle of building a house of about five to ten Marla can be specified about the current environment and the affordability of most of the people in Pakistan.
8. Islam pays special attention to the protection and better use of water. For this, it is necessary to minimize the interruption in the process of water absorption in the ground. This gives the principle in the construction of houses and the Mohallah that the process of absorption of all water except for the water from the latrine in the house and the mosque should be as simple and easy as possible. The lawn area should not be paved or concrete as much as possible. Apart from this, the water from the latrines should be poured into covered wells on both sides of the Mohallah through covered drains so that it can also go deep into the ground and be absorbed into the ground through a natural system and go through the cleaning process that leads to the growing life of the earth.



## **Drawing for a House in "Alam's Town Planning Model"**

Following are the different possible designs of a house, which can be readjusted depending on the structure of available land.

[Annexure E](#)

[Annexure F](#)

[Annexure G](#)

## **Merits of "Alam's Town Planning Model"**

Islamic teaching provides some core solutions to contemporary issues related to housing and town planning. The main issue is related to the unavailability of land for the construction of houses and at present time, the maximum number of people are not able to purchase land for their houses, later construction is another cruel aspect of this trouble. Islam guides that the land is not to be captured by any person or institution. All people or institutions are caretakers and they are bound to distribute the land among the people of the land to build their houses and earn their livings. Each person can use the vacant land without paying any cost for his/her house and living and institutions or government only to look at the matter that the distribution of the land is as per the individual need of a person. If any person or institution captured the land and not used it by itself for their living, it can be handed over to the needy person. In this way, peacefulness is achieved so that everyone can use the land now the caretakers should only demark the land for its proper and effective usage.

Islamic teaching concluded us that the number of inhabitants should be small and a basic unit can be called a Union Council, should not exceed 1500 people it means that a small residential area with the Mosque in the center will be easy to manage. Planting and especially fragrance plants are necessary so it is recommended that the maximum part of the Union Council should be un-concreted so that absorption of water may be continued regularly. Law and order situation will be in control due to the small locality. The same size of houses will create harmony, mutual

understanding, and communal closeness. The small community can be kept clean so the pollution issue will be resolved. The principles guided that the houses should be a maximum of two stories high so that privacy and independence will be maintained and a respectful mutual environment will be created.

Islamic teaching guides us that the small unit of residence should have many walk-through paths so that the walkability of the inhabitants may increase, this will enhance the physical and mental health of the people. Kitchen gardening options are available to the residents so an independency of healthy food and mental peacefulness will prevail. As the land is available so the space gardening and vegetable growing is within reach and with the expansion of population, there is an open option for the next residential locality so there will be no crowded communities and a constrained population.

The water management system of each locality is open and friendly for the natural regeneration of water so healthy, clear, and handful water will be available for the usage of the communities. As designed in the model map each Mohallah has a minimum of two wells on both corners to put the raw water into them for absorption of water so the land will not be empty with natural sources of water. The culture of working places at the outer part of the houses will also enhance the level of trust, honesty, and faithfulness, among the community for better social harmony.

Al. Islamic teachings provide valuable solutions to contemporary housing and town planning issues, particularly in relation to available land for housing construction. Currently, a significant number of people face challenges in purchasing land for their homes, and subsequent construction further exacerbates this issue. Islamic principles unequivocally state that land should not be monopolized by individuals or institutions. Instead, Islam emphasizes that all people and institutions are caretakers of the land, entrusted with the

responsibility of distributing it among the community to build their homes and earn their livelihoods.

According to Islamic guidance, each person is entitled to utilize vacant land for their housing and sustenance without incurring any cost. However, institutions or governing bodies are responsible for overseeing the equitable distribution of land based on the individual needs of each person. If any individual or institution captures land but fails to utilize it for their own living, it should be over to those in need. This approach promotes peacefulness and ensures that everyone can benefit from the land. The caretakers, therefore, have the crucial role of demarcating and allocating land for its proper and effective usage.

By adhering to these Islamic teachings, contemporary housing challenges can be addressed in a fair and equitable manner and equitable of land based on individual needs allows for the optimal utilization of available land resources, ensuring that everyone has access to affordable housing and the opportunity to earn a living.

In summary, Islamic teachings provide a framework that offers core solutions to contemporary issues related to housing and town planning. By recognizing that land is not to be captured or monopolized, but rather distributed among the community, Islamic principles promote a just and equitable system. This ensures that individuals have the opportunity to build their homes and live a dignified life. The implementation of these teachings fosters peacefulness and allows for the proper and effective utilization of land resources under the stewardship of caretakers.

Islamic teachings emphasize the importance of maintaining a small number of inhabitants in a given area, typically referred to as a Union Council. It is recommended that the population of a Union Council should not exceed 1500 people. This guideline signifies that establishing a small residential area with a

central mosque would facilitate effective management and community cohesion.

In line with Islamic principles, planting, especially fragrance plants, is considered essential. It is advisable to leave a significant portion of the Union Council un-concreted to ensure the regular absorption of water. This approach promotes sustainable water management and allows for the natural replenishment of water sources within the community. Additionally, the presence of green spaces contributes to the aesthetic appeal of the area and promotes a healthier environment.

The manageable size of the Union Council enables better law and order control within the locality. With a smaller population, it becomes easier to maintain social order and harmony, fostering a sense of security and tranquility for the residents.

A key aspect of Islamic town planning is the promotion of communal closeness and mutual understanding. The construction of houses that are uniform in size helps create a harmonious and balanced community. When houses are of similar proportions, it fosters a sense of equality and unity among the residents. This shared living experience enhances communication, cooperation, and social cohesion within the small community.

Furthermore, the small-scale nature of the community allows for efficient cleanliness management. It becomes more feasible to maintain cleanliness standards in a smaller area, reducing the pollution and waste management issues commonly encountered in larger communities. A clean environment not only enhances the quality of life but also contributes to the overall well-being of the residents.

Islamic principles also recommend that houses should have a maximum of two stories. This limitation ensures that privacy and independence are maintained for each household while creating a respectful and considerate living environment. By restricting the height of buildings, Islamic town planning



prioritizes a balanced urban landscape that preserves the aesthetic appeal of the surroundings.

In summary, Islamic teachings promote the concept of small residential units, such as Union Councils, with limited population sizes. This approach enables efficient management, fosters community cohesion, and contributes to a peaceful living environment. The integration of green spaces, uniform housing sizes, cleanliness management, and limited building height all align with Islamic principles and enhance the overall quality of life for the residents.

Islamic teachings emphasize the importance of creating small residential units with a network of walk-through paths, which significantly enhances the walkability of the inhabitants. These paths promote physical activity and contribute to the overall physical and mental well-being of the residents. By providing easily accessible and well-connected pathways, individuals are encouraged to engage in regular exercise, leading to improved cardiovascular health, reduced stress levels, and enhanced mental clarity.

In addition to prioritizing walkability, Islamic town planning also encourages the incorporation of kitchen gardening options within residential areas. This allows residents to cultivate their own fruits, vegetables, and herbs, foster a sense of self-sufficiency and promoting healthy eating habits. The availability of fresh and nutritious produce at one's doorstep not only enhances physical health but also contributes to mental peace and well-being. The act of tending to a garden can be therapeutic, providing a sense of purpose, tranquility, and a closer connection to nature.

Furthermore, Islamic town planning acknowledges the need for sufficient land to accommodate the cultivation of gardens and the growing of vegetables. By ensuring that land is available, communities have the opportunity to allocate space for gardening and promote food independence among the

residents. This not only addresses the issue of healthy food accessibility but also fosters a sense of self-reliance and empowerment within the community.

Moreover, with the expansion of the population, Islamic teachings advocate for the creation of new residential localities rather than cramming people into crowded communities. This approach allows for the distribution of the population across multiple areas, ensuring that each locality maintains a sustainable and manageable population size. By offering the option for new residential developments, the constraints of overcrowding can be avoided, providing individuals with spacious living environments and preserving the quality of life.

In summary, Islamic teachings promote the inclusion of walk-through paths within small residential units to encourage physical activity and improve mental well-being. Additionally, the provision of kitchen gardening options empowers residents to cultivate their own healthy food, fostering independence and tranquility. By ensuring the availability of land for gardening and accommodating population growth through the creation of new residential localities, Islamic town planning supports a sustainable and balanced community lifestyle. Islamic town planning emphasizes the implementation of an open and friendly water management system that facilitates the natural regeneration of water. This ensures the availability of healthy, clear, and ample water for the use of the communities. In line with this principle, the model map of each Mohallah (small residential area) incorporates a minimum of two wells positioned on both corners. These wells serve as collection points for raw water, allowing for its absorption into the land. By integrating such water sources, the land is not devoid of natural water reservoirs, which not only support the ecosystem but also provide a reliable water supply for the community.

Additionally, Islamic town planning encourages the culture of establishing working

places in the outer part of houses. This arrangement fosters a sense of trust, honesty, and faithfulness within the community, promoting better social harmony. When individuals have their workplaces located adjacent to their homes, it creates a strong sense of shared responsibility and accountability. This proximity cultivates a close-knit community where neighbors can collaborate, support one another, and build trusting relationships. The integration of workspaces in residential areas enhances community engagement and interaction, creating a conducive environment for cooperation and social well-being.

In summary, Islamic town planning promotes a water management system that allows for the natural regeneration of water, ensuring the availability of healthy and ample water resources for the community. By strategically placing wells in residential areas, the land is enriched with natural water sources, benefiting both the environment and the residents. Additionally, the incorporation of working places at the outer part of houses fosters trust, honesty, and faithfulness within the community, contributing to better social harmony and cohesion. These principles underscore the importance of sustainable water management and the establishment of close relationships within the community, creating a harmonious living environment based on shared responsibility and mutual support.

#### **Conclusion:**

According to the Islamic tradition, the design of the home is important in promoting peace, honor, material love, and happiness. One of the key phoneless of Islamic house design is gender segregation. This principle dictates that men and women should be segregated in different spaces of the home to preserve modesty and avoid temptation. While this may seem like a restrictive way of living, proponents of this principle argue that it ultimately leads to a more harmonious, peaceful, and without doubt home life. In

addition, they say that it promotes a deeper level of respect and honor between husband and wife. Finally, it can help to improve the quality of sexual relations between husband and wife, as it eliminates distractions and allows couples to focus on each other.

Lawns for the plantation of vegetables and fruit trees with greenery enrich the inhabitants to be healthy, active, and close to nature and observe the creations of Allah for a strong and peaceful connection to Allah Almighty and its creatures. The core importance of the neighborhood in Islamic teaching so caring about a non-disturbance environment that develops respected and brotherhood relationships among the community which provides peace and prosperity.

It is concluded that land can be used for housing free of cost as all-natural elements are free for the use of living creatures so the government may demark the lands for the construction of houses for those people who do have not a house. A Mohallah has only forty houses and a maximum of 1,500 people as its population. A Union Council may include four Mohallahs and the maximum area of a city should be five kilometers in a square. The maximum population of a city should be about twenty to thirty thousand people. This division will be pollution-free, easy to control, healthy, and community-integrated.

#### **Recommendation:**

The proposed house designs and Town plan may be presented to the Planning and Development Commission, Government of Pakistan for further discussion and implementation under SDGs and the 2030 plan.

#### **Ownership & Authorship:**

The Model intellectually constructed with the title "Alam's Town Planning Model" is owned and Authored by Dr Syed Aftab Alam.

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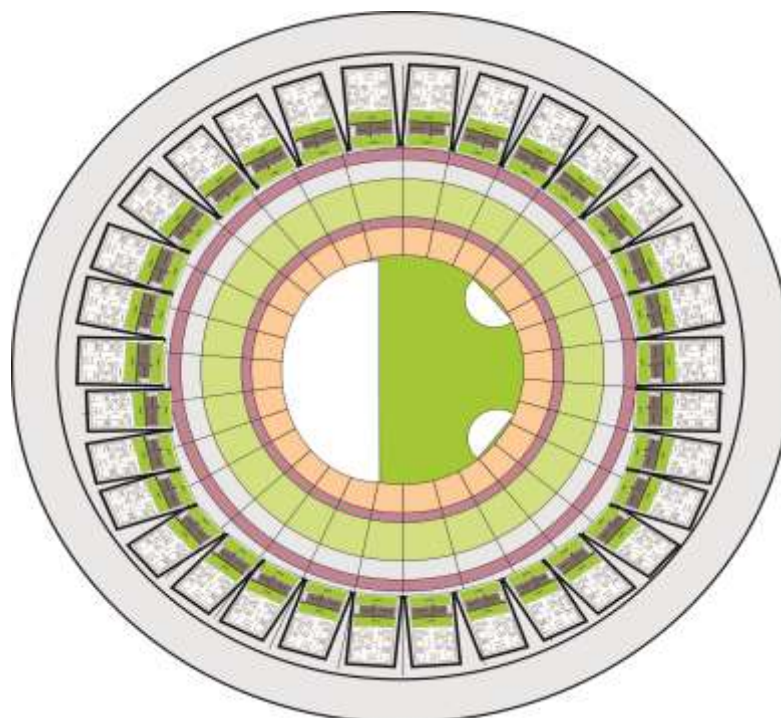
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## Annexure A

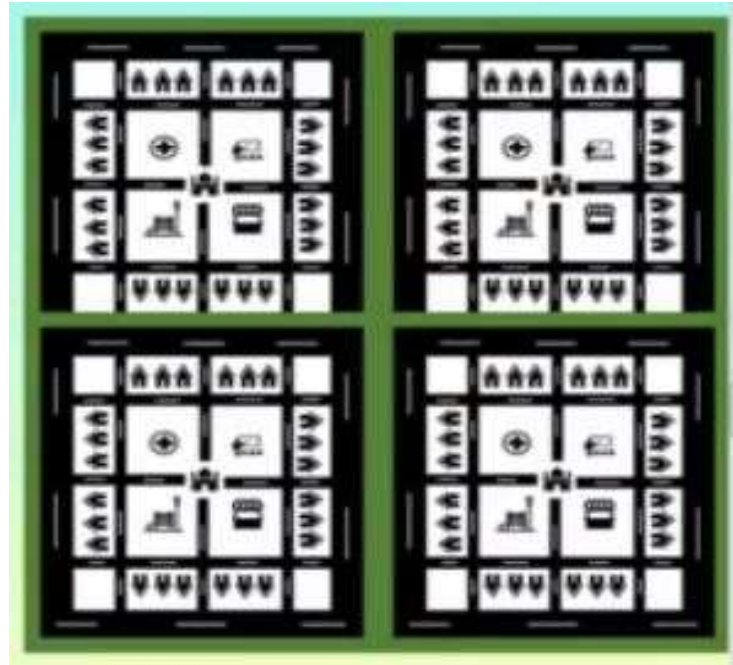


## Annexure B

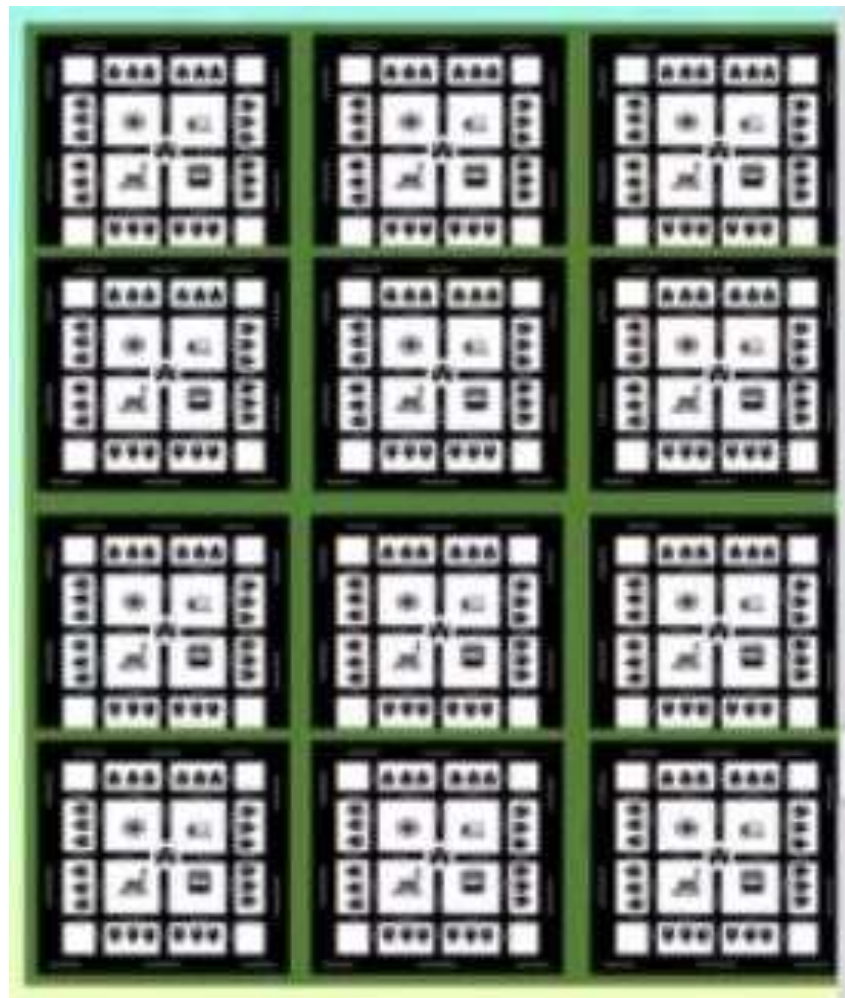




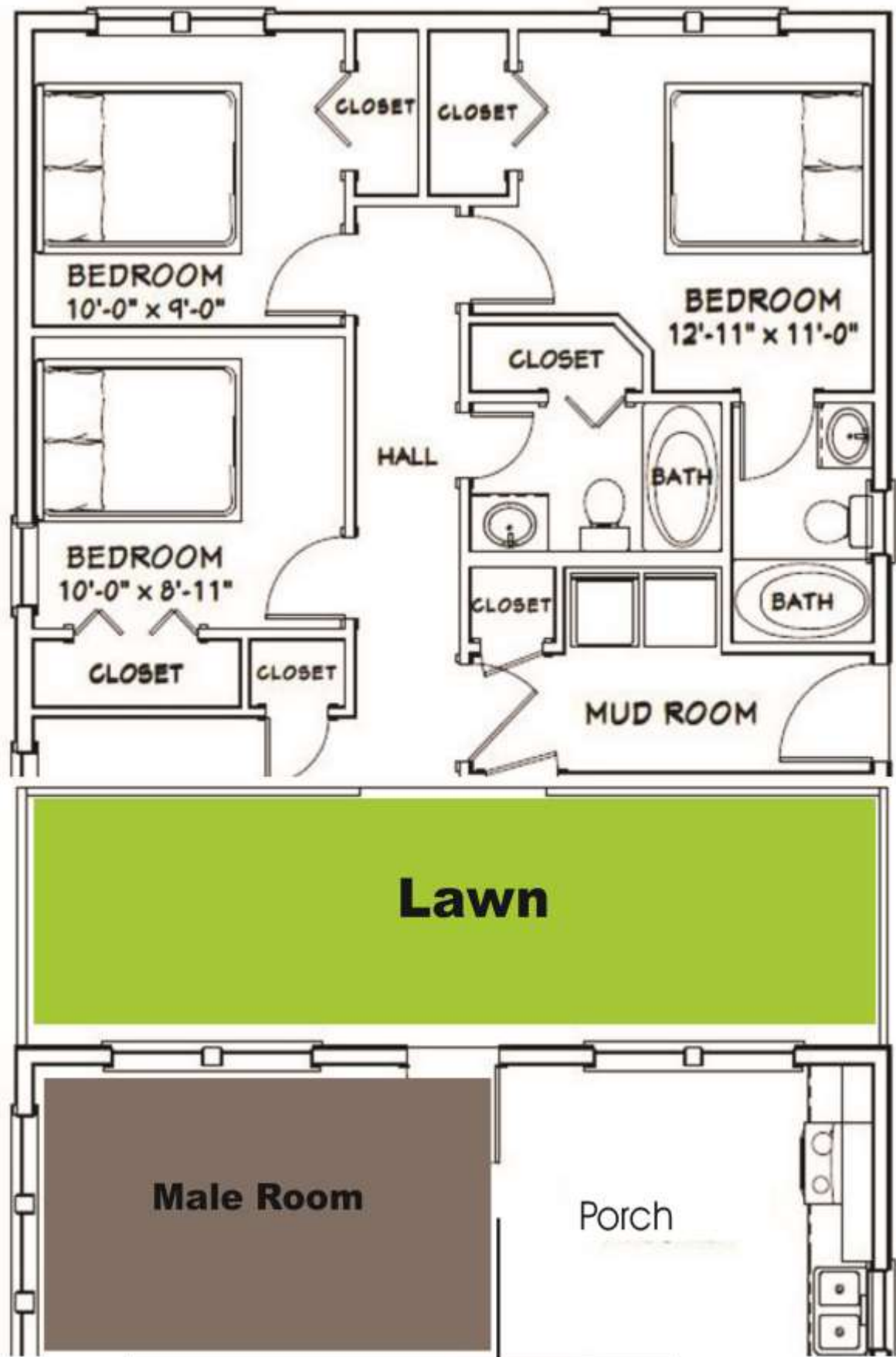
## Annexure C



## Annexure D



[Annexure E \(sample template used from etsy.com after alteration\)](#)



[Annexure F \(sample template used from etsy.com after alteration\)](#)





Annexure G (sample template used from etsy.com after alteration)

