

Water endowment requirements and contemporary applications as a tool in promoting sustainable water security "From the perspective of Islamic economics "

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Abstract:

The study aimed to shed light on the water endowment, which is a part of charitable endowments. To achieve this goal and through a review of previous studies related to the research topic, the study articulated the dimensions of the research problem by highlighting whether the water endowment plays a role as a tool in promoting sustainable water security by the perspective of Islamic economics. This is particularly relevant in the contemporary environmental context marked by the depletion of water resources and the disruption of their balance. The study employed a descriptive-analytical methodology to test the hypotheses.

The results indicate that the water endowment can play an effective role in achieving sustainable water security and significantly contribute to economic development at both the local and regional levels. Activating the endowment through water harvesting projects enhances the contribution to water resource development in arid regions and mitigates the severity of the expected water deficit in the coming years.

key words: Endowment, Water Endowment, Water Security, Contemporary Applications.

1. Introduction :

The Arab Islamic society has recognized the system of water endowment for fourteen centuries, forming a strong economic, social, and spiritual foundation that contributed to strengthening solidarity and mutual

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support among individuals and groups in the community. The water endowment system responded to the needs of civil society at the time.

Islamic endowment, known as "waqf," is an authentic Islamic legislation that derives its legitimacy from the Prophet's Sunnah—both in terms of statements and actions. It serves as a civilizational approach to self-financing Islamic facilities, social institutions, religious organizations, and scientific institutions. Throughout history, it has played a significant role in the cultural and developmental construction of nations, meeting diverse societal needs, and supporting beneficial programs for the general public. It is not merely a religious transaction or social behavior limited to the concept of ongoing charity; rather, it is a comprehensive economic and social system that addresses various aspects of life.

Islamic history is rich with endowments that have served the interests of Muslims from the Prophet's era to the present day. Evidence and texts in the Prophet's Sunnah, Islamic history, and documents related to endowments built to support charity, goodness, and development attest to this. The Islamic history records that the endowment system, with its civilizational concept, is a distinct Islamic innovation. Through it, the individual Muslim expressed a sense of communal needs. Despite attempts by colonial powers and secular regimes to uproot it from Islamic society through various means, we can observe earnest efforts that deserve appreciation and material and moral support to redevelop this system. It can be resurrected as a robust and effective mechanism working to enhance sustainable water security. This involves ensuring the sustainability of water retention and the continuation of water seepage, utilizing natural resources while considering the endowment's interest to guarantee its perpetuity and continued benefit. This is achieved by adopting methods of water resource production and utilization that ensure water security, especially in the face of contemporary environmental challenges such as depletion and imbalance of water resources, which we will explore in this research paper.

1.1. Problem Statement:

Water scarcity, coupled with irrational and unsustainable exploitation, in addition to poor management and distribution of water resources

worldwide, constitutes one of the contemporary challenges facing the world today. This challenge poses an obstacle to sustainable development, which necessitates the sustainable use and fair distribution of water resources to ensure the current generation benefits from its wealth while preserving the right of future generations to benefit from it. In light of this, the question arises about the mechanisms capable of achieving sustainable water security through the Islamic Waqf system. This is envisioned within a contemporary framework that leverages modern methods of management and administration of water resources through the tools of Waqf and development in the Islamic economic thought.

In order to understand the various aspects of this topic, we will attempt to address the main issue that calls for answering the following research question:

To what extent can the Islamic Waqf system contribute as a mechanism to enhance sustainable water security from the perspective of Islamic economics, and how can contemporary applications in the field of water Waqf be utilized?

1.2. Objective of the Study:

To address the research problem, the study aims to achieve the following objectives:

- Understand the reality of water endowment, its origin, and development;
- Monitor the principles of water endowment management and its legitimate purposes;
- Highlight the role of prophetic management and wisdom in establishing the foundations of water endowment;
- Present historical models of water endowments from the time of prophethood to recent times and discuss their contemporary applications;
- Clarify the importance of water endowment and how it can be a key factor in achieving sustainable water security.

1.3. The importance of Study :

The study is significant in attempting to elucidate the relationship between endowment and water, the role of charitable water endowments in providing water security to Muslims from the inception of the Islamic state to the present day. Additionally, it explores how water security can be a cornerstone of achieving sustainable development, ensuring human rights, and maintaining justice, abundance, and sustainability in utilizing the gifts of nature.

1.4. Study Hypotheses:

The hypothesis suggests that water endowment can play a positive and effective role in achieving sustainable water security, significantly contributing to economic development at both local and regional levels. Furthermore, contemporary applications of water endowment, when realized, developed, and implemented through innovative methods, can activate and elevate the role of endowments in contemporary Islamic societies. This activation can contribute to achieving sustainable water development in its various social, economic, and environmental components.

1.5. Research Method:

The research uses a mixed methodology, combining deductive and inductive approaches. It will involve a review of leading studies, scientific references, and journals related to water endowment and water security. Additionally, historical methodology will be employed to explore the history of water endowments and present historical examples. This will help in understanding the contribution of endowments to sustainable water security.

1.6. Researchframework:

To address the research problem and validate its hypothesis, the study will be divided into the following sections:

1. Introduction;
2. The relationship between endowment and water and its sources from a jurisprudential perspective;
3. Historical models of water endowments in Islamic history;

4. The importance of water endowment in achieving sustainable water security;
5. Requirements for contemporary applications and formulas as mechanisms to activate the role of water endowment in public life.

2. The relationship between endowments and water sources from a historical legal perspective

The Islamic jurisprudence, particularly the jurisprudence of endowments, has contributed to the establishment of the rules of the legislative and legal system in the Islamic world in the field of endowments, and the regulation of relations between all the actors in society, which provided a strong basis for building a great civilizational edifice, whose features were manifested in the details of the daily life of the Muslim man throughout the ages.

2.1. The linguistic and legal concept of endowment:

We thought it appropriate to devote a space at the beginning of our research to define endowment from the linguistic and legal perspective, although we will not dwell much on these definitions, but the need for research and its specificity requires us to stop at them as they were circulated by some of the major jurisprudential schools.

2.1.1 The linguistic concept: It is appropriate to present some of the linguistic definitions as follows:

- In Lisan al-Arab, "he stopped the land to the poor, and in al-Sahih for the poor, he imprisoned it, and the beast and the land stopped, and everything, but if he stopped ... it is a bad language" (Manzoor, Lisan al-Arab, the article of "waqaf");
- In al-Qamus al-Muhit, "the imprisonment of money and the imprisonment of horses ... is what is stopped in the way of Allah" (Abadi, 2005, p: 1012);
- In al-Qamus al-Muhit, "he paved the way for him, he made it in the way of Allah" (The previous reference, the article of "sabala", p:1250).

In the writings of jurists and the deeds of judges, synonyms are mentioned: endowment, imprisonment, way, eternity, charity, sanctuary ...

Based on the above, all those who dealt with the synonyms of endowment from linguists concluded that endowment is imprisonment, and the two terms were adopted in historical writings with the same meaning, and we add linguistic synonyms that appeared in jurisprudential writings that we mentioned above are facilitation, eternity, and charity.

2.1.2 The legal concept: It is no secret that each jurisprudential school has several legal definitions of the concept of endowment, and the field does not allow us to expand it here, so we will have to stop at some of the most famous definitions among some scholars of the four schools of thought: Maliki, Hanafi, Hanbali, and Shafi'i.

a. The definition of endowment in Maliki: Ibn Abd al-Barr al-Maliki defined endowment as follows:

"That the human being who owns his affairs donates whatever he wants of its income, palm trees, vineyards, and all other real estate, so that its yields, taxes, and benefits will flow in the way in which he dedicated it, which is close to Allah Almighty, and the origin will be endowed, not sold, donated, or inherited forever, as long as there is something left of it. Whoever does this is bound by it and it is not permissible for him to return to it in his lifetime, and it is not inherited from him if it is taken possession of and its possession is valid" (al-Bar, 2012, p: 1012).

b. The definition of endowment in Hanafi: Imprisonment for them is the imprisonment of the eye on the rule of the owner's ownership and the charity of the benefits to the poor with the preservation of the eye (al-Qonwi, 2004, p: 71).

c. The definition of endowment in Hanbali: Ibn Qudama al-Hanbali defined endowment in his books as follows:

"Imprisonment of the origin and paving the way for the fruit" or "imprisonment of the origin and paving the way for the benefit," and with this definition, many of the followers of Imam Ahmad worked, and thus he combined imprisonment and facilitation, that is, the state of beginning

through imprisonment and the continuity of the paving of the benefit (Qudamah).

d. The definition of endowment in Shafi'i: Imam al-Nawawi al-Shafi'i defined it by saying:

"The imprisonment of property that can be used with the preservation of its substance by cutting off the disposal of the founder and others in its neck, and the disposal of its benefits in charity in order to draw closer to Allah Almighty" (al-Nawawi, p: 550).

2.2. The reference of water endowment in Islam

Some contemporary researchers have gone in search of the roots of the regulation of endowment in what was known by the ancient Greeks or the Egyptian Pharaohs or any other ancient civilization, to say that Islamic endowment is a continuation of the endowments of previous nations, in line with the fashion of the Greek and Roman origins of modern civilization. (Qahf,, pages: 12-25) It is noteworthy that "the endowment is not found in the Torah or in Christianity, but rather what the previous nations knew has no relation to endowments in Islam, and that the endowment in general, and the water endowment in particular, is a civilizational system in Islam par excellence, and its reference is related to the Book and Sunnah and the general environment in which the Muslim man lived (Ashour, 2001, p: 248)

2.2.1. The importance of water in the Qur'an:The word "water" is mentioned in the Qur'an 63 times, and its meaning is mentioned in various topics such as rain, rain, seas and rivers ... Some of the basic topics that have been associated with the mention of water in the Qur'an are creation, revival, purification and the punishment of the infidels ... And although the endowment did not come in an explicit text in the Qur'an, but the jurists considered it included in what came in the verses that encourage righteousness, kindness and spending in the way of Allah, including:

- He said: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ (Surah Al-Imran, verse 91), This noble verse means:"Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it";

- And God Almighty says ﴿وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ (Surah Al-Baqarah, verse 272), It means :And whatever you spend of good - indeed, Allah is Knowing of it;

- And God Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ﴾ (Surah Al-Baqarah, verse 267), And interpretation of the holy verse: O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending.

2.2.2. Water Endowment in the Prophetic Sunnah: Many hadiths have been narrated that agree with the Quranic texts in urging people to do good, encouraging them to spend in the way of Allah, taking care of water and preserving it from pollution, and making it the property of all Muslims.

From Abu Hurairah (*may Allah be pleased with him*), that the Messenger of Allah (peace and blessings be upon him) said: "When a person dies, his deeds are cut off from him except for three: except for a continuous charity, or knowledge that benefits him, or a righteous son who supplicates for him." [Narrated by Muslim (1955)].

The continuous charity in the jurisprudence of charity is the endowment and the prohibition of the asset. As for the non-continuous charity, that is, the ordinary charity, it is the one in which the asset is not prohibited, but it is given to the poor to own it and benefit from it as he pleases, such as giving him money, food, clothing, medicine, or bedding.

Ibn Majah narrated from Abu Hurairah that he said: The Messenger of Allah (*peace and blessings be upon him*) said: "Among what will be joined to the believer from his deeds and good deeds after his death is knowledge that he taught and spread, a righteous son that he left, a Qur'an that he inherited, a mosque that he built, a house for the wayfarer that he built, a river that he ran, or a charity that he gave out in his lifetime that will join him after his death." [(Hasan by Al-Albani in Sahih Ibn Majah: 198)].

And from Anas bin Malik (*may Allah be pleased with him*) that the Prophet (*peace and blessings be upon him*) said: "Seven things will continue to earn the servant their reward while he is in his grave after his death: one who teaches knowledge, or runs a river, or digs a well, or plants a palm tree, or builds a mosque, or inherits a Qur'an, or leaves a son who asks

forgiveness for him after his death." (Sunan Abu Dawood, chapter "On the virtue of watering water" 2/130, no. 1681).

From Sa'd bin Ubada (*may Allah be pleased with him*) that he said, "O Messenger of Allah, my mother, Sa'd, has died. Which charity is better?" He said, "Water." He dug a well and said, "This is for my mother." (Al-Zayla'i, Nasb al-Raya al-Ahadith al-Hidaya, Dar al-Ma'mun, 1st ed., vol. 3, p. 477. Also narrated by al-Nasa'i and al-Tirmidhi).

From Uthman bin Affan that the Prophet (*peace and blessings be upon him*) came to Medina and there was no water that was sweet except for Bir Ruma. He said, "Whoever buys Bir Ruma and makes his bucket from it with the buckets of the Muslims, it will be better for him in Paradise." So I bought it with my own money. (Narrated by Bukhari).

These hadiths indicate the importance of water in Islam and the virtue of donating it in the way of Allah. They also show that the Prophet (peace and blessings be upon him) himself encouraged people to donate water, both during his lifetime and after his death.

The hadiths of the Prophet (peace and blessings be upon him) on the virtue of water endowment have had a great impact on the Muslim community. Throughout history, Muslims have established many water endowments, such as wells, canals, dams, and waterwheels. These endowments have played a vital role in providing water for people and animals, and in promoting economic development.

Today, water is still a precious resource in many parts of the world. The Prophet's (peace and blessings be upon him) teachings on the virtue of water endowment are as relevant today as they were in the past. Muslims should continue to establish water endowments as a way to benefit themselves and others, and to please Allah.

2.3. The Legal Purposes of Water Endowment in Islamic Jurisprudence

The purposes of Islamic law are the underlying principles that the legislator has taken into account in all or most cases of legislation. The purposes of Islamic law are of great importance, as they are the spirit, objectives, and goals of the law. Imam al-Ghazali said in al-Burhan, "He who does not realize the occurrence of purposes in commands and prohibitions is not discerning in the establishment of the law" (al-Ghazali, 1997, pp: 1-101).

The water endowment includes a number of legal purposes, including the following (azouz, 2001):

2.3.1. Purpose of achieving the meaning of vicegerency: God Almighty has promised His believing servants that they will be vicegerents on earth and will be empowered there, if they attain the true meaning of faith and its requirements, and take the causes of empowerment: material and moral. God Almighty said:

﴿وعد الله الذين آمنوا منكم وعملوا الصالحات ليستخلفنهم في الأرض كما استخلف الذين من قبلهم وليمكنن لهم دينهم الذي ارتضى لهم﴾ (Surah an-Nur, verse 55)

"God has promised those of you who believe and do righteous deeds that He will make them successors in the land as He made those before them successors, and He will establish for them His religion which He has approved for them." (Surah an-Nur, verse 55).

Preserving water resources is a means of preserving the five essential goods. For example, religion requires purity in clothing, place, and body for the purpose of worship to establish obligatory and voluntary prayers. The soul perishes by the loss of water. It also preserves the offspring from the standpoint of being a means of the continuation of the human element in life. The stability and development of societies are contingent on the availability of water resources and their proximity to them. Otherwise, people will be exposed to great difficulty and hardship, and they will perish, as well as their sources of livelihood and their livestock.

2.3.2. Objective of Preserving the Five Necessities (Maqasid al-Khamsa): The excerpt you provided offers a concise and clear explanation of how preserving water resources aligns with the five necessities (Maqasid al-Khamsa) in Islam. Here are some additional thoughts and suggestions:

a. Strengths:

- **Direct approach:** You succinctly introduce the topic and quickly establish the link between water preservation and the Maqasid al-Khamsa.
- **Specificity:** You provide concrete examples within each Maqasid al-Khamsa to illustrate the importance of water. Mentioning specific religious requirements (purity for prayers) strengthens the argument.
- **Consequences:** You highlight the potential negative consequences of neglecting water preservation, adding urgency and emphasizing its connection to societal well-being.

b. Possible additions:

- ***Further explanation:*** For deeper understanding, you could briefly introduce the Maqasid al-Khamsa (faith, life, intellect, lineage, and property) and their significance in Islamic law.

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- **Religious sources**: Adding Quranic verses or Prophetic Hadiths related to water and its importance could further validate your argument from a religious perspective.
- **Solutions and actions**: You could conclude by highlighting current challenges concerning water scarcity and suggesting practical solutions or actions individuals and communities can take to ensure water preservation.

3. Models of water endowment in Islamic history

The system of Awqaf (endowments) is an outstanding Islamic institutional innovation that embodies the elevation of individual awareness to collective responsibility. It is a system capable of adaptation when suitable conditions are met, aligning with the new lifestyle in a way that achieves sustainable development derived from the depths of Islamic social, economic, and environmental history.

Among the notable aquatic endowments in Islamic history, the following examples are highlighted:

3.1. First model: Endowment of well Roma

Water endowments have been around since the beginning of the establishment of the endowment system. The founders followed the Prophet Muhammad's encouragement of endowment in general, and the endowment of (Well Roma) in particular, for those who chose to allocate the proceeds of their endowments, or part of them, to provide water, or to establish a source of it, such as a well, spring, or a fixed share of any of these sources.

Well Roma, with a zayyin, a sukoon on the wau, and an opening on the mim, is a well known in Medina (1/172. K.), Ibn Batal said: "It is in the northwest of it" (It is in the northwest of it.), It is attributed to Roma al-Ghafari, and it was bought by Osman bin Affan (d. 35 AH), so he donated it (and the Baqaa, 1/141.).

It is well-known that the water of Well Roma is the sweetest water in `Aqiq (Al-Buldan, page 83), Ibn al-Athir said about the reason for buying it: "To be used (Al-Kamil fi al-Tarikh, 2/540.), He used to lock it, and he would be absent, so the Muslims would come to drink water from it, and they would not find him present (Explanation of Sahih Bukhari, 6/491.).

For this reason, it was stopped on the water needs of Muslims, in response to the Prophet Muhammad's urging of the companions to buy it, and promising them better than it in Paradise (Al-Rashidah, page 81), so he got what he wanted.

The narrations are many in the story of this well, but they agree that when the Muhajirs came to Medina, they did not like its water, and Well Roma was one of the sweetest waters of the wells in Medina, and they used to draw water from it for a price, which exhausted them, so at that time, the Prophet Muhammad urged his companions to buy Well Roma and donate it to the Muslims (Explanation of Sahih Bukhari, 6/491.).

He said: "Whoever buys Well Roma, and his share of it is like the share of others from it, without privilege, so Osman bought it and stopped it for the poor, the rich, and the wayfarer (Irshad al-Sari li-Sharh Sahih al-Bukhari, 6/106.). Ibn Kathir said in the Beginning and the End: "That is, he made it an endowment (Al-Bida'yawa al-Nihaya, 7/214.).

Shaukanisaid: "In it is the guidance to the virtue of the ongoing charity", that is, the endowment, especially if this charity is water. Ibn Batal commented on the endowment of the well: "God counted His blessing on His servants in creating sweet water for them, they enjoy drinking it, and their fruits grow by it (Explanation of Sahih Bukhari, 6/491)." Therefore, digging wells and channeling their waters was one of the legitimate charities that were approached to Allah Almighty.

3.2. Model Two: The Endowment of Zubaida's Well

Water fountains used to be the equivalent of water facilities today. One of the most famous fountains is Zubaida's Well in Mecca, and its remains still exist today. It is considered to be the first water project in history (Al-Jariwi, December 3-4, 2012, page 18).

The endowment of Zubaida's Well was one of the endowments that history has documented. It was named after ZubaidabintJa'far (d. 216 AH), the wife of Harun al-Rashid and his cousin, who was known for her love of charity. IbnTaghribirdi described her, saying: "She was the greatest woman of her time in terms of religion, origin, beauty, chastity, and generosity (Al-Fasi, page 1/112).

She had many works in the Hejaz region. She visited the Hejaz, made some repairs, and built buildings, the most important of which was Zubaida's Well in Mecca.

When she saw during her pilgrimage the suffering of pilgrims from the lack of water, she ordered the digging of a flowing river that would connect with the sources of rainwater. The most skilled engineers studied the project and decided that it would require a great deal of money. Her answer was:

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"Work even if it costs you a dinar for every blow of the axe" (Mustafa, 2000).

Ibn Jubayr said in his description of the road to Mecca: These factories, ponds, wells, and houses from Baghdad to Mecca are the works of Zubaida. She dedicated her life to this, and she left in this road facilities and benefits that benefit the delegation of God every year, from the time of her death until now. If it were not for her noble works in this regard, I would not have taken this road (Al-Andalusi, page 165).

The model of Lady Zubaida in delivering water to Mecca, and mobilizing all her capabilities to achieve this lofty goal of serving the pilgrims of the Holy House of God, is the best evidence of the importance of this type of endowment. She spent a lot of money in this cause, and she commissioned people to bring water from the farthest end of Wadi Nu'man, east of Mecca, despite the rugged terrain, until it reached Mecca (Al-Zayani, 2018).

We conclude from the historical accounts of the endowments of Zubaida's Well and the Well of Ruma in relation to the research topic to the following points:

- Due to the sweetness of the water of the well and its abundance, the Prophet (peace be upon him) encouraged his companions to buy the Well of Ruma and endow it to the Muslims.
- Endowing water as a sustainable source that is not cut off for a necessary need, and for a noble purpose, which is to preserve the five essentials.
- The care to provide drinking water for the thirsty in holy places and cities increased; for the sake of reward, to relieve pilgrims of the burden of thirst throughout the ages.
- The reason for the endowment of Zubaida's Well was the ruggedness of the road to Mecca, the absence of wells and sources of water, and the urgent need for such a necessary endowment.
- That she, may Allah have mercy on her, paid dearly for the establishment of this well, as evidenced by her historical saying: "Strike even if a blow of the axe costs a dinar."
- The survival of Zubaida's Well for a long time achieves the close relationship between endowment and sustainable development. Millions of pilgrims, worshipers, and travelers have benefited from this huge water endowment for centuries.

4. The Importance of Water Endowments in Achieving Sustainable Water Security

Water is the foundation of life, and it cannot be dispensed with. It is also the foundation of every civilization and development. The uniqueness of water is that it is the most precious thing created by God Almighty after humans.

Water is like food, one of the necessities of life, and it is the soul of life. Muslims have been concerned with it since the early days of Islam, since our master Uthman (may God be pleased with him) endowed (the well of Ruma), and made it for the sake of God. Then, fountains and water stations became social institutions that were celebrated by Islamic cities to provide drinking water for travelers. Fountains spread in the Islamic world, east and west, so that no road or street was without a fountain (Ismail, June 2022, p: 59).

Environmental problems related to water have occurred, and the scarcity of freshwater was at the forefront, in addition to water pollution and misuse due to some wrong behaviors that are not compatible with the principles of Islamic law. And due to the historical role in the field of providing freshwater, endowment has become one of the promising solutions to overcome these problems, by activating this historical role after aligning it with contemporary trends.

The endowment has played a major role in ensuring the water security of Muslims, since the beginning of the establishment of the Islamic state in the city of the Prophet (peace be upon him). The endowment for this aspect of charity has become widespread in all parts of the Islamic world, for its great merit and reward (Al-Jariwi, *The Impact of Waqf on Sustainable Development*, previously mentioned reference, page 187).

The endowment has played a major role in providing water security for Muslims since the establishment of the Islamic state in the city of Medina. The process of endowing (the well of Ruma) is a strong indication from the Prophet (peace be upon him), who does not speak from desire, and his noble companions, to the importance of water in human stability. The wisdom of encouraging the endowment of (the well of Ruma) was directed to all Muslims in every time and place (Azouz, *The role of the endowment in managing water resources and preserving the environment*, previously mentioned reference, p: 85).

The most important social facilities that emerged in Islamic societies thanks to the interest in endowment are: fountains of drinking water

(fountains). It was a tradition of endowment that they were attached to mosques, and they were often in the center of the city, or on the caravan routes, to be within reach of everyone (Al-Jamal, 2007).

5. Requirements for contemporary applications and forms as a mechanism to activate the role of water endowment in public life

Water endowment can be enhanced by means of management, administration, investment, and recent legislative developments in the exploitation of water resources, which can be enhanced by modern Islamic economic mechanisms and tools, so that sustainable water endowment becomes a practical solution to address the water crisis that some Arab countries suffer from (Amari, pp: 16-17).

The most important requirements for contemporary applications and forms as a mechanism to activate the role of water endowment in public life are as follows:

5.1. Water Endowment through Water Harvesting Projects

Water harvesting refers to the collection of rainwater from the moment it reaches the roofs of homes or the ground, and its storage, through the construction of dams or wells for the purpose of storage and utilization in times of drought. Endowment for water harvesting projects increases the contribution to the development of water resources in arid areas, and can help to mitigate the severity of the expected water deficit in the coming years, by finding water harvesting systems using modern methods (Al-Jabarin, December 10, 2006, p: 17).

5.2. Water Endowment through Endowment Funds to Provide Fresh Water

Investment funds are one of the most effective contemporary formulas in addressing the water crisis at the political, legal, technological, and economic levels. Its idea is to establish specialized administrations that care for and serve a community service purpose, which falls within the aspects of charity with public benefit for the whole community, or a segment of its segments (Ismail, Water Endowment as a Development Mechanism to Promote Sustainable Water Security, cited reference, p: 36). Some of its forms are as follows:

5.2.1. Endowment Fund for Water Use Rationalization Management :The National Fund for Water Use Rationalization in the Gulf

Cooperation Council countries aims to build a database for water rationalization and use based on collecting various contributions that include a large group of stakeholders, which was built mainly on the general framework developed by the Water Guidance of the Council, which relies in its work on rationalization programs. It is regulated by the National Fund for Water Use Rationalization, which includes social, economic, and technology-related topics related to water rationalization (Amari, A., January 2018, p: 25).

5.2.2. Islamic Endowment Fund for Water Education and Awareness: Awareness and sensitization are considered to be among the most important factors that should be referred to and focused on in order to find solutions to certain problems or at least to warn of their seriousness, which is what the Gulf Cooperation Council countries are aiming for through what is called the Islamic Endowment Fund for Water Education and Awareness. It aims to obtain more in-depth information about water problems and issues, and to form the desired trends and behaviors that are necessary to conserve water and work to solve its current problems (ibid, p: 26).

5.3. Water Endowment for Water Desalination Plants

Water desalination plants work to purify water and remove dissolved salts from seawater, groundwater, and wastewater. They make water that is not suitable for use suitable for human consumption, irrigation, industrial applications, and other various purposes (Kahf, 2006, p: 301).

Water endowment can be used to finance the construction and operation of water desalination plants. This can help to provide a sustainable source of water for communities in arid and semi-arid regions.

5.4. Water Endowment for Artificial Rainfall Techniques

Artificial rainfall is a type of intentional weather modification that involves attempts to induce rain from certain clouds, over pre-determined areas. This is done according to carefully-studied scientific plans that take into account the needs of the areas, by increasing the water reserve.

Water endowment can contribute to this through contemporary forms of endowment, represented by endowment funds (Ismail, Water Endowment as a Development Mechanism to Promote Sustainable Water Security, cited reference, p: 36).

5.5. Water Endowment for Wastewater Reuse Technology

Wastewater is water that results from human activities, including domestic and agricultural activities. It contains radioactive, thermal, organic, and bacterial pollutants. Wastewater represents a strategic option as a non-traditional water source to meet the increasing need for water, through a set of health and environmental controls that are determined by specialists.

This is where the role of endowment appears in the construction of water purification plants to reuse it safely and effectively, which contributes to reducing the consumption of available fresh water (Kahf, Islamic Endowment: Its Development, Management, and Development, cited reference, p: 303).

5.6. Water Endowment for Seawater Desalination Technology

Seawater desalination is the process of converting saltwater to pure freshwater, suitable for drinking and daily use, through several methods used in the desalination process to separate salts and minerals from saltwater.

This is where the role of water endowment comes in the construction of giant plants to provide other water resources to enhance traditional water resources to secure the country's water needs, to achieve an appropriate level of water security (Al-Gharawi, The Impact of Endowment on Sustainable Development, cited reference, p: 188).

5.7. Endowment of water fountains in streets

Any act of providing water in the streets for all people is a perpetual charity, the reward of which reaches the donor even after his death. The purpose of this is to facilitate the access to drinking water, as this act has great reward (Al-Khatib, 1996, p: 26).

Some contemporary examples of the endowment of water fountains include distributing cold water bottles to the needy, distributing cold water on occasions and in places that need it, such as the seasons of Hajj and Umrah, and in the holy month of Ramadan, and other occasions and events.

5.8. Endowment of water tanks for refugees, displaced persons, and those without shelter

We mean those who cannot obtain safe drinking water, which exposes them to the risk of contracting waterborne diseases, such as diarrheal diseases and typhoid fever. The World Health Organization has called for

the rehabilitation of water distribution networks in these areas, including water storage tanks in those camps, and monitoring the spread of diseases caused by lack of water(Ibid, p: 26).

Therefore, the endowment of water for these people is no less important than the endowment of medical care, humanitarian protection activities, and other forms of emergency relief.

5.9. Endowment of the activities of water research centers

Islam considers any effort made to develop appropriate technologies to obtain and provide water, and scientific research that serves this field, as an act of goodness for which a Muslim is rewarded. It may even be a duty that those who are able should perform if people need it. The tasks of these establishments include the study, management, and evaluation of non-traditional water resources (rain, floods, groundwater, water sources)(Al-Rahim, 2011, p. 99).

5.10. Endowment for the repair, development, and rehabilitation of wells in the field of water provision and conservation

This is to deliver water to all Muslims in all parts of the world. Since the establishment of the Islamic state, there has been an emphasis on the importance of taking care of rivers and preventing them from being destroyed or clogged with mud. They must be repaired from the public treasury (Al-Sirjani, 2010, p: 92)

The practical reality of Islamic history shows the concern of Muslims for water and the need to secure it for people, for the improvement of their condition and the betterment of their standard of living.

5.11. Endowment for well digging projects and the establishment of hand pumps and pumps in the field of providing groundwater

Well water is one of the most important resources that people need at all times and places. Digging wells and water coming out of them is a way of revival, especially in the remote parts of Africa. Endowment for water and its provision for human settlements is a necessity, especially since serious and sustainable investment in these wells and pumps will help to provide a safe and reliable source of water for a number of those deprived of pure drinking water for their essential needs in their daily lives(Al-Shehri, 2011, p: 20)

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The Hanbalis considered "digging wells, rivers, and cleaning them) to be one of the obligatory duties of individuals, for the general need of people for it.

5.12. Endowment for those in need of water from the poor and the needy

One of the charities of water that people overlook is paying the bill of a needy person, or participating in filling the tank of some buildings and modest residential buildings in the popular neighborhoods. Men, children, and women will benefit from this act of kindness, for drinking, ablution, bathing, and purification. There are also many benefits.

5.13. Endowment for groundwater exploration operations

Groundwater is one of the main sources of water that meets human needs, along with surface water, such as rivers and lakes. It is the surface water that seeps through rocks and soil pores to settle in different layers of the earth. It is called subsurface water, to distinguish it from surface water, and it is represented by wells, springs, caves, and tunnels.

Water exploration methods, machines, and mechanisms can be endowed to meet human daily needs in various fields, especially in the most needy countries, by providing the necessary funding to know its sources, in addition to digging wells, using pumps, preparing excavators, providing equipment, tools, and human resources (Al-Shehri, Rulings on Water Wells in Islamic Jurisprudence, previously mentioned reference, p: 98).

From the sum of what has been stated above of the formulas and contemporary applications of the water endowment, we can go to the fact that these formulas, models, and applications, if they are embodied, developed, and taken up with innovative methods, will work to activate the role of endowment and upgrade it in contemporary Islamic societies, so that it contributes to achieving sustainable water development, with its various social, economic, and environmental components, and works to enhance sustainable water security.

6. Results and Recommendations

6.1. Results:

Based on the both theoretical and practical side of this research, the following results can be reached:

- The solution to social, economic, and environmental problems is not exclusive to the Western experience alone. The civilization of Muslims and their economic and social history is rich in Islamic models and applications that can be used to achieve sustainable water and food security;
- Water endowment is an authentic prophetic tradition that works to sustain the endowment and the continuity of the appropriation through the utilization of natural resources, taking into account the interests of the endowment and ensuring the preservation of its origin and the continuation of its benefit;
- Water endowment can play an effective role in achieving sustainable water security and contribute significantly to economic development at the local and regional levels;
- The endowment system has played a major role in the development of Islamic societies, and its effects included most aspects of life, including the provision of water, its management in Islamic cities, and the achievement of all forms of water security through the financing of public services;
- Activating the endowment through water harvesting projects increases the contribution to the development of water resources in arid areas and mitigates the severity of the consequences of the expected water deficit in the coming years.

6.2. Recommendations:

In light of the previous results, the following recommendations can be drawn:

- The need to reconsider the application of traditional forms of endowment and develop new models and forms of water endowment, due to its strategic importance at the present time, to contribute to achieving sustainable development, with all its social, economic, and environmental components;
- Reviving the endowment on flowing water fountains in the streets for everyone, as a kind of ongoing charity. Some contemporary images of the endowment of water fountains include the distribution of cold water bottles to the needy and the distribution of cold water in places that need it;
- Expediting the employment of the water endowment tradition, by following modern methods of water resource production that guarantee the achievement of water security, especially in light of the environmental reality of the contemporary world, which witnesses the depletion of water resources;

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- Linking endowment issues with the concerns of the contemporary homeland, and employing them to solve its problems, and participating in relieving the burdens of governments;
- Organizing and holding seminars, conferences, and awareness campaigns aimed at highlighting the importance of water endowment and its role in sustainable water development.

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