The influence of Islamic Culture on Service Design

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Abstract

As a result of the swift development of global civilization, a kind of mixed culture started to materialize the whole world. And regarding that culture represent the main source of thinking for any society, therefore any effect or mix with another culture will reflect on the way society thinks or behave toward any subject. Therefore, the materialization of global thoughts will produce new sophisticated products, services, and systems. And that what divided the world into two categories, the first owns and produces the new civilization, sovereignty, inventions representing the only source of know-how and innovation, dominating the rest of the world. And the second is just receiving, using, and consuming what the first category produced. Middle East countries are mostly classified as the second category, however, it has many rich cultures such as the Islamic culture. And here is the problem, which affects the usage culture of a society in which a specific imbalance may occur, sometimes in contradiction with the local traditions and ethical manners, or even neglect some advantage and sophistication in the current culture. Despite the dominance of one thought over the world, and marginalization of other ideas and concepts occurs through this, the convergence of ideas and cultures and the mixing among them, which affects the impact of local cultures. That when culture gets transferred into different societies, it gets transmitted with its characteristics ideas, customs, and traditions, which may not appropriate for the hosting society in different ways. For this reason, as a design approach to keep the cultural identity and revive the high values in the Islamic Culture with all included traditions, ideas, and beliefs, the researchers in this paper try to investigate the influence of the Islamic Culture on designing new sophisticated products providing public services. Focusing on public water dispenser as an example of how ancient Islamic designs provided such crucial service achieving high standards of humanity and usability. Then explore through discussion and trials on how to use the same principles and beliefs to design new public water dispensers.

Key Words:

- Culture - Cultural Identity - Islamic Culture - Design Culture - Service Design.

ملخص البحث:

مع التطور الحضارى العالمى أصبح العالم كله مزيج من الثقافات المحلية والعالمية وبدأ العالم يهمش معظم الثقافات المحلية أو الخاصة بجانب الثقافة العالمية أو الغربية صاحبة الحضارة والسيادة على العالم، وتلك الثقافة هى المنبع

الرئيسي للتفكير، والتى أصحبت تشكل الفكر العالمى الذى يقوم بإنتاج المنتجات الحديثة والاختراعات الحضارية والأنظمة الجديدة، ومن هنا أصبح العالم ينقسم إلى قسمين، أحدهما صاحب الحضارة والسيادة والاختراعات ومصدرًا للأفكار والخدمات، وهو المهيمن على باقي العالم، والقسم الآخر من العالم متلقي لذلك الفكر الغربي المسمى بالفكر الحضاري أو الفكر المتقدم، ويندرج تحت ذلك القسم المجتمع العربى الإسلامى الذى بطبعه أصبح متلقيًا وليس منتجًا للثقافة أو للفكر . وعلى الرغم من هيمنة فكر واحد على العالم وتهميش الأفكار والمفاهيم الأخرى، إلا أنه يحدث من خلال ذلك التقاء الأفكار والثقافات والامتزاج بينهم، مما يؤثر على الثقافة الاستخدامية للمجتمع التى قد يحدث بها خلل نوعي؛ فعند انتقال الثقافة من مجتمع لآخر تنتقل بكل ما تحمله من أفكار وعادات وتقاليد لا تتناسب مع المجتمع المتلقى، حيث من الممكن أن تغلب ثقافة على أخرى أو تحل محلها، حيث تقدم القوى كل ما لديها من اختيارات متعددة وقدرة على إيجاد الحلول المختلفة ورفاهية الحياة المتطورة وإيجاد مصادر جديدة للتصميم من تلك الثقافة الجديدة المتكونة بكل ما تحمله من عقائد ومفاهيم على الثقافة الأصلية للمجتمع، وبذلك يصبح المجتمع متلقى ضعيف الثقافة يستقبل التصاميم بكل ما تحمله من مفاهيم وعقائد جديدة على المجتمع.

ومع مرور العصور بلغت الدولة الإسلامية ذروتها فى التقدم والتطور أكبر مثال على تصدير الأفكار الرئيسية لتقديم الحلول والأفكار، حيث كانت الأندلس منبع الحضارة والفكر وتصدر للعالم وخاصة أوروبا العلم والأفكار المعتمدة على الثقافة الإسلامية ناقلة معها المعتقدات والتقاليد والأفكار والعقائد الإسلامية، وبذلك أصبح العالم كله متلقى للثقافة الإسلامية المنيرة فى ذلك الوقت وظل العالم يبنى علمه معتمداً على قيم الإسلام؛ فكانت الثقافة الإسلامية هى الثقافة الأقوى القادرة على إيجاد الحلول المختلفة وتقديم اختيارات متعددة لإيجاد تصاميم متطورة تسعى بذلك لجعل الحياة أكثرة رفاهية.

الكلمات المفتاحية:

Introduction

There is no dispute that civilization is a group of different cultures of peoples, and the progress made by man in various sciences, manners, cultures, and activities that people have practiced over time, and advances the progress of societies and the transition from primitive techniques to the advanced technologies reached by the human mind.[1] And if the civilized progress on the material side is broader and greater than the moral and ethical side, then that material aspect includes all the products and achievements of civilization that by their nature are used to fulfill the user`s needs on daily basis. Those products are a human expression of everything that he needs and feels in his surrounding world, defining product`s dimensions that can be drawn from him, whether it is plastic, functional, or even spiritual[2], the user himself who estimates those values that may exceed the functional value for which they were created, and those meanings stem from many physical influences and moral influences such as culture and others. The cultural background of the designer is one of the most important influences on the outputs of the design process. The different cultural composition of the designer may mean the difference in cultural values and the resulting functional values, Likewise, the intellectual differences between designers are evident through the deletion, addition, or development of meanings and values, and here lies the importance of Islamic culture with its richness in cultural developments and intellectual differences, that richness that appeared in the product of the designer of that

era, products are diverse in how they express those developments.[3] Islam is the religion of the city, which means a civilization whose roots are based on standards, concepts, and beliefs. Islam has brought an integrated system of principles and values that constitute in its entirety a life-style approach appropriate to the nature of man and in harmony with his common instinct, nourishing his spirit and satisfying the requirements of a decent human life.[4] It is a well-organized, tight-looped system, based on fixed pillars of the Noble Qur'an and the Sunnah of the Prophet, which does not change by changing the conditions of the age, but it responds to the changes without losing its essence, originality, and legitimacy, and does not develop with the development of the lives of individuals and groups, but rather interacts with the transformations that occur to A person's life, and therefore his Islamic culture.[5] Islamic culture is of great importance to Muslims, as it is the science that raises the Muslim psyche, as the connection between the wings of a Muslim man makes up his mind, heart and intellect, and with him the Muslim links his past, present, and future, so the Islamic culture was establishing the entire city The mosque was our home to worship God Almighty and establish its religious rituals and a school to teach its worshipers with religion and a home for governance, and a council for the Muslim people, and near it there are occasions corners and takeaways, adjacent to the springs and bathrooms, and with all this appeared the products used in daily life such as utensils and food utensils and clothes and boxes to save the purposes .. Etc.[6] These products came as an application to the basic Islamic belief, which is a wide spread among people, and not limited to a specific class or limited class, and it was called to beautify these products and reach their design to the full standards of industrial product design.[7] This study aims at dealing with Islamic culture to reach the extent of the influence of Islamic culture on the design of products used in daily needs and carrying the Islamic identity, considering that these products express the essence and truth of the constants of the Islamic nation. It is a design that is influenced and influences the culture of the all nation, which carries in its characteristics the characteristics of Islamic culture, carrying the philosophy of that culture as an ambassador to the world and humanity.

Research Topic:

The term Islamic culture is used most of the time to describe all the common cultural and civilizational aspects historically linked to Muslims all over the world. One of the most important releases of Islamic culture is that it is the science that combines legal rooting with a real awareness of the nation's history, present, and future, and it is a comprehensive holistic science that views Islam comprehensively in terms of His doctrine, purposes, and understanding throughout history as the religion of Islam emerged in the sixth century AD in the Arab countries, and with the massive and rapid spread of the Islamic empire, the Islamic culture has influenced and affected other cultures and civilizations such as trust And other Persian FH, where a mixture of cultures (cross-culture) One of the most important factors affecting the cultural development of nations and civilizations.[8] From the design side, those different design requirements for the product such as cultural requirements' is important to reveal the product's determinants and determinants, whether they are social or economic, this theoretical knowledge and through them can identify the mechanisms of its emergence, as well as monitoring its interactions as a tool to satisfy the requirements of society and these were not Timely knowledge

is necessary for design, it is necessary for relation to other phenomena.[9] As I became in the current era, This is what showed that weakness in many modern designs that are called belonging to Islamic culture, because of its lack of these cultural data, in addition to the superficial view of the designer, due to the lack of essential information about Islamic culture and its characteristics and features.[10] The Arab industrial designer as a person has his philosophy and cultural identity and carries a message in its content to advance society in its various life activities, he must deepen his understanding of that culture and the values and philosophies it holds, to transfer it to the rest of society and contribute to the formation of an Arab personality distinct from the rest of the characters, on the one hand, On the other hand, he transferred the philosophy of Islamic culture to various other cultures as it always was.

Research problem:

With the emergence of globalization and the intermingling of cultures with each other, several cultures control the world other than the Islamic culture, which has become extinct amid the attack of Western cultures on Islamic society, and Western culture has become the dominant of the Islamic world. There are no longer products that carry the idea of Islamic culture, which appears through the design of products that carry the philosophies and beliefs of Islamic culture, and the Islamic world has become a future for products that bear the ideas of Western culture, and the philosophies they carry differ with Muslim beliefs.

Therefore, Islamic culture must be re-established, to make it the source of thought and the source of enlightenment to the world, and to find studies that help in the design based on Islamic culture and the beliefs and philosophies it holds and its impact on the thought and customs of society.

Research objective:

Reviving the philosophy of Islamic culture, including all the related human features and values, in a suitable way to get translated into designs providing public services, and affect the user positively, by enriching the awareness of the designer about such sophisticated culture.

Research Importance:

* Knowing the influence of Islamic culture on designing service products.
* Supporting the pre-design stage and its ideas and philosophies.
* Enriching the design identity by identifying one of the most important sources of design, which is Islamic culture.
* Working to advance society by applying the philosophy of Islamic culture in its human aspects.

Research Methodology:

The research follows the deductive method - and the descriptive approach.

The concept of Islamic culture:

Culture arises as a social product, made by society through the different patterns of behavior found in it, and customs, traditions, arts, social conditions, and human style are compatible so that all of this forms the culture of one's society and its individuals and is unique in its

characteristics from other societies.[11] To form the basic building block of society, and to lay down the determinants of social interaction among members of society, "and to form a behavioral pattern of their own in dealing with each other or with other societies. And specific from that cultural pattern is born of society itself".[12] Cultures are characterized by the ability to move outside the boundaries of the society in which they originated, which is called (the spread of culture) and this is achieved through the contact of societies with underdeveloped cultures with each other. The culture was defined as the totality of moral beliefs and principles of language, music, art, as well as the means of its transmission as a social heritage that gives meaning to things in their surroundings and the resulting behavior and relationships. It was also known as the complex that includes information, beliefs, art, ethics, custom, traditions, customs, and all other abilities that a person can acquire as a member of a society.[13] Culture has several components that appear through these definitions and differ from one definition to another, but it is necessary to collect those components represented in beliefs and values, which is the Figure No. 1:
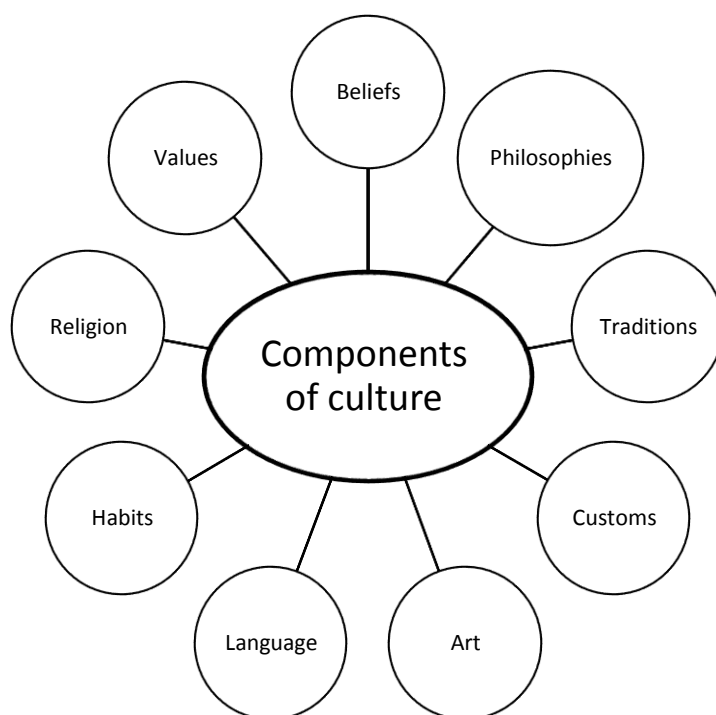

FIGURE. (1) – COMPONENTS OF CULTURE

Strengthens of culture:

1. Religion: There is a trustworthy relationship between religion and culture, and that religion is one of the most important components on which the cultures of nations and human societies are based. The Islamic religion in particular is considered the first strength in the nation's culture, as it determines its direction and its personality is its existence because it represents its belief that believes in and cares for its system that you are working on adhering to.

2. Thought: It is the material and nature of culture, or it is its tool, and the thing that it does and consists of, and culture on the other hand is the fruit of thought in the theoretical domain. Each of them may be called the other.

3. Values: Values are one of the basic pillars on which human cultures are based and interact with, as the culture of any nation must be based on a basis of values that prevail in its society and which have a strong link to belief, thought, behavior, lifestyle, movement direction, and goal setting. Good values are the tributary that nurtures culture and provides it with movement, continuity, and the ability to influence society, treat its problems and meet its needs, and without these values the culture is powerless, paralyzed, movement without influence.[14]
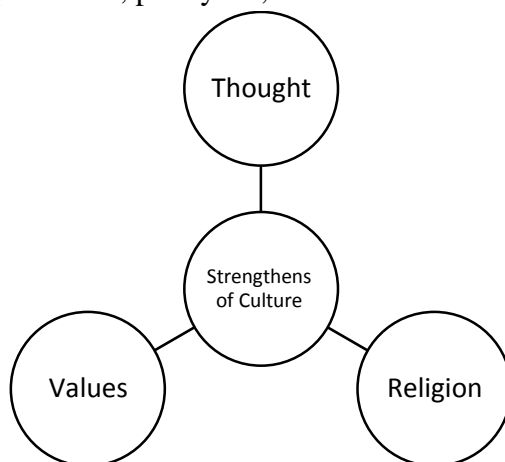

FIGURE. (2) - STRENGTHENS OF THE CULTURE 1

Islamic values and their relationship to design:

Islamic art arose out of the desire for mastery and perfection, and in that field, it was preceded by other arts, and the truth is that this desire for mastery and perfection is derived from Islam itself: The Prophet (may God bless him and grant him peace) said (God loves you if someone does a job to be perfect) Tabarani, and it was corrected by Albani.[15] Art and design were also influenced by another motive, which is the desire to embellish and enjoy its decoration, and this desire is inspired by the principles of Islam and the Holy Qur'an, in the Almighty saying (O Children of Adam! Dress appropriately at every place of worship. And eat and drink, but do not be excessive. He does not like the extreme) Surat El Araf (31-32).[16]

Likewise, art and design were influenced by another motive, which is the desire to embellish and enjoy its decoration, and this desire is inspired by the principles of Islam and the Holy Qur'an, in the Almighty saying, Islam came in the most complete form of religion through revelation to man, and Islam appears in its being a comprehensive religion that does not neglect an aspect of human life, whether it is sensory, mental or emotional. And he does not only care about the afterlife, as an exhibition on the worldly life. Rather, Islam has always sought to achieve integration between the worldly life and the hereafter and mixes the sense and the mind, the visible and the inner, the material, and the spiritual.

Hence the philosophy of building and reconstruction, or in a more accurate sense, the philosophy of creating and making products that fulfill the needs of the individual and society and seek to meet the needs of man, whether material, spiritual, or sensory and those needs vary and develop in mutual emotions with the development of human thought. Therefore, these needs were divided into three categories, namely utilitarian, symbolic, and entertaining need, which is Figure No. (3):[17]
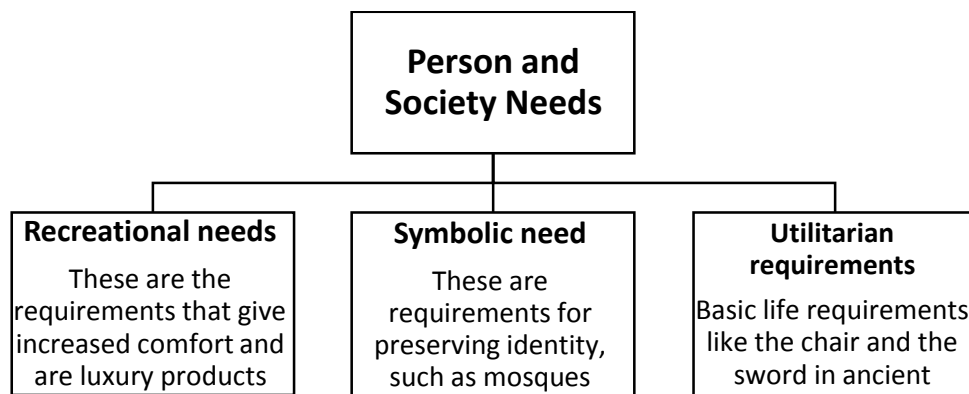
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                      ┌─────────────────┐
                      │   Person and    │
                      │  Society Needs  │
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Recreational needs	Symbolic need	Utilitarian requirements
These are the requirements that give increased comfort and are luxury products	These are requirements for preserving identity, such as mosques	Basic life requirements like the chair and the sword in ancient

FIGURE (3) - SOCIETY AND PERSON NEEDS IN THE ISLAMIC SOCIETY

The product design process is related to many factors related to the user, the product and the designer, and culture can be considered one of the strong influences that direct its behavior during the interaction with the product, as the user interacts with the product and also has his passion for the product based on it, so the designer must study the culture of the target group of users Conscious study, and the appropriateness of the information it contains from the basic elements of product design.[18] Culture is the cumulative cognitive growth that an individual acquires during interaction in society in the long term and affects his behavior. It also expresses the cognitive and civilizational characteristics that characterize every society and are passed down to generations and are transmitted across societies. Culture has been defined as including (knowledge - beliefs - arts - ethics rights Traditions - customs (i.e., that the culture of the individual or user is the knowledge acquired during interaction with society or with products.[19] And it affects the behavior of his interaction, and therefore the user culture is closely related to the product and the extent of its ability to interact with the product, the compatibility between the user culture and the product helps in achieving the optimal interaction. Despite the importance of compatibility between culture and the product and its impact on the effectiveness of the design, however, the user culture is often ignored in the product design process, and designers and institutional owners are increasingly interested in the ergonomic, technical, and marketing dimensions.... more than processing.[20] The cultural dimensions of the user in the product, for various reasons such as the additional costs required by design and development research for products that address a specific group of users, as well as the lack of experience of designers in the mechanism of including the user culture in the stages of the product design process as a result of the lack of sufficient knowledge they have,[21] Extracting the user's cultural values and observing them during the design stages requires merging the knowledge of design science with various other fields such as anthropology, psychology, and sociology. The importance of culture in product design is due to the integration of the user culture within the stages of the design process that provides many advantages and benefits to the field of industrial design and for the users of the products, which lead to the development of the design process and the addition of innovation and creativity to them, and thus the ease of marketing the product, as it achieves noticeable benefits to the user such as ease Interact with the product and the availability of products that address its own identity.

Service Products in Islam:

Islam came with an integrated system of principles and values that constitute, by its nature, a lifestyle that fits with the nature of man, appropriate to his humanistic nature and spirit, and to meet the requirements of human life. It is an integrated and tight system, based on fixed pillars of the Noble Qur'an and the Sunnah of the Prophet, that system that God Almighty has ruled over and facilitates for a man his life, and that system has come fixed, preserving its principles, values, and customs, but it responds to changes without losing its essence and origin, and making that system It evolves with the development of the lives of individuals and groups. This system is formulated to complement human life and establish rules that shape how to manage daily life, and what it includes of products related to the life of Muslim and non-Muslim people. These principles create a style that extends over the values, principles, and beliefs of Islam. And based on his previous studies in all of these references, it is clear that the ramified Islamic organization in all matters of life has produced products that help the patient to meet his needs and requirements and also return to the benefit of society by helping the other, those products called (service products) that perform the needs of the individual and society For Muslims, the priority is to establish these establishments that are dependent on products that serve the individual (public service) without looking at who is benefiting from them, whether Muslim or non-Muslim, rich or poor, in implementation of the principles of justice and equality between people that God Almighty called for in his saying (O, people! We created you from a male and a female, and We made you races and tribes, so that you may come to know one another. The best among you before Allah is the most righteous. Allah is Knowing, Aware) Surat El Huggurat (13).[22] The primary purpose of the establishment of this service establishment was to seek the face of God Almighty, and to serve society and people, as God Almighty said (The parable of those who spend their wealth in Allah's way is that of a grain that produces seven ears; in each ear is a hundred grains. Allah multiplies for whom He wills. Allah is All-Bountiful, All-Knowing) Surat El Bakra (261-262)[23]

The images of service establishments abounded in several forms, including (watering - cleaning - shelter), all of which are attributed to the philosophies and beliefs of the Muslim in meeting the needs of society and the benefit of people, namely the elimination of people's needs of water, ablution, bathing, shelter, housing, and a restaurant, to meet the words of the Messenger of God (may God bless him and grant him peace): "The most beloved people to Allah are those who are most beneficial to people. The most beloved deed to Allah is to make a Muslim happy, or to remove one of his troubles, or to forgive his debt, or to feed his hunger. That I walk with a brother regarding a need is more beloved to me than that I seclude myself in this mosque in Medina for a month. Whoever swallows his anger, then Allah will conceal his faults. Whoever suppresses his rage, even though he could fulfill his anger if he wished, then Allah will secure his heart on the Day of Resurrection. Whoever walks with his brother regarding a need until he secures it for him, then Allah Almighty will make his footing firm across the bridge on the day when the footings are shaken and The bad manners work as spoiled the vinegar honey" It was Presented by Ibn Abi Al-Dunya and improved by al-Albani.[24]the public services in the service establishments (watering - cleaning - shelter) is to establish (Al-Sabeel - Public Baths - Khans - Other), Figure (4):
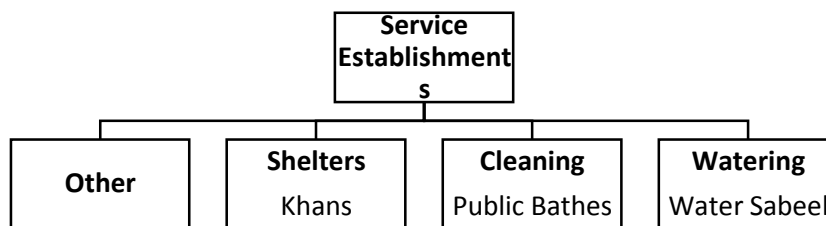
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   │ Other  │ │ Shelters │ │ Cleaning │ │ Watering │
   │        │ │  Khans   │ │  Public  │ │  Water   │
   │        │ │          │ │  Bathes  │ │  Sabeel  │
   └────────┘ └──────────┘ └──────────┘ └──────────┘
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FIGURE (4) - SERVICE ESTABLISHMENTS

Each of these service establishments had a purpose to benefit people and eliminate the need for them, as well as it is an application of an Islamic principle or application of creed and its primary purpose is to seek the face of God Almighty and make it a current charity, as the Almighty saying (And spend in the cause of Allah, and do not contribute to your ruin, and be charitable. Allah loves the charitable) Surat El Bakara 195.[25] It is an ongoing charity that benefits people and benefits its owner, as well as kings and princes, create it to honor their names, apply the principle of giving to God and improve the form of giving and directing it in the best form, in the application of the Almighty saying (You will never attain virtuous conduct until you give of what you cherish. Whatever you give away, Allah knows it) Surat Al Imran (92).[26] Likewise, the Messenger (may God bless him and grant him peace) said: "God Almighty loves if one of you does a good job to master it." Narrated by Albani, in Sahih Al-Jami.[27] The establishments are divided into water and water installations, collected, cooled, and distributed to passers-by and Ibn Al-Sabil (Water Sabeel), and another facility calls for cleanliness, self-care, and ablution (public baths) as well as the establishment of the cells in Islam, which had an important role in the development of society, so the Khan was a service facility By all accounts, it is the place for everyone who does not have a place (Ibn al-Sabil - the pioneers of trade). The cells contain a place to sleep equipped for travelers, strangers, and all the food, drink, and housing they need. All of these facilities provide a service to the community.[28] Likewise, the creation of the path is an implementation of the Messenger of God's (peace and blessings be upon him) saying (O Messenger of God! My mother is dead, can I give charity for her? He said: Yes. I said: Which charity is better? He said: Watering the water) Narrated by Ahmad in Sahih Al-Albani,[29] The avenue is a living example of the ongoing charity in the interest of God Almighty. Therefore, the path was built in the best architectural firms. Muslims worked to create the path with great care, whether it was in choosing the site to serve the largest number of individuals or the architecture of the building. It was built on the level of the ground or a little above it and entry is often through a common entrance and a separate door, and this floor consists of a room for wrapping around the rest of the attachments, and this room is visible from the path on the surface of the earth so it is subject to certain conditions that determine its shape such as the location, and the allocated area It has, as well as external influences such as weather conditions, Figure No. (5):

Figure (5) Shape of sabeel Basin

The goodness of Muslims reached the summit, as the path was being built in a beautiful architectural form, and enough, but the charity in offering charity and pleasing to God Almighty made them decorate and decorate the labels from the outside and the inside and sought to beautify the shape and use the best building and architecture materials as well as ornament The way in the Qur'anic verses written in the different lines known to Muslims and the use of plant decoration and geometric shapes in making interior and exterior decorations that excelled in it is very beautiful, The Muslim would not do anything in his life unless there was a religious mobility behind it and an ideology embedded in it, and all of that reflected on a design philosophy in a material product for people, whether it was a service product or an industrial one, and Muslims had a firm doctrine that applied according to the Messenger of God (may God bless him and grant him peace) saying (A man does not have the weight of an atom of old age(. "A man said: The man loves his clothes to be a sense of God.[30] Imam Muslim narrated in his Sahih, so the principle was adorning, improving, and perfecting what is offered to people to seek the face of God Almighty, so they relied on adorning the path and its destination so that it is reflected on passers-by and every user of the path in himself and makes him pleased to look. This is the Islamic culture represented in the Muslim decades and philosophies, who excelled in translating these moral philosophies into service material products that benefit people and benefit them in this world and the hereafter. But with the tremendous development in the country and the spread of ideas outside the beliefs and philosophies of Islam, most of these service products have disappeared, and products have emerged that resemble but do not possess an Islamic identity or divine philosophy that makes them come out in a good way for people. The design of Al-Sabeel development evolved to the worst in the Arab countries, while in Europe they took into account all the successful design standards, but in Egypt, it appeared in a design that violated all known design standards, even though Egypt was the most country with a large number of spreads. The way in the past was a service facility that helps travelers and residents obtain water, a facility that enjoys all the essentials of civilization and provides all amenities and cleanliness, and it was created close to God and hope for the reward of the Hereafter. However, Muslims were observing the correct conditions in dealing with basins and storing water for fear of transmitting diseases, so they were keen on permanent cleaning of the place and water, and they provided a place for comfort for travelers, all of which are a vivid translation of Islamic values from human and spiritual values that appear in the treatment of man to his Lord, and not to the individual and But the Islamic principle always strives to please God Almighty and make what comes out for God's sake in the best way that pleases God before the material value is required of it and the purpose-made for it is given. The biggest example of

this is the way of (Muhammad Ali) located in Cairo, Figure No. (6), which service building that contains a water storehouse, basins, and windows for example. Almighty and improved to Allah, They represent Islamic values and Muslim beliefs that seek the satisfaction of God Almighty without looking at who benefits from the service establishment and taking into account all psychological, health, and societal aspects that constitute Muslim intellectual values

Figure (6) – Sabeel Mohamed Ali

Europe has taken all those values represented in the way from human and social values and taking into account the external form taking into account the benefit from the service establishment and translating all those in the way of public water that carries the Islamic characteristics of the way but it lacks the most important essence which is the spiritual value found in the service establishment for Muslims and it is to provide the best and kindness in it The face of God Almighty, since ancient times in Europe, established public waterways in the street for passers-by to obtain water (Figure 7):

Figure (7) – Ancient European Water Sabeel

As for the naked world, the design of the way has come to take another form. It has been transformed from a public service establishment into an industrial product. Hence, the problem arose. When it turned into an industrial product, it had all its values, spirit, and humanity, so it became a sterile product made of metal and does not contain any elements of design in terms of The use ingredients do not apply human use standards that help a person deal with the industrial product in terms of dimensions, manufacturing specifications, manufacturing materials, and how to use them. As for the aesthetic standards, they have no presence in form, design lines, or color. Environmental standards do not take into account in terms of manufacturing materials that interact with the environment and produce pollutants or that pose a risk to humans during use without looking at the location in it as well as economic standards

as it is an inexpensive product but in fact, it costs a person in his health and the consequences of the use cost the countries High economic cost, the public water fountain in the street, Figure No. (8):

Figure (8) – water Cooler Spread in Streets Nowadays

But when he turned to an industrial product in Europe, he did not lose any of the design criteria as an industrial product or service facility, but it became a product of aesthetic shape that has aesthetic lines commensurate with the current time and fits with the surrounding environment and applies the usage standards in terms of dimensions and how to use and takes care of the human being as well as carrying With him the values of Islamic culture that take into account the beneficiaries of the service and the proportionality of time and place and are represented in a beauty industrial product that suits the current time, Figure No. (9).

Figure (9) - A modern water cooler in Turkey and provides a place for drinking for animals, as well as a place for people with special needs, as well as a place to fill bottles

The Jurisprudence of drinking water sitting:

It came in the noble hadiths that the Prophet, peace and blessings be upon him, forbade drinking from standing, as it was stated in other hadiths that he drank standing up, for it came in the year that the Holy Prophet was enjoined from drinking upright, just as the Prophet, peace and blessings be upon him, called for drinking water in a sitting position and forbade Drinking exists, he said about the Prophet peace be upon him for the great companion Ali Ibn Abi Talib said the Messenger of Allah said: (NASA hates someone to drink it is based, and I saw the Prophet peace be upon him, did as you have seen me I did) (Narrated by al-Bukhari).[31]

Benefits of drinking water sitting:

It is our noble Messenger about drinking water when we are standing, and it has been proven in modern medicine that this matter is better and safer for human health in several ways. When a person drinks water while standing, the stomach is surprised by the water coming into it and

the stomach walls collide with water by forcefully falling on it, and with time This will cause the stomach to relax and cause ulcers, which leads to problems in the digestive system is difficult to digest, and in the case of drinking water for a person standing, the nervous and muscular systems are in a state of tension, because they are trying to control the balance of the body, and this works on a severe reflection of the nerves, which Leads to horseshoe W Fainting or sudden death. That is why doctors are always warned not to drink water immediately after exercising because of the risks it poses to human health. It leads to heart failure due to pressure by the lungs on it.[32] Water should be drunk when a person is sitting with his nerves relaxed, taking a breath during drinking, and breathing of course outside the drinking pot, and then continuing to drink until loosening. Air, water, and food also all pass through the pharynx, so if a person heals himself for a long time during drinking, then this It causes the air to accumulate in the lungs, causing them to swell and thus enlarging the lungs while continuing in this process, which is one of the most dangerous diseases that may afflict a person. We point out that water going to the stomach during a person's sitting is closer and smoother than drinking while he is standing, and other benefits of drinking water are sitting And a tambourine It is known that it does not cause problems for the liver, which weakens when water flows to it forcefully; rather, it glides in the body easily, and the liver can receive water without overloading its muscles, but when the water is drunk and the person is standing up, this leads to the liver not tolerating the amount of water rushing towards it and again and again A person develops liver cirrhosis.[33]

Benefits of drinking water in three batches:

The part responsible for thirst in the body is the liver, and when a person drinks water in one go, he directs from the stomach directly to the liver, and this makes the liver surprised by a large amount of water, which leads to his inability to work properly, leading to its damage over time. But when he drinks water in three batches, the liver is prepared with a little amount of water and assimilates it in the required manner, which maintains its integrity, and works on its softness and wetness, so the liver does not erode with time. The Prophet, may God's prayers and peace be upon him, commanded to drink water in a sitting position, not to stand, because drinking water with standing leads to its violent descent into the stomach causing damage, and the human nervous and muscular systems are in a state of tension, stress, and imbalance while standing, so drinking water with sitting or The 'squatting' position is best suited to health where the body is in a resting position, and this position also helps in expelling toxins and excreta from the digestive system and stimulating the release of sand, gravel, and sediments from the kidneys. Muslims have translated all of these Sunnahs and intellectual beliefs into a tangible, material reality in the design of water facilities, where the designer took into account the building of all those Sunnahs translating into the philosophies of Islamic thought. The Muslim enjoys the implementation of the noble Nubian Sunnah. The face of God Almighty sought. The Muslims crossed the roads and when they went to drink water, they sat to drink in three batches to achieve the matters of the Messenger of God, peace, and blessings of God be upon him. Al-Moez, F. Windows is located at a height appropriate to the height of the human body, and beneath them are terraces for seating.

Benefits of drinking water when cold:

The Almighty said (Run with your feet * This is a cold wash and a drink) Surat that– 42.[34] Therefore, the Muslims were keen to provide cold water ready for drinking, so the way was built on a tank dedicated to storing water and it is often lined with marble or stone to make the water always cold, and the appeal basin was also made of marble and granite to make the water cool and therefore a practical application of the benefits of cold water such as Kidney health and safety cleans the kidneys water from excess salts, dissolves them and rid them of harmful waste and accumulations, and helps them to do their job better. The health of the urinary system uses water as an effective treatment in treating diseases of both: ureteritis and bladder, it also relieves the bladder from toxins and protects the urine Between kidney and gallbladder stones, getting rid of headaches Coldwater treats headache disease of all kinds, which many people suffer from, as one of the main causes of dehydration headaches. Improving the digestive system Coldwater treats the digestive system's problems and disorders as it has an effective role in facilitating digestion and promoting metabolism and reducing constipation caused by a lack of water in the body. It stimulates and strengthens the immune system responsible for fighting and fighting diseases in the body, and treats and protects against many diseases such as atherosclerosis, cancer, heart, and flu, and maintains the health of hair and improves hormonal secretion.

Ablution:

Ablution in the language is derived from ablution, that is, good and bright, and in Islamic law it is: a water purification belonging to certain members in a particular capacity with the intention of worship, the specific acts are: intention and the delivery of water to specific members. And its pillars: (intention when washing the face, washing the face, then washing hands to the elbows, then wiping the head or a part of it and then washing the legs), and these pillars mean: the foundations that ablution is only valid with them, and there are other legitimate acts of ablution, including what is the imposition For some scholars, such as the arrangement, or the arrangement and loyalty of some, including what is obligatory for some, just as ablution has other conditions, Sunnahs, and rulings that are replaced by books of jurisprudence. And God Almighty has started ablution and defined its rulings and how it is, so Almighty said (O you who believe! When you rise to perform the prayer, wash your faces, and your hands, and your arms to the elbows, and wipe your heads, and your feet to the ankles. If you had intercourse, purify yourselves. If you are ill, or on a journey, or one of you returns from the toilet, or you had contact with women, and cannot find water, then purify yourselves with clean sand by wiping your faces and hands with it. Allah does not intend to burden you, but He intends to purify you and to complete His favor upon you, so that you may be thankful.) Surat El ma'eda. [35]

They have made the unity of ablution in the mosque a cornerstone of the building, and it was once built inside the courtyard of the mosque, such as the Al-Hakim mosque, by the command of God, which was built on the Fatimid styles, and in that unit the combination of the tassel basin and the ablution unit was Figure No. (10).
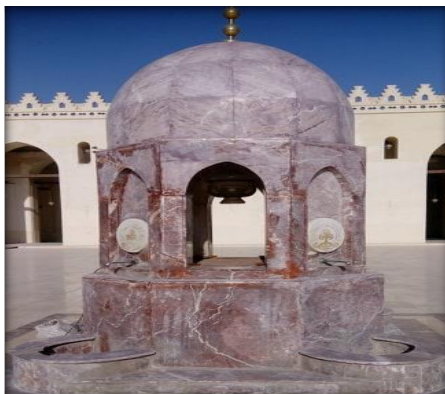
Figure No. (10), a unit of ablution in the courtyard of the Al-Hakim Mosque, by the command of God - Al-Moez Street

It was also built in the middle of the mosque and around it are four places of prayer for the four schools of thought. and it was covered as a warrior like the ablution unit in the Sultan Hassan Mosque in the castle, Figure No. (11):

Ablution Unit and place to sit in front of each faucet - Sultan Hassan Mosque - Al-Qalbaa Figure (11)

With the tremendous development and progress in architecture, the ablution units appeared in a modern and beautiful way that fits with their function, and also gives an aesthetic shape while preserving their Islamic identity. We find this in the ablution units located in the Sultan Hassan II Mosque in Casablanca - Morocco. Its shape became a plant-like that fits the Islamic decoration, which is an important element in Islamic decoration. The unity within the mosque itself was repeated (Figure 12).

Figure (12) Ablution unit operating in the fountain system located in the Sultan Hassan II Mosque - Morocco

Likewise, ablution units began to develop in shape to suit the job and preserve their Islamic identity, which depends in its design on the doctrine of ablution while preserving water and the implementation of the command of the Messenger of God, peace, and blessings of God be upon him, in the liking of ablution sitting, so I took several forms, including form (13):

Figure (13) Modern units and ablution assembling a seating unit with a place to collect and rationalize water

With the emergence of the science of ergonomics and knowledge of the sizes of human body parts, units and ablution was designed for homes that contain a place to sit, as well as commensurate with the sizes of the human body taking into account the conditions of ablution and moving parts of the human body and provide a place to collect ablution water form (14).

Figure (14) House ablution Unit with Seating Area

Practical application for research:

Some design solutions for newly designing a water fountain in public places:

The new design took care of the functional and aesthetic solutions, as well as applied the philosophy and jurisprudence of drinking in Islam. He divided the Sabil into several basins to accommodate more than one person at the same time while preserving the privacy of each individual. Ali (drinking water on three, drinking sitting, drinking with the right hand, watering passers-by, and animals). Taking into account the essence and sanctity of the place that was built for the sake of God Almighty, as well as applying the design and ergonomic standards to become a design that carries Islamic values and beliefs in correct design and keeps pace with the current era and is easy to use (Figure 13).

(Figure 13)

Results:

1- Building designerly knowledge about Islamic culture in relation to service design.

2- Enriching the quality of designs following the values of the Islamic culture providing services for the public.

3- Emphasis on the cultural identity and impact on the outcome of design process in relation to the targeted usage context.

4- Improving the society through the application of the philosophy of Islamic culture and it`s values that regards both human and environment.

Recommendations:

1- Considering Islamic culture and Islamic artistic heritage (architecture and applied arts) as a source of inspiration for the industrial designer.

2- The necessity to find service products that meet the needs of the individual and society, and to emphasize the cultural aspect in designing these products

3- Considering Islamic culture a spiritual and material influence on the designer and the user

4- Encouraging industrial design studies to deal with the heritage and Islamic culture in inspiration for the field of industrial design to realize the great importance of that heritage compared to the Pharaonic, Coptic and Roman heritage ... etc.

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