The role of scientific endowment in supporting sustainable local development in Algeria (The case of Tindouf province)

دور الوقف العلمي في دعم التنمية المحلية المستدامة بالجزائر (حالة ولاية تندوف)

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Abstract:

This research examines the role of scientific endowments (waqf) in promoting local development in the wilaya of Tindouf. It analyzes the completed endowment projects and evaluates their impact on scientific, social, and economic fields. The results show that scientific endowments have enabled the implementation of promising development projects, despite being currently limited to Qur'anic education. The research also revealed the absence of some municipalities, such as Umm Al-Asal, from the scientific endowment development plan. Furthermore, the study indicates that the culture of endowments in Algerian society is still confined to supporting mosques, cemeteries, and Qur'anic education schools, which necessitates broadening the concept of endowments to include wider scientific and developmental areas.

Keys words*: Endowment, Scientific Endowment, Local Development, Qur'anic Education, Algeria, TindoufWilaya.*

JEL classification codes*: I25, O18, Z12,O55*

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Introduction: Waqf (endowment) is a social solidarity system approved by Islamic law, which defined its objectives. Waqf forms have diversified, and its fields have multiplied according to the needs and development of society, to become today one of the highest forms of charity and benevolence urged by the Islamic religion. Endowments represent a fundamental pillar in promoting comprehensive development, as endowment institutions are generally considered one of the essential pillars of Islamic society. In addition to their role in financing vital sectors such as health and cultural facilities, the importance of scientific endowments stands out in particular as a form of non-profit organizations that support society and meet its needs. Studies have also concluded that, thanks to endowments in general and scientific endowments in particular, an Islamic civilization was built that pioneered the establishment of the foundations of most modern sciences. This was clearly evident in the progress and development in the health and scientific fields and the building of a strong, interconnected society. Thanks to it, the Islamic nation was able to dominate the world for several consecutive centuries, spread science and good morals throughout the globe, and establish the principle of the right to education and its free provision, while ensuring the provision of appropriate conditions for students and those in charge of science by establishing schools, universities, and libraries through endowments and their good management, and ensuring the provision of continuous support for them and attracting new benefactors in the educational field. Muslims even excelled in this aspect of endowment, as they endowed books, inkwells, paper, and copies, and even endowed professors' time for science and its people. In some endowment schools, scholarships were provided to students of science so that they could devote themselves to studying science. In the modern era, and in light of the inability of traditional financial institutions to cover all developmental needs, endowments stand out as an effective financing alternative, using investment formulas that comply with Islamic law to achieve local development. Thus, scientific endowments contribute directly to achieving comprehensive development, not only at the local level but also at the national level, by providing support for education, which is an investment in human capital, which is the main driver of any scientific development. Based on the above, we pose the following main question: To what extent have scientific endowments contributed to supporting local development in Algeria?

Study objectives: The objectives of the study are as follows: 1. To present the concept of waqf and its general importance, and the scientific waqf in particular. 2. To define the concept of local development and its dimensions. 3. To analyze and evaluate the mechanisms through which the scientific waqf contributes to supporting and achieving local development. 4. To present the status of scientific waqfs in Tindouf Province and the extent of their contribution to supporting local development. Study hypotheses: 1. Scientificwaqfs contribute to achieving local development in Algeria. 2. Optimal utilization of scientific

waqfs can propel the wheel of local development in Tindouf Province. 3. Scientific waqfs contribute to supporting local development in Tindouf Province through the local authorities' keenness to give a starting signal for scientific waqf projects and to provide the necessary financial support to accelerate the pace of completion in the near future, such as the QuranicschoolZawiyat Tindouf. Study methodology: To answer the main question, the study relies on the deductive method (description, analysis) to describe waqf in general and scientific waqf and local development in particular, along with an analysis of the statistics provided by the Waqf Department at the Directorate of Religious Affairs and Endowments in Tindouf Province. To cover this study, it has been divided into three main sections as follows: • Section One: The concept of waqf and scientific waqf. • Section Two: The concepts of development, its dimensions, and its relationship with waqfs. • Section Three: The reality of scientific waqfs in Algeria (case study: Tindouf Province).

1. Concept of Waqf and Scientific (Educational) Waqf 1-1: Concept of Waqf:

1-1-1 Linguistically: Waqf in language is: detention from disposition (Al-Jurjani, 2007). Waqf is the verbal noun of waqafa, meaning to restrain or detain. It is said "so-and-so stopped/waqfed his land waqfanmu'abbadan," meaning he made it held so that it is neither sold nor inherited (Manthur).

1-1-2 1-1-2 Terminologically: It is the confinement of the principal and allowing the fruit to be spent (Sabri, 2008). This concept is inferred from the Prophet's (peace be upon him) statement to Umar ibn al-Khattab (may Allah be pleased with him) when he acquired land in Khaybar: "Detain its principal and make the fruit expendable" (al-Bukhari, 1999). A Maliki jurist defined it as "granting the benefit of something for the duration of its existence while its continued ownership remains with the granter, even if only by estimation" (al-Rasa', 1993).

1-1-3 Concept of Scientific (Educational) Waqf: Scientific waqf is the dedication (taḥbīs) of a principal or an asset while its ownership remains held, and using its returns to support education and facilitate the dissemination of knowledge (Mansuri M., 2017). Scientific waqf is the endowment of assets for the benefit of scientific and educational purposes, such as endowing libraries, copies of books and Qur'ans and their binding, endowing schools and study circles, and matters related to learners and teachers and their expenses, and endowing paper, inks, pens and similar items needed for knowledge and education (La'ur, March 2017). Due to the different learning requirements, methods of acquiring knowledge, and the living conditions of students and teachers in the modern era compared to the means and needs mentioned in the above definition of scientific waqf, the endowed

assets and forms of waqf have changed. In the modern era, for example, there are waqf libraries that include digital books as well as teaching tools where paper, inks, and pens have been replaced by modern pens, digital boards, computers, and also digital waqf educational platforms (Na'imi, 2020).

1-1-4 Pillars of Scientific Waqf: Like any contract or obligation, scientific waqf requires four essential pillars to be valid and enforceable. These pillars are: (Juzzi, 2013) - The waqif (the dedicant): the person who establishes the waqf; he is in the status of a donor.

- The endowed property (al-mawqūf/al-muḥabbas): the principal or the asset placed in waqf. It is permissible to endow real estate such as land, houses, shops, gardens, mosques, and cemeteries. Food, however, cannot validly be endowed because its benefit is realized through consumption.
- The beneficiary of the waqf (al-muḥabbaslahu): the person or entity that benefits from the endowment, whether an individual or an institution, such as people or establishments like mosques and schools. A waqf may be established on existing assets or future assets, on specified or unspecified beneficiaries, on Muslims and non-Muslims (dhimmis), and on relatives or strangers.
- The formula (al-ṣīgha): the wording that indicates the creation of the waqf, such as the words "I have endowed," "I have made a waqf," "I have given in charity," or any phrase conveying the same meaning, for example the donor saying: "This is consecrated; it is not to be sold or gifted," or permitting people to pray in the place he built as a mosque.

2. Scientific endowment (waqf) and local development

2-1 Concept of local development: There are several definitions of local development; we address the following: The United Nations defined it as: "the processes by which the efforts of citizens and governments (official bodies) can be unified to improve the economic and social conditions in local communities and help them integrate into the life of the nation and contribute to its advancement to the greatest extent possible." Some economists have defined it as development that draws its strength from the local community, where this development involves mobilizing effective local energies and utilizing available resources efficiently, leading to the emergence of new products and innovative methods in production and manufacturing that differ from traditional economic models (Alain, 2005). It has also been defined as a movement aimed at improving the living conditions of the local community based on the positive participation of that community and on the initiative of that community if possible. If the initiative does not arise spontaneously, methodological means are used to stimulate and consult it in a way that ensures an enthusiastic and effective response to this movement (Al-Jundi, 1987). Based on the previous definitions, it can be concluded that local

development is a multifaceted process aimed at improving economic, social, and cultural conditions in local communities within a specific region or area.

2-2 Dimensions of local development: Its dimensions are represented as follows:

2-2-1 The economic dimension: This dimension aims to promote economic growth and exploit resources effectively, with optimal use of the competitive advantages of each community, as the human element is the most important driver of production. This dimension also seeks to eliminate poverty and improve individuals' income levels, while ensuring the fair distribution of wealth. It also aims to improve the quality of basic services for everyone, such as education and health, at the local level (AlaaBasyuni, 2018). Economic development focuses on activating the prominent productive sectors in each area (such as agriculture, industry, and handicrafts) to generate new job opportunities, reduce unemployment, and achieve an economic surplus that can be consumed locally or exported.

2-2-2 Social Dimension: The social dimension is considered a fundamental pillar in achieving local development, as it concerns improving the quality of human life by enhancing health and educational services. This dimension also focuses on human relations, whether at the individual or group level, including joint cooperation and the challenges and diverse needs facing society. This is achieved by building a cohesive community that works toward common goals, adopts collective responsibility, and empowers individuals and communities to contribute actively to shaping their future and efficiently investing their energies. It also entails applying good governance through the adoption of transparent policies and encouraging cooperation among the public and private sectors and civil society (Nabila, 2023). Thus, the social dimension aims to build an advanced society that fully exploits its energies to enhance wealth and increase value. Local development works to serve the community by creating an environment characterized by nobility and the absence of crime, which motivates individuals to contribute to the development of their regions and homeland.

2-2-3 Environmental Dimension: The environmental dimension in development focuses on achieving a balance between human needs and the conservation of natural resources, ensuring that the environment's carrying capacity is not exceeded. This is realized through rational consumption, combating pollution, protecting biodiversity, and promoting renewable energy. The aim of this dimension is to ensure economic and social development that is integrated with environmental protection, without overexhausting resources or destroying their essential components.

2-3: The Relationship Between Endowments and Local Development

2-3-1 T he Developmental Role of Endowments: The endowment, in its comprehensive sense, is an economic process that goes beyond donation to a continuous investment of funds and assets aimed at capital development and

achieving financial returns. These returns, in turn, fund a variety of services and benefits that benefit the community as a whole, making it a form of social investment (Qahaf, 2003). Additionally, the provision of benefits based primarily on an investment effort ensures the accumulation and physical growth of the endowment's assets and resources.

2-3-2 The Financing Role of Endowments in Facing Development Challenges: Endowments are considered an effective financial tool for addressing development problems, as they are assets that are confined and their benefits allocated to charitable and benevolent purposes. The endowment's principal serves as a financial source from one party, while its returns are a financial source from another, and its financial and real estate assets, as well as their returns, fall within local development plans aimed at alleviating injustices faced by specific community segments or providing charitable services to the general public. Studies have shown that endowments are an effective tool in the development and improvement of public facilities and the health and medical sector (Winarshi, Mastifah, &Uman, 2019). Moreover, the endowment, under its conditions such as preventing the sale or consumption of its value or hindering its utilization, is considered a production wealth subject to perpetual investment (Mansouri K., 2010). From the above, it is clearly evident that the pivotal role of endowments supports local development across several dimensions, including:

A- On the Economic Level: - Stimulates economic activity through increased investments and developmental spending, positively reflecting on both local and national levels. - Contributes to reducing unemployment rates by providing job opportunities.

B- On the Social Level: - Supports health improvement through the establishment of endowment hospitals and healthcare centers. - Raises educational standards and combats illiteracy by funding educational institutions (schools, institutes, universities) and creating specialized scientific research centers that produce qualified cadres contributing to local development, which in turn contributes to building comprehensive national development.

C- On the Labor Market Level: - Provides jobs that meet market needs. - Contributes to preparing trained and specialized labor force. These integrated mechanisms make endowments an effective tool for achieving sustainable development in its various dimensions.

3. The Reality of Scientific Endowments in Algeria (A Case Study of the Province of Tindouf)

1.3 The Reality of Scientific Endowments in Algeria

Algerians were interested in education during the Ottoman era, and schools, mosques, zawiyas, and kuttabs spread everywhere to teach the Qur'an, the principles of reading and writing, and religious sciences. Although there was

no official institution overseeing education, the Awqaf Foundation played a vital role in supporting it by financing the activities of mosques and the salaries of those in charge of them, granting students monthly allowances to encourage them to continue their studies, and building and maintaining educational institutions to ensure their continued operation.

Although Algeria is distinguished by its free formal education, there is a close link to Quranic education by Algerian society, which the government is keen to encourage by developing its structures, improving its management, and supervising it by the Ministry of Religious Affairs and Endowments.

Table 1: Number of Quranic Schools and Zawiyas in Algeria as of 31/12/2021

Quranic Schools				Zawiyas
Internal		External		
Connected	Separated	Connected	Separated	450
240	119	1854	574	
359		2428		
2787				

Source: Document provided by the Directorate of Quranic Education and Quranic Competitions at the Ministry of Religious Affairs and Endowments of Algeria.

From the table above (Table No. 01) it is clear that the number of Quranic schools is divided into two categories: boarding schools dedicated to accommodating students, totaling 359 Quranic schools, of which 240 are connected to mosques and 119 are separate from mosques; and external schools, totaling 2,428, of which 1,854 are connected to mosques and 574 are separate from the mosque. It should also be noted that there are 450 zawiyas across the country whose role is to teach the Holy Quran and Islamic sciences and to spread moderation and good morals among members of society.

2.3 Study of the reality of the scientific endowment in the province of Tindouf: The management, development, and preservation of endowments are among the main tasks and priorities of the Directorate of Religious Affairs and Endowments in the province of T indouf. This is due to the awareness of the importance of this sector, particularly scientific endowments, and its role in supporting and promoting local development efforts.

To analyze the reality of the scientific endowment in the province, we can rely on a set of data obtained from the Endowments Department of the Provincial Directorate of Religious Affairs and Endowments in the province of Tindouf.

1.2.3 Endowment properties in the province of Tindouf: Like other provinces in the country, the province of Tindouf has a variety of endowment

properties that reflect the religious and social character of the region. These properties are presented in detail in the table below:

Table 2: Number of Endowment Properties and Their Distribution in Tindouf Province as of 31-12-2024

Municipality	Nature of the endowment						Total
	Mandatory endowment housing	Endowment housing	Built lands	commercial shops	agricultural lands and fruit trees	other properties such as offices, burial sites, irrigation	
Tindouf	13	01	00	02	00	00	16
Oum el-Assal	16	00	00	00	00	00	03
Total	16	01	00	02	00	00	19

Source: Document submitted by the Directorate of Religious Affairs and Endowments for the Wilaya of Tindouf

The table above shows that the total number of waqfs in the province of Tindouf is 19, distributed across three categories: compulsory waqf housing, compulsory housing, and commercial premises, representing 0.11% of the total. This is a very small percentage compared to the total number of waqf properties in Algeria for the year 2020, which stands at 16,000 waqfs for the year 2024, according to a statement by the Minister of Religious Affairs and Waqfs, Youssef Belmahdi, who confirmed the growth of the waqf portfolio and the continuation of the inventory process for waqf properties (Al-Nasr Daily Newspaper, 2024).

• 2.2.3 Scientific waqf in the province of Tindouf and its role in local development: Based on the data in Table 1, which shows the total waqf properties in the province, it appears that scientific waqf in Tindouf mainly falls within the category of religious waqf (mosques, Quranic schools, and zawiyas). Statistics on these institutions are presented in the tables below, along with an analysis of their role in supporting and promoting local development efforts within the province.

1- Mosques: The province of Tindouf has 25 mosques distributed across two municipalities. These mosques are classified according to their geographical location, religious and social function, their capacity, and the historical and architectural characteristics that distinguish each of them, in accordance with Article 13 of Executive Decree No. 13/377 of November 9, 2013, which contains the basic law on mosques.

table 3: Number of Mosques in Tindouf Province as of 31-12-2024

Classification	Historical	Pole	National	Local (Grand Mosque)	Local	Project
Number	01	01	02	15	06	10
Total	25					10

Source: Document submitted by the Directorate of Religious Affairs and Endowments for the Wilaya of Tindouf

The table above shows the number of mosques in the province of Tindouf. There is only one historic mosque, the ancient Mosque of Abdelrahman Ben Sakhr in the Musani district, which has historical and cultural significance and dates back to the late 19th century, around 1870. It is an architectural monument that bears witness to the traditional architecture of Tindouf and In addition to its architectural value, the mosque played a prominent educational and spiritual role, as it was a center for the dissemination of knowledge, fatwas, and Quran memorization. It attracted prominent scholars, including Muhammad Mahmoud ibn al-Talamid al-Shinqiti, who corrected the "Al-Qamus al-Muhit" in the old mosque's silo. It also attracted students from various regions, both from within Algeria and from neighboring African countries. The Qutb Mosque (Yusuf ibnTashfin), which was inaugurated on August 31, 2021, is a unique architectural masterpiece that embodies the splendor of the authentic Andalusian Islamic style. It can accommodate 4,200 worshippers. There are also two national mosques, followed by 15 local mosques built in residential areas for the five daily prayers and Friday prayers, and six local mosques for the five daily prayers, in addition to 10 mosque projects still under construction. The role of mosques is not limited t o the religious aspect, but also includes educational, social, and cultural aspects, which support local development. They are centers for the dissemination of knowledge, memorization of the Qur'an, and community awareness, in addition to promoting solidarity through charitable initiatives and support for vulnerable groups. Thanks to their spiritual and social status, mosques are considered a pillar for building a cohesive and effective community in local development.

2-Quranic schools and zawiyas: In addition to the role of endowment mosques, Quranic schools and zawiyas are educational centers concerned with teaching and memorizing the Holy Quran, interpreting it, and spreading Islamic knowledge and etiquette. These facilities target all groups.

Table 4: Number of Quranic Schools and Zawiyas in Tindouf Province as of 31-12-2024

Classification	Quranic Schools				Quranic Section	Zawiyas
	Internal		External			
	Connected	Separated	Connected	Separated		
Number	00	00	00	00	28	00
Total	00		00		28	

Source: Document submitted by the Directorate of Religious Affairs and Endowments for the Wilaya of Tindouf

The table above shows that there are no Quranic schools of either the continuous or separate type, nor are there any zawiyas in the province of Tindouf, although the province has 28 Quranic sections distributed among its mosques.

2-1- Statistics on students enrolled in Quranic departments in the province of Tindouf

The Directorate of Religious Affairs and Endowments of the province of Tindouf is keen to provide all the requirements for Quranic education, from training to organizing the registration process for those wishing to enroll in Quranic departments to learn the Holy Quran.

Table 5: Number of Students in Quranic Sections in Tindouf Province as of 31–12–2024

Municipality	Number of Quranic School	Pre-School	Students		Seniors	Literacy
		Less than 6 Years	Primary Intermediate Secondary	University Professional Training		
Tindouf	26	00	1785	00	00	280
Om al-Asal	2	00	60	00	00	00
Total	28	00	1845	00	00	280

Source: Document submitted by the Directorate of Religious Affairs and Endowments for the Wilaya of Tindouf

The table above shows the prominent educational role played by the Quranic departments in the province of Tindouf, where these departments provide free education to various age groups and levels of achievement, with a total of 2,125 students benefiting from their services, distributed across 28 departments equipped with the latest equipment.

These departments have paid great attention to the education of school-age children (from primary to secondary school), numbering 1,845 students, and have focused their curricula on teaching letters and writing, as well as ethics and interpretation of the Holy Quran.

It was also noted that no students were enrolled in the pre-school stage (preparatory - under 6 years old). On the other hand, the services of these departments were extended to include the elderly and unschooled by opening departments dedicated to literacy, with 28 students enrolled.

Table 6: Number of Quranic School Projects in Tindouf Province

Classification	Separate schoo		Place of implementation	Number of QuranicSchools	Duration of implementation	Percentage of completion
	boarding	non-boarding				
Number	04	00	An-Nasr Neighborhood, Tindouf Municipality	20	24 months	70%
			Al-Mustaqbal Neighborhood, Tindouf Municipality	6	12 months	50%
			Amir Abdelkader Neighborhood, Tindouf Municipalit	6	12 months	75%
			Al-Hikma Neighborhood, Tindouf Municipality	4	12 months	75%
Total	04					

Source: Document submitted by the Directorate of Religious Affairs and Endowments for the Wilaya of Tindouf

The table above shows that the Awqaf sector in the province of Tindouf supports three projects related to Quranic education (Quranic schools). in addition to a previous project that was under construction, namely the Zawiya Tindouf Quranic school. The completion of these projects is being monitored by the Directorate of Religious Affairs and Endowments of the province of Tindouf. These projects have b een distributed across different areas of the municipality of Tindouf in a manner that can be described as fair and well-thought-out, ensuring that the largest possible number of residents of the municipality of .

The Zawiya Tindouf Quranicschool in the Nasr neighborhood is considered a model for modern educational schools in all respects, as evidenced by the technical specifications for the school construction project attached to this research paper. The school's design is based on the Islamic Andalusian-Maghreb architectural style, characterized by overlapping shapes and arches , the use of columns, green tiles, and mosaics. It is a blend of authenticity and modernity in terms of the quality of the materials used, which demonstrates that it keeps pace with developments in this field. The school comprises (20) Quranic sections, i.e., eight sections out of a total of 28 Quranic sections in the province of Tindouf, which is currently the level of all mosques in Tindouf. The basement

floor also includes a large hall for various activities (sports, cultural) and on the ground floor, the school administration, a visitor reception office, two literacy sections, a library, and a lecture hall dedicated to organizing cultural and religious competitions and meetings. The first and second floors include (14) sections in addition to a prayer hall and two multi-purpose halls, The third floor has two multi-purpose halls and a collective tomb, in addition to a kitchen and a dining hall.

The school also benefits from its strategic location in the Nasr neighborhood, one of the most densely populated neighborhoods in the province of Tindouf. It is connected to most neighborhoods in the province, making it easily accessible and convenient to get to and from.

Contributions of the scientific endowment to local development in the province of Tindouf: Given that the scientific endowment in the province of Tindouf is limited to Quranic education, we can summarize the most important contributions of the scientific endowment in Tindouf in the following points:

- Spreading knowledge through mosques and Quranic schools located in the province of Tindouf and distributed in the municipalities of Tindouf and Am Oussal;
- Providing compulsory endowment housing for those belonging to the Quranic education system and mosque imams, which has contributed to solving their housing problem
- The state allocating land and covering the financial costs of building Quranic schools, such as the Quranic school in Hay Al-Mustaqbal and the Quranic school in Hay Al-Hikma, and the local community in the province of Tindouf contributing to the creation of scientific endowments, such as the Quranic school in Zawiya Tindouf in Hay Al-Nasr.
- The private sector should participate with the government sector in the completion of scientific endowments by contracting with private design offices and contractors, thereby encouraging investment in the endowment sector in the province.
- Providing education in the near future for children in remote areas of the province and those living in villages far from the provincial capital, by adopting the Quranic schools currently under construction on the basis of an internal residential system.

Raise awareness and reduce illiteracy and ignorance in society.

- Encourage social solidarity by involving volunteers in teaching the Holy Quran and participating in fundraising to contribute to the financial and material requirements of the state's scientific endowments.
- Establish libraries and provide references and books, in addition to creating educational platforms.
- Encouraging social solidarity through the participation of volunteers in teaching the Holy Quran and participating in fundraising to contribute to

providing the financial and material requirements for scientific endowments in the state.

• Establish libraries and provide references and books, in addition to creating educational platforms, most of which are run by mosque associations at the state level.

• Create temporary jobs in endowment projects under construction and permanent jobs in the near future.

Conclusion

This study shows that scientific endowments are a promising strategy for promoting local development in Algeria, especially in areas with unique geographical and social characteristics such as the province of Tindouf. The results reveal that the implementation of this type of endowment can contribute to filling knowledge gaps, stimulating scientific research, and providing an environment conducive to local initiatives related to education, training, and innovation. Finally, we conclude this research by summarizing the most important results and offering some suggestions.

• First, the results:

1- Scientific endowments have enabled the implementation of scientific, social, and economic projects.

2- Current scientific endowments in the province of Tindouf are limited to Quranic education.

3- Municipal endowment projects in Um al-Asal have not been included in the local development plan, and scientific endowments in the province of Tindouf have not been encouraged.

4- Scientific endowments in Tindouf are expected to contribute to promoting local development in the near future, thanks to the nature of the projects targeted in this area and the speed of their implementation.

5- The culture of endowments in Algerian society is limited to endowments for mosques, cemeteries, and Quranic schools.

6- There is a lack of awareness of the role of endowments in general and scientific endowments in particular, and they are absent from local and national media and even from modern social media.

• Second: Recommendations

1- Give priority to scientific endowment projects within local and national development plans.

2- Establish a specialized body to create, manage, and develop this type of endowment (scientific endowment) given its importance.

3- Allocate a portion of national endowment revenues to support and digitize scientific endowments at the local and national levels.

4- Benefit from the experiences of leading countries in this field, such as Saudi Arabia, Malaysia, and the United States, which has t he largest scientific endowment in the modern era, Harvard University.

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