Results:

Following these elements, the following has become clear to us:

1. The endowment of palm trees is among the endowments of immense benefit and perpetual impact.
2. Through the endowment and its perpetual reward, it embodies the true value of wealth, showing that wealth exists for benefit and the performance of good deeds.
3. The connection between charitable endowment farms, environmental development and sustainable development is clear and evident.

Recommendations:

1. Providing comprehensive care for existing agricultural endowments and revitalizing them through investment and available solutions.
2. Establishing endowments dedicated to serving agricultural endowments, tasked with their maintenance and maximizing their impact.
3. Expanding the establishment of endowments specifically for agricultural endowments and dates.
4. Studies in the field of endowment must inevitably direct their focus toward renewing its contemporary concepts, by identifying the highest possible benefit that can be derived from it.
5. Launching an awareness campaign regarding the endowment of palm trees and dates and encouraging its contribution through every possible means among the people.

I ask God to bless all deeds and to grant us abundance in wealth, provision, and lifespan, so that we may be able to endow farms and lands without limit or measure, both us and all who read this.

sometimes exposed to pests that can afflict its plantations, thereby damaging the very asset upon which it is founded.

4. Administrative and Regulatory Challenges in the process of oversight and accounting, particularly if the farm is large, making supervision difficult. This can lead to negative consequences resulting from negligence, embezzlement, or the squandering of the harvest.
5. Economic Challenges, represented by fluctuations in date prices, where quality and competition significantly impact the determination of returns. This makes long-term financial planning difficult for the benefiting entity.

Nevertheless, these challenges, their repercussions, and effects can be mitigated by engaging specialists and establishing a flexible management structure capable of addressing each challenge with appropriate measures.

It is also possible to transform the palm endowment from individual initiatives into a specialized institutional endowment framework, integrate modern technologies (smart agriculture), and establish partnerships between endowment institutions and the private sector. This must be done while considering the selection of competitive varieties that are in demand among consumers, so that marketing does not face difficulties which would compel storage—adding further burdens—or result in the spoilage of a portion of the yield, thereby reducing its returns.

Moreover, at the individual level, those who are able to establish an endowment must select for their palm endowment the finest varieties that are in high demand among consumers.

- **Environmental Protection:** By combating desertification and increasing green cover; the deep roots of palm trees help stabilize soil and prevent erosion.
- **Supporting Vital Sectors:** By directing the endowment's revenues to support other charitable projects, such as building mosques, drilling wells, caring for orphans, and funding medical services for kidney failure patients.

Ninth Element: Challenges Facing the Palm Endowment:

Despite its high status and esteemed position, the palm endowment does not always proceed smoothly nor consistently yield its desired fruits. Like any other project, it faces challenges, which manifest in several directions as follows:

1. Technical and Agricultural Challenges: These manifest as the palm tree's advancing age, which affects the abundance of its yield; a palm tree's yield declines after a certain age. Consequently, an endowment of old palm trees is compromised by a lack of viability. Even when replacing old trees, the replacement process requires a considerable amount of time and a long growth period.
2. Challenges in Returns: Palm tree production is seasonal, occurring on average once a year, while the wages for the workers and administrators may be required continuously throughout the year. This creates a funding gap that necessitates an economic strategy, posing a significant challenge in bridging that gap.
3. The Need for Essential Operational Costs, such as irrigation, pollination, maintenance, and marketing, in addition to potential blights that affect its yield. Furthermore, the endowment is

benefits of the Palm Endowment extend beyond the production dates to encompass an integrated economic and social system.

This endowment serves as a model of a "charitable circular economy," where every part of the tree is utilized to create continuous value. Palm trunks are used to make furniture and roofing, fronds and leaves are crafted into mats and baskets, and fibers are transformed into ropes and seat stuffing.

Furthermore, the matter does not stop there, the date pits, which were traditionally used as animal feed, are now utilized in coffee production and the manufacture of biofuel. This diversification of industries creates both direct and indirect employment opportunities and contributes to sustainable development, ensuring that no part of the tree is wasted, but rather reused to generate new economic and social value.

This leads us to the impact of palm trees on sustainable development through the process of their endowment.

Eighth Element: The Palm Endowment... A Contribution to Sustainable Development:

Amid contemporary global challenges, the palm endowment presents a practical and effective model for achieving sustainable development goals. It contributes directly to:

- **Food Security:** By increasing production dates and providing a fundamental and blessed food source in many communities.
- **Poverty Alleviation:** By providing a growing annual income for needy families, securing their dignity instead of relying on transient aid.

kept in circulation through processes such as maintenance, reuse, refurbishment, remanufacturing, recycling, and composting[1].

Modern technologies have integrated the Palm Endowment into the circular economic system, making it a living model of sustainable giving. This is achieved through the optimal use of resources—efficiently employing land, water, labor, and other inputs to increase production while reducing costs—by minimizing waste and reusing agricultural by-products as new inputs, thereby ensuring resource sustainability, and mitigating negative environmental impacts.

The Palm Endowment is no longer merely an act of charity; it has become a developmental investment that benefits society and seeks to alleviate the suffering of its members, particularly the needy. It also reaffirms that righteous deeds are inexhaustible. The palm tree—described in the Hadīth as "like the Muslim": from his saying, peace be upon him: "Among the trees is one whose leaves do not fall, and it is like the Muslim. Tell me, what is it?" The people thought of the trees of the desert, but 'Abdullāh said: "It occurred to me that it was the palm tree, but I felt shy." Then they said: "Tell us what it is, O Messenger of God." He said: "It is the palm tree"[2] constitutes a living embodiment of the idea that true giving does not end with the end of a life; rather, its effect extends to become a tree on earth and it›s like in Paradise.

The cultivation and care of palm trees have proven that they are not merely a source of food, but a powerful economic driver. The

(1) https://url-shortener.me/4VPF
(2) Previously cited.

palm trees producing 7,500 tons annually indicates that endowments are no longer confined to their direct devotional or charitable purpose. Rather, they have become an influential economic resource that contributes to achieving food security, generating job opportunities, and fostering local community development.

Thus, it rose from a single palm tree devoted to saving an orphan in the virtuous age of Prophethood, to a source of inspiration and illumination drawn from a sincere seed that generated thousands of palm trees to combat poverty and disease. The symbolic and intellectual dimension is also present, for the farm's entry into the Guinness World Records grants the endowment a global symbolic value and places it among the innovative models in the utilization of endowments. This, in turn, opens the door for comparative studies on the role of endowments in sustainable development in contrast to traditional frameworks.

In this way, contemporary research on endowments can advance toward studies that renew its modern conceptualization, examine methods of management—particularly for agricultural endowments in accordance with market mechanisms—and clarify the relationship between endowments and sustainable development. It may also explore the impact of institutional transformation on strengthening endowment sustainability.

Seventh Element: Inexhaustible Returns: The Integrated "Palm Economy" The Comprehensive Ring Road:

The circular economy is a system in which materials are not wasted and nature is renewed, where products and materials are

Sixth Element: The Story of "Al-Salih Al-Rajhi": When Waqf Becomes a Philanthropic Empire:

The concept of palm waqf has evolved from a glorious past to a present that builds upon that legacy. It spans from the orchard of Abu al-Dahdah (may Allah be pleased with him) in Al-Madinah Al-Munawwarah to a stunning, unparalleled farm in the world: the farm of Sheikh Saleh Al-Rajhi (may Allah have mercy on him) in Al-Qassim region of the Kingdom of Saudi Arabia.

In the modern era, the concept of endowing farms has re-emerged, perhaps encouraged, and reinforced by modern irrigation and farming techniques. With this, the value of endowing palm farms was renewed, transforming from an individual act into an institutional model. Sheikh Saleh Al-Rajhi (d. 1432 AH) established a dedicated endowment foundation, one of whose most prominent projects was a palm farm that entered the Guinness Book of World Records. Located in Al-Qassim region in Buraydah, the farm contains more than 200,000 palm trees, produces over 7,500 tons annually(1), and its entire revenue is dedicated to the poor and to feeding millions of fasting people at the Sacred House of God.

This story, which we now live as a tangible reality we are proud of, embodies a revival of the concept of agricultural endowments. It transforms the practice from relying on individual effort and initiative into an institutional one. Furthermore, it encompasses two dimensions: economic and a social one. The existence of over 200,000

(1) https://n9.cl/y7kdq
Date of access: 13/9/2025

Al-Dahdah (may Allah be pleased with him) came to him and said, "Sell me your palm tree for my garden." He agreed. Thereupon, Abu Al-Dahdah went to the Prophet (peace be upon him) and said, "O Messenger of Allah, I have bought the palm tree in exchange for my garden." He said, "Then assign it to him, for I have given it to you." The Messenger of Allah (peace be upon him) then said, "How many heavy, fruit-laden palm trees are there for Abu Al-Dahdah in Paradise!" He repeated this multiple times. Abu Al-Dahdah then went to his wife and said, "O Umm Al-Dahdah, leave the garden, for I have sold it for a palm tree in Paradise." She replied, "What a profitable sale!" or similar words(1).

This story represents a model of a massive individual waqf that stems from absolute faith, where the believer exchanges what he owns in this world for what is greater and more lasting in the Hereafter.

As for the story of Salman Al-Farsi (may Allah be pleased with him), it represents another model of collective charitable waqf. When Salman Al-Farsi (may Allah be pleased with him) sought to free himself from slavery, his Jewish master demanded that he plant three hundred palm trees for him and pay forty ounces of gold. The Companions (may Allah be pleased with them) immediately gathered to collect and plant the palm trees, and the Prophet (peace be upon him) himself planted most of them, making it a great blessing(2).

(1) Musonda Ahmad, No. 12482.

(2) The Seerah of Ibn Hisham (2/47).

Fifth Element: Waqf... Historical Roots and a Legacy that Bears Fruit After Death:

Waqf in Islam is considered one of the highest forms of righteous deeds. It embodies the concept of ongoing charity (Sadaqah Jariyah), the reward for which continues after a person's deeds are cut off by their death. The Prophet (peace be upon him) urged this type of giving in his saying: "When a person dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him[1]». This concept was not merely an individual call; rather, it evolved into an economic and social principle that founded a civilization of solidarity. The endowed capital is given to a specific entity, and its yield is spent in the cause of God, ensuring the sustainability of the benefit for many long centuries.

The palm waqf is as ancient as Islam itself, having emerged during the era of the Islamic state's establishment under the shade of the Message. Among the examples of this is the story of the noble Companion Abu Al-Dahdah (may Allah be pleased with him) and the story of Salman Al-Farsi (may Allah be pleased with him). In the story of Abu Al-Dahdah, narrated by Anas (may Allah be pleased with him): A man said, "O Messenger of Allah, so-and-so has a palm tree, and I am building my wall incorporating it. Command him give it to me so I can complete my wall." The Prophet (peace be upon him) said to him, "Give it to him in exchange for a palm tree in Paradise". He refused. Then Abu

(1) Narrated by Muslim, in the Book of Bequests, under the chapter: What rewards continue to reach a person after his death, no. 1631".

Fourth Element: The Economics of the Date Palm... Figures that Speak:

The date palm has proven to be not merely a source of food, but a powerful economic driver. According to the 2023 statistics from the Food and Agriculture Organization (FAO), Arab countries dominate global date production.

Country	Production (million tons)	Exports (million dollars)
Egypt	1.86	88
Saudi Arabia	1.64	390(1)

The statistics reveal a significant disparity, namely a gap between production and export volumes in the two countries!

While Egypt leads the list of producing countries in terms of quantity, Saudi Arabia leads the list of exporters in terms of value. This disparity indicates an important shift in modern palm *waqf* projects. Instead of focusing on the quantitative production of local varieties, the focus has shifted to cultivating high-quality international varieties such as "Madjool" and "Barhi." This approach aims to achieve the maximum possible financial return to support charitable projects, thereby making the *waqf* more efficient and profitable.

(1) https://linksshortcut.com/graRG

occurred to me that it was the date palm, but I felt hesitant. Then they said, "Tell us what it is, O Messenger of Allah." He said, "It is the date palm[1]**»**, This simile carries profound meanings within it. The date palm resembles the believer in its constant benefit and abundant giving, as all its parts are useful, from its fruit to its fronds and its trunk. This comparison is not merely praise alone; rather, it is a clear indication that the essence of faith is continuous giving and perpetual benefit. This represents the spiritual core of the concept of Sadaqah Jariyah (ongoing charity). From this concept, the idea of the palm waqf originated, whereby the tree's benefit continues for those in need long after it is planted, just like the deeds of a believer, the reward for which continues after his death.

Botanists and zoologists state that the date palm, in general, bears a strong resemblance to a human being: it has an upright trunk, if its head is cut off it dies, if its heart (the palm heart) suffers a severe shock it perishes, and it has male and female types[2]**.** It is mentioned in the Epistles of the Brethren of Purity: "The date palm holds the first rank in the plant kingdom, adjacent to the animal kingdom; it is an 'animal-like plant,' for if the heads of palm trees are cut off, they dry out and die, which is a characteristic of animals, not plants[3]**»**.

(1) Agreed upon by Al-Bukhari, Book of Knowledge, Chapter on The Narrator Saying: ‹He told us›, ‹He informed us›, and ‹He reported to us›, No. (61), and Muslim, in the Book of the Characteristics of the Hypocrites and Their Rulings, Chapter: ‹The Example of a Believer is that of a Date Palm›, No. (2811)

(2) The Date Palm - The Tree of Life, p. 19.

(3) The Date Palm - The Tree of Life, p. 20.

Third Element: The Date Palm in the Qur'anic Revelation and the Prophetic Sunnah:

In the Noble Qur'an, the date palm and some of its parts are mentioned in more than twenty different places, indicating its distinguished status. Allah (SWT) made the date palm a sign of His signs and a blessing upon His creation, as stated in His saying (SWT): "And We brought forth for you thereby gardens of palm trees..." [Al-Mu'minun: 19]. Its status was not limited to merely being a food source; rather, it was blessed sustenance in times of hardship, as in the story of Maryam (peace be upon her). Allah commanded her to shake the trunk of the palm tree; He (SWT) said: "And shake the trunk of this palm tree towards you, it will drop fresh, ripe dates upon you." [Maryam: 25].

This great status is concluded by its description as one of the trees of Paradise. Allah (SWT) says: "In both of them there are fruit, palm trees, and pomegranates." [Ar-Rahman: 68]. And in the hadith: «Whoever says: ‹Glory be to Allah, the Great, and praise be to Him,› a date palm is planted for him in Paradise[1]».

As for the Prophetic Sunnah, the Prophet (peace be upon him) elevated the status of the date palm to the point of making it an eternal metaphor for the believer. It is authentically reported from Ibn 'Umar (may Allah be pleased with him), who said: The Messenger of Allah (peace be upon him) said, "There is among the trees one that does not shed its leaves, and it is like the Muslim. Tell me, what is it?" The people thought of trees in the desert. 'Abdullah said: It

(1) Sunan Al-Tirmidhi, Chapters on Supplications, No. 3464.

‹Aishah (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) designated seven orchards he owned in Al-Madinah as a charity for the sons of Al-Muttalib and the sons of Hashim(1). And it is narrated from Ja›far ibn Muhammad, from his father, that ‹Umar ibn al-Khattab (may Allah be pleased with him) granted a piece of land in Yanbu› to Ali ibn Abi Talib (may Allah honor him). Subsequently, Ali ibn Abi Talib purchased additional properties adjacent to the land granted by ‹Umar, dug a well there, and while they were working on it, a gush of water as large as a camel›s neck burst forth. They came to Ali and gave him the good news, to which he said: «Give glad tidings to the inheritor (i.e., the deserving poor).» He then endowed it as a charity for the poor, the needy, in the cause of Allah, and for the wayfarer -both near and far, in times of peace and war- for the Day when some faces will turn white and some faces will turn black, so that Allah (the Almighty) may thereby turn my face away from the Fire and turn the Fire away from my face(2).

The endowment of land for charitable purposes and its operations continued. During the era of Muhammad Ali in Egypt, Egyptian lands were surveyed, and it was found that one-third of the land was waqf land(3).

This indicates the awareness among the members of the nation regarding the value of crops and land in ensuring the continuity of their benefit for those in need who depend on them.

(1) Al-Sunan Al-Kubra by Al-Bayhaqi (12/264)

(2) Al-Sunan Al-Kubra by Al-Bayhaqi (12/264).

(3) Lectures on Waqf, p. 22.

the concept of waqf farms and the endowment of crops emerged, eventually occupying a distinguished position in Islamic civilization, within both the economic structure and social life. It became a living model for harnessing natural resources in service to society and ensuring the sustainability of benevolence for successive generations.

Since the earliest periods, farms, orchards, and fields were endowed for various charitable purposes. These included funding schools and Quranic schools, caring for orphans and the poor, maintaining mosques, feeding travelers, and even financing hospitals. This is a primary reason why agricultural endowments became an economic tributary, ensuring the continuous operation of charitable institutions without interruption. They are often referred to as the endowment of a wall, an orchard, or a piece of land.

Waqf farms became prominent in many cities such as Al-Madinah Al-Munawwarah, Damascus, Cairo, Baghdad, and Cordoba. They functioned as integrated agricultural complexes comprising orchards, waterwheels, mills, and storage facilities. Among these were endowments designated for the Bimaristan of Damascus, the Al-Nuri Bimaristan, and the Al-Qaimari Hospital in Al-Salihiyyah—consisting of villages, orchards, shops, and mills[(1)]. The endowment of land is the foundational principle of waqf, with all other forms being derived from it by analogy. This practice began early in the virtuous eras. It is narrated that Masruq reported from

(1) Khitat Al-Sham (6/156-159).

had destined it for this role even before its universal message, so that it would be inherently part of it once it became a religion and a revelation for the world. Revelation endowed it with an eternal dimension.

Therefore, the palm waqf was not merely a charitable act, but rather a model of sustainable work that combines worldly benefit and reward in the hereafter. It forms a connecting link between the past and the present and offers a vision for a more sustainable future.

The date palm held an eminent status in ancient civilizations. In Mesopotamia, cuneiform texts revealed advanced knowledge of its cultivation and pollination, and its trunks were used in the construction of homes and temples. Historical sources confirm that the date palm was a fundamental source of sustenance, as its fruits were used to produce types of molasses and vinegar.

And in ancient Egypt, the date palm was a symbol of longevity and was considered a tree for some of their purported deities. This deeply rooted civilizational legacy did not disappear; rather, it continued through the generations. In fact, UNESCO registered the knowledge and traditions associated with the date palm as an intangible cultural heritage of humanity in 2019, through an initiative from 14 Arab countries, highlighting its enduring cultural value on a global level.

Second Element: Waqf Farms in Islamic Civilization:

Muslims viewed agricultural land as a source of livelihood and blessing, and they saw it as a vast domain through which to embody the values of solidarity and mutual support. From this perspective,

building block in a long series of subsequent works on this topic, God Almighty willing.

First Element: The Date Palm in the Lives of Nations and Peoples:

The date palm has been ingrained in the consciousness of many peoples since ancient times. It was powerfully present in ancient civilizations, such as those of Mesopotamia, the Levant, and Egypt, where it was known as the "Tree of Life" and the "Paradise Tree." Its status in ancient Babylonian civilization rose to that of a "sacred tree".

Historical studies indicate that the original homeland of the date palm is the southern part of the Arabian Peninsula: Yemen, Al-Madinah Al-Munawwarah, and southern Iraq. A. H. Sayce translated some archaeological texts concerning the date palm, which stated: "The sacred tree, whose fronds buttress the sky and whose roots delve deep into the distant abyss, is the tree upon which the world depends for its sustenance." It was, in truth, the Tree of Life(1).

This profound connection between nations and the date palm was not a mere coincidence. Rather, it was the result of its majesty, its inexhaustible generosity, and its ability to endure harsh environments, which established it as a symbol of resilience and generosity in the human imagination.

Furthermore, the historical status of the date palm became intertwined with its profound spiritual value in Islam. It is as if Islam

(1) Date Palm - The Tree of Life, Dr. Abd Al-Basit ‹Awdah, National Centre for Studies of Arid Zones, 2008, p. 14.

environmental, and social characteristics, and because they are linked to a fruit beloved by the general populace: dates.

The date palm is a blessed tree in the Islamic tradition, while simultaneously representing a sustainable economic resource that can be relied upon for decades, ensuring the continuity of the waqf's returns and the permanence of its benefits.

Furthermore, palm farms require a relatively limited initial investment compared to their long-term yields. They contribute to preserving environmental balance and provide sustainable employment opportunities for different strata of society.

Both historical and contemporary experiences have proven that endowing palm farms achieves multi-faceted objectives. These encompass social dimensions through providing support for needy groups, economic dimensions by growing agricultural wealth and enhancing food security, as well as environmental dimensions.

This research undertakes to address the issue using the analytical-inductive method. Its problem is formulated around the absence of integrated studies, both theoretical and practical, concerning the waqf of palm trees. Consequently, common questions have arisen: Does the waqf of palm trees guarantee returns in both religious reward and fruit yield? And did Islamic civilization know the waqf of farms and palm trees?

Through its methodology, the research has sought to dispel the issues related to its core problem and to provide answers to its questions. Through its twelve constituent elements, it has reached its findings and recommendations, thus serving as an initial

Endowment Farms
Palm-Endowment as a Model

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Introduction

The date palm, palm trees, and their farms are not merely trees; they are a value transcending time and civilizations, and an icon of life, resilience, and giving.

Waqf farms are considered one of the most important civilizational mechanisms developed by the Islamic nation to achieve social solidarity across time. The waqf system in general, and the agricultural waqf in particular, have constituted a fundamental pillar in bearing the concerns of society and addressing its issues and the needs of its members. This has been reflected in the social and economic structure of Islamic societies, where it has served as an effective means for employing natural resources in the service of charitable and developmental objectives.

And palm farms emerge as one of the significant domains of waqf in agriculture. This is due to their distinctive economic,