

Mixed Methods on the Commercialization of Cash Waqf in Nigeria: An Analysis of Its Implementation

Yusuff Jelili Amuda¹, Ahmad Hidayat Bin Buang²

¹(Senior Lecturer at Faculty of Law, Accountancy and International Relations, Sultan Zainal Abidin University, Terengganu, Malaysia.)

²(Professor of Law at Department of Syariah and Law, Academy of Islamic Studies, University of Malaya, Malaysia.)

Abstract: This paper applied mixed methods approach on the commercialization of cash waqf in Nigeria and its implementation in solving social issues and challenges confronting Nigerians at large and Nigerian Muslims in particular. The value and importance of waqf endowment cannot be overlooked. The study analysed the questionnaire conducted on commercialization of cash waqf in Nigeria and its implementation. The sample was selected from Hausa, Yoruba, and Igbo tribes to discover the breadth and extent of poverty among Nigerian Muslims in particular and Nigerians at large. This survey or data was sampled as an empirical evidence and proof that many Nigerian Muslims are suffering terribly and their unfortunate condition calls for urgent delivery from financial incapability. Similarly, intellectuals were also interviewed and their responses were critically analysed in the discussion. The study discovered the effectiveness of the waqf establishment across the nation as a semi-formal institution that will cater for the needs of Nigerian Muslims based on the available resources. The problems and obstacles that may face the waqf institution were also examined. In the opinion of the researcher, the number of respondents selected and interviewed is sufficient as they are Nigerians and know what their Muslim counterparts are facing in the country regardless of their tribe and gender. Qualitative and quantitative methods are used throughout the discussion. There are many lucrative and profitable businesses and transaction that waqf management can transact with cash waqf endowment. It is recommended that waqf endowment in Nigeria can transform many lives positively if competent, pious, qualified, and experienced persons are in charge of waqf institution across the nation.

Keywords: Cash Waqf, Nigerian, mixed methods, commercialization, analysis, implementation.

I. Introduction

Waqf endowments have been revived and established in Northern Nigeria and the *awqaf* houses are performing positively to cater for the needs of the less privileged. The need for *awqaf* endowments across Nigeria to engage in profitable business ventures that increase endowment revenue in order to better meet the needs of the needs has been discussed. In Nigeria, school facilities are sub-standard, housing and renting insufficient whereby ordinary citizens are incapable to have their own house. Many Nigerian Muslims are living under abject poverty. In light of this, there is an urgent need for *waqf* institutions in Nigeria. It is true that *waqf* awareness in Nigeria especially in Southern and Western Nigeria remains very poor, as such there is a need to promote the existence and activities of *waqf* institutions in order to educate citizens about the importance of *waqf* to the society and nation. The demands on charity in Nigeria exceed the capabilities of individual philanthropists and large sums of money and resources are needed to meet the basic needs of the less privileged Nigerian Muslims irrespective of tribe, gender, and status. The situation demands a collective effort by the entire society and to pool the donations of philanthropists to donate through the aegis of *waqf* institutions in order to utilise the gifted properties to assist poor people across the nation. *Waqf* foundations must render assistance by providing comprehensive support to Nigerian Muslims. Individual philanthropist can join hands to establish *waqf* commissions to cater for the needs of the needy. In addition, there are legal provisions on *waqf* administration in some states in Nigeria that can be amended to form a new *Waqf* Act by including the provision that each state representative must be involved in drafting the Act and collectively endorse the Act in the interest of needy Nigerian Muslims.

II. Methodological Approach

The study applied qualitative and quantitative methods throughout the finding. The methods were adopted for the application of cash *waqf* as an instrument for Socio-Economic Development in Nigeria. During the pilot study stage in January, 2012, the researcher consulted some experts in academic institutions such as experienced PhD holders, PhD students and some lecturers in higher institutions of learning like University Malaya, Malaysia, International Islamic University, Malaysia, and Sultan Idris Education University, Malaysia for their views and opinions on the questionnaire and interview guidelines. Their suggestions and comments

were found useful to this research and considered. In order to carry out the principal component analysis (PCA), a total of 300 respondents from Zamfara, Sokoto, Kano, Kaduna, Kwara, Kogi, Oyo, Osun, Ogun, Jos and Plateau States participated in the instrumental validation section. The researcher distributed 300 questionnaires to the targeted respondents and all were collected. In order for respondents to clearly express their views on the research questions, the researcher developed questionnaire on Commercialization of cash *waqf* and its implementation.

The instrument divided into four sections. Firstly; Respondent's profile, (15 items). Secondly; Re-creation of *Waqf* across Nigeria (15 items). Thirdly; *Waqf* and *Sukuk* (15 items). Fourthly; *Shariah* punishment for *waqf* violators (15 items). The content validity of the questionnaire was evaluated by the experts. Three hundred questionnaires were distributed between April and September, 2012 to Nigerian Muslims, particularly the Islamic scholars, undergraduate and postgraduate students, business men, legal practitioners and others. Concerning the interview, nine targeted experts were interviewed in order to have additional facts that were not documented. The subjects of this study were selected from different geographical locations in Nigeria. It was mainly focus on Northern, Southern, Western, and Eastern Nigerian. It was difficult to cover all the states but the sample was taken according to each geographical location.

Three hundred (300) questionnaires were distributed across the nation on the subject matter of the study. The questionnaires were keyed into Statistical Package for Social Science (SPSS) for analysis. Mean, standard deviation, and percentile were used for data analysis. This is to identify and discover the level of poverty among the Nigerian Muslims and how the cash *waqf* can be used to empower them. In addition, mean, standard deviation, and percentile were used to answer the research questions such as are the Nigerians Muslims naturally created as being poor or is it the economic situations that render them to be poor? What are the lucrative transactions that *waqf* management can transact with cash *waqf*? Finally, does cash *waqf* viable and able to reduce poverty among Nigerian Muslims and beyond.

III. Literature Review

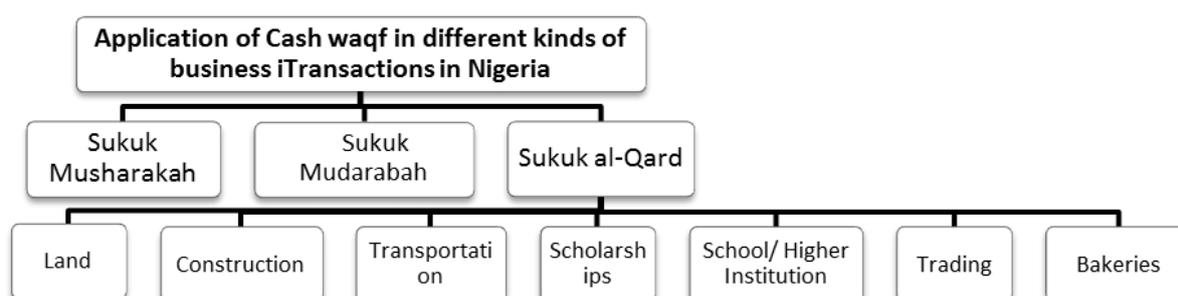
Pursuant to the topic, there are many articles written by scholars which are considered useful. Dunya (2002) listed the benefits of cash *waqf*: (i) more members of the community have cash to offer compared to immovable property; (ii) Cash *waqf* lends itself to joint *waqf* (such as *waqf mushtarak* or *waqf juma'i*), which can attract financing for development or diverse or large projects; (iii) Cash *waqf* enables investment in diverse economic activities, so greater returns can be expected; (iv) The versatility of Cash *waqf* since it can be used for any objective or social purpose; and (v) Cash *waqf* provides higher chance of growth. Maiman (2006) points out that cash *waqf* provides the benefit that it is easily liquefiable compare to land or property. In addition, Ammar (2006) further expounded on the benefits of cash *waqf*. Firstly, currency as the replacement of coins is the medium for exchange of goods. Secondly, currency is replaceable with similar units, meaning that it is a *mal mithli*. Thirdly, cash *waqf* enables more people to donate *waqf*, which will provide more resources to help the poor and needy. Lastly, cash *waqf* has the capacity to create economic stimulus as well as providing funds for welfare projects. The potential of cash *waqf* has been studied by many researchers.

Çizakça (1998) detailed the historical evidence indicating the potential of cash *waqf*. In the past, the *awqaf* system has been used by the state to provide all essential services to the Muslim community without any cost to the state. He proposes that a modernization of this system will result in a significant reduction in government expenditure, providing the advantage of downsizing the public sector as well as eliminating *riba*. Toraman et.al (n.d.) looked at the use of cash *waqf* by the Ottoman Empire and claims that cash *awqaf* had important implications for the survival of the Ottoman empires social structure, since the society's health, education and welfare were completely financed by gifts and endowments. Islahi (1992) proposed the need for internationalization of *awqaf* by establishing a non-government Muslim foundation which can provide public goods on large scale which will target the issues of illiteracy, sickness and lack of technical knowledge by the needy.

Monzer Kahf (1998) considers that *awqaf* is critical for socioeconomic development and proposes creation of a third sector that is distinct from profit-motivated private sector and the public sector. He considers that this third sector can achieve objectives of education, health, social and environmental welfare, as well as providing defense services and public utilities. Chowdhury et.al (2011) writes that cash *waqf* is capable of reforming the present institutional setup and the networking relationship throughout the country with the objective of improving their performance through efficient and need-based management of *waqf* systems. Sabit and Mohammad (2011) propose a *waqf* bank which can be applied as a bank for the poor. Its permissibility in Islam is explained based on the validity of cash *awqaf* and need for the *waqf*, by its beneficiaries and society. He suggests that in the presence of favourable political will, a *waqf* bank will contribute to society greatly. He maintains that the institution of *waqf* has the unrealized potential to develop and establish a *waqf* bank. There are numerous studies that have highlighted the practical application of cash *waqf* in different projects. For instance, cash *waqf* has been effectively used in assisting Islamic educational institutions. According to Danna

(2007), Al Azhar University was built through the cash *waqf* fund and most of its cash *waqf* fund was invested in the building of the storage warehouse at the Suez Canal. In addition, she states that the Egyptian government also borrowed *waqf* funds from Al-Azhar University for purposes of government consumption. As a result, she claims the sustainability achieved by Al-Azhar University proves the effectiveness of the cash *waqf* fund, even though the university is not a profit-oriented institution. Khademolhoseini (2009) notes that the *waqf* institution has been used in many Muslim countries through the creation of movable *waqf* especially cash *waqf* to a large extent. He highlights some of the models used in the creation of cash *waqf* in Muslim countries. They include *waqf*-shares model, corporate cash-*waqf* model, deposit product model, cooperative model, *waqf* mutual fund model and *wakalah* with *waqf* fund model. Maqda (2008) also mentions various cash *waqf* concepts that have been developed by *waqf* authorities, such as *waqf* shares models, *takaful waqf* model and corporate cash *waqf* models.

IV. Involvement In Handling Properties At A Reasonable And Islamic Price



The management of the *waqf* institution in Nigeria should be required to provide policies to enhance and generate income from the *waqf* property. Therefore, power should be vested in management to acquire, register, dispose, transact, and develop, to make full use of *waqf* property legally and lawfully. All necessary procedures must be abided by during the investment in order to avoid lawlessness or actions contrary to the Nigerian Constitution and State Enactment. The *waqf* management must carry out investments with transparency to attract future donors and investors. The purpose of investment is to increase the *waqf* income in order to have surplus to cater for the less privileged. In addition, such investment must prevent harm in the sense of loss or default and it must be *Shariah* compliant because any investment that contradicts *Shariah* principles is considered invalid. Investment can cover any profitable investment such as the opening of profitable business centres, building commercial houses for sale, and building student hostel for institutions of higher learning at a reasonable price.

Similarly, *waqf* should invest in companies that manufacture or produce marketable goods to the populace at a controlled price that will attract many customers and buyers. *Waqf* management can invest in housing, petrol stations, nurseries, primary and secondary schools for the less privileged. It has been said that management should be transparent in their investments. *Waqf* can be involved in any profitable investment with cash *waqf* in as much as the invested business will yield profits for the institution. The *waqf* institution in Nigeria can transact with foreign investors to invest in the nation where *waqf* management will be entrusted to manage the business. For example, if *waqf* possess fertile land, the land can be used for any profitable business. The *waqf* institution can invite the developer to develop the land based on the agreement and investor will return the ownership to the investor while *waqf* will benefit from the project to cater for the less privileged Nigerian Muslims (Amuda, 2013, Amuda and Nor Azizan, 2013, Adewale & Hassan, 2014, Amuda, Nor Azizan and Babatunde, 2014, Editorial, 2009).

V. Results Of Data Analysis On Application Of Cash Waqf As An Instrument For Socio-Economic Development In Nigeria

The significant percentages of the respondents were male. The majority of males 88.3% (n=265) was followed by 11.7% (n=35) female respondents. In regards to the status of respondents, 63.7% (n=191) were married while 36.3% (n=109) were unmarried students. According to the data, the age of participants was between 25-30 of 28.3% (n=85), followed by 24.0% (n=72) of 30-35, 18.7% (n=56) between 36-40, and 16.0% (n=48) 41 and above. The youngest respondents were between 18-24 and constituted 13.0% (n=39). The survey indicates that the number or percentage of participant who are postgraduate is very high with 60.7% (n=182) followed by those with degrees 39.3% (n=118). The majority of participants are Yoruba 55.7% (n=167) followed by Hausa 35.7% (n=107) and others 7.7% (n=23) while 1.0% of (n=3) marked as the respondents answer to the question.

The data indicates that the majority of respondents, namely 87.7% (n=263) understood the concept of *waqf* while 12.3% (n=37) did not understand the concept of *waqf*. Many of the participants, 74.7% (n=224), understood the meaning of *sukuk* and its application and 25.3% (n=76) of participants did not understand the meaning and application of *sukuk*. Concerning *mudarabah*, 80% (n=240) have heard of and understood *mudarabah* while 20% (n=60) did not understand the theory and concept of *mudarabah*. Regarding *musharakah*, 82.7% (n=248) understood the theory and application of *musharakah* while 17.3% (n=52) did not understand *musharakah*. The majority of respondents, 96.7% (n=290), strongly agreed that Nigerian Muslims need institutions like *waqf* endowments across the nation and 3.3% (n=13) disagreed. Similarly, the majority of 88.7% (n=266) strongly agreed that Nigerian Muslims should be the major beneficiaries of *waqf* financial aids across the nation but 11.3% (n=34) disagreed. Regarding giving support to state *waqf*, the majority of 96.7% (n=290) strongly agreed that Muslims should give support to state *waqf* institutions and 3.3% (n=10) disagreed. The majority of respondents, 94% (n=282), strongly agreed that Nigerian Muslims should be well educated and 6.0% (n=18) disagreed. Finally, 95.3% (n=286) strongly agreed that there are many lucrative transactions that *waqf* management can undertake across the nation in order to generate resources and income to support the less privileged Nigerian Muslims and 4.7% (n=14) disagreed.

The data in table indicates that an overwhelming number 60% (n= 180) of respondents strongly agreed that the financial constraints of Nigerian Muslims calls for the creation of *waqf* across Nigerian States, 33% (n=99) agreed, followed by 4.3% (n=13) who answered none while 2.7% (n=8) disagreed with the majority. Concerning the purpose of *waqf* creation, 57.3% (n=172) strongly agreed that the establishment of *waqf* will help both Muslims and non-Muslims, 36.3% (n=109) also agreed but 4.3% (n=13) and 2.0% (n=6) responded none as their answer to the question. For the purpose of accountability and transparency, the majority, 70% (n=210), strongly agreed that pious and honest persons should be appointed as *waqf* management, 25% (n=75) agreed, followed by 3.0% of (n=9) who disagreed and 2.0% of (n=6) marked as the participants answer to the question respectively. On the other hand, 42.0% of (n=126) strongly agreed that *waqf* should be controlled by government, 10.3% of (n=31) agreed while 38.7% of (n=116) disagreed and 9.0% of (n=27) none was chosen as the correct answer to the question. Similarly, the majority of 47.3% of (n=142) strongly agreed that *waqf* should be controlled by non-governmental organization, 35.3% of (n=106) agreed, 12.7% of (n=38) and 4.7% of (n=14) participants answered none as their answer to the particular question. In addition, 54.7% (n=164) strongly agreed that *waqf* should be under the auspices of the State's religious affairs department, 29.3% of (n=88) agreed, 12.3% of (n=37) disagreed and 3.7% of (n=11) participants answered none as their answer to the particular question. For security purpose, majority of participants, 52.0% of (n=156) strongly agreed that *waqf* needs government intervention for security of property, 35.3% of (n=106) agreed, 10% of (n=30) disagreed and 2.7% of (n=8) respondents chosen none as their answer. For the sanctity of the *waqf* institution in Nigeria, the majority of 61.7% of (n=185) strongly agreed that *Shariah* experts should draft the Nigerian *Waqf* Act while 31.7% (n=95) agreed, 4.3% of (n=13) disagreed and 2.3% of (n=7) respondents chosen none as their answer respectively.

Concerning *waqf* management, 68.0% of (n=204) strongly agreed that the appointment of *waqf* management should be based on merit, 25.3% of (n=76) agreed, 5.7% of (n=17) disagreed and 1.0% of (n=3) respondents chosen none as their answer respectively. However, the majority of 64.3% of (n=193) strongly agreed that the poverty rate among Nigerian Muslims requires the recreation of *waqf* in Nigeria, 29.0% of (n=87) agreed, 4.0% of (n=12) disagreed and 2.7% of (n=8) participants chosen none as their answer. Overwhelmingly, 67.3% of (n=202) strongly agreed that *waqf* management must protect the *waqf* reputation, 29.3% of (n=88) agreed, 1.3% of (n=4) disagreed, and 2.0% of (n=6) participants said none out of the given options as their answer. On the distribution of *waqf* aid, 68.0% of (n=204) strongly agreed that *waqf* aid should be distributed judiciously, 28.0% of (n=84) agreed, 1.3% of (n=4) disagreed, followed by 2.0% of (n=6) respondents said none out of the given options as their answer. In addition, 67.3% of (n=202) strongly agreed that biasness must be avoided during the *waqf* distribution to the less privileged, 27.7% of (n=83) agreed, 3.3% of (n=10) disagreed, and 1.7% of (n=5) none was marked as the correct answer among the given options by the respondents.

Concerning Nigerian non-Muslims, 41.3% of (n=124) strongly agreed that non-Muslim applicants should be considered for financial support, 41.7% of (n=125) agreed, 13.3% of (n=40) disagreed that non-Muslims should not be considered and 3.7% of (n=11) said none of the above. Finally, on the re-creation of *waqf* across Nigeria, the majority of 58.3% of (n=175) strongly agreed that *waqf* management should undertake profitable transactions to increase the *waqf* yield, 34.0% of (n=102) agreed, 4.7% of (n=14) disagreed and 3.0% (n=9) respondents said none out of the given options as their answer. The data reveals that 63.7% (n=191) strongly agreed that *waqf* management should engage in lawful business transactions with *waqf* cash, 33.0% (n=99) agreed, 3.0% (n=9) disagreed and .3% (n=1) participants marked none as the answer to the question. For women empowerment, 53.0% (n=159) strongly agreed that many women can be empowered through *sukuk*, 30.0% (n=90) agreed, 11.0% (n=33) agreed while 6.0% of (n=18) respondents said none out of the given

options as their answer. However, the majority of 66.7% of (n=200) strongly agreed that *waqf* management is capable of employing the less privileged in order to reduce the rate of unemployment if the cash *waqf* is commercialized and invested in profitable business, 30.7% of (n=92) agreed, followed by 1.3% of (n=4) who disagreed and the same percentage also considered none as the answer to the question by the participants. In order to employ the less privileged, the majority of 62.0% of (n=186) strongly agreed that *waqf* management can become involved in *mudarabah* transactions in order to have sufficient capital to assist needy applicants, 29.0% of (n=87) agreed, 2.7% of (n=8) disagreed while 6.3% of (n=19) participants considered none as the best answer to the question out of the given options. On the other hand, the majority of 66.7% of (n=200) strongly agreed that *waqf* management can become involved in farming as a contribution to Nigerian society, 29.0% of (n=87) agreed, 2.7% of (n=8) disagreed and 1.7% of (n=5) respondents considered none as their best answer. Similarly, 53.7% of (n=161) strongly agreed that *waqf* bakery capable of generating and creating job for the less privileged Nigerian Muslims, 42.0% of (n=126) agreed, 1.7% of (n=5) disagreed and 2.7% of (n=8) participants considered none as the best answer to the question out of the given options respectively.

In regards to the establishment of *waqf* business centres, 51.0% of (n=161) strongly agreed that *waqf* can establish business centres for various transaction, 42.0% of (n=126) agreed, 4.3% of (n=13) disagreed, and 2.7% of (n=8) respondents considered none as the best answer to the question out of the given options. Strategically, 53.3% of (n=160) strongly agreed that many farmers can be employed on their fertile land for *waqf* farming, 43.3% of (n=130) agreed, 2.0% of (n=6) respondents disagreed to the question and 1.3% of (n=4) participants considered none as the best answer to the question out of the given options. The majority of 50.3% of (n=151) strongly agreed that *waqf* institutions can engage in a commercial transportation business where some eligible Muslims can be employed as drivers and supporting staff in order to generate income and help the less privileged, 43.3% of (n=130) agreed, 4.7% of (n=14) disagreed, and 1.7% of (n=5) respondents considered none as the best answer to the question out of the given options. Concerning medical centres, the majority of 72.0% of (n=216) strongly agreed that Nigerian Muslims need medical centres where discounted charges would be imposed on poor patients, 23.3% of (n=70) also agreed, 3.3% of (n=10) marked none but 1.3% of (n=4) disagreed with majority.

The data also revealed that 55.0% of (n=165) strongly agreed that *waqf* houses can be built for commercial business at reasonable price, 40.3% of (n=121) agreed, 4.7% of (n=14) disagreed, and 0% of (n=0) none. For commercialization, 57.7% of (n=173) strongly agreed that *waqf* halls can be built in strategic places for rent at a reasonable price, 33.3% of (n=100) agreed, 5.7% of (n=17) disagreed while 3.3% of (n=10) participants considered none as the best answer to the question out of the given options. Similarly, 56.3% of (n=169) strongly agreed that *waqf* shops can be built for rent at a reasonable price, 35.7% of (n=107) agreed, 5.0% of (n=15) disagreed, and 3.0% of (n=9) participants considered none as the best answer to the question out of the given options. However, 54.0% (n=162) of respondents strongly agreed that *waqf* institutions in Nigeria can play a commendable role as *zakat* collector across the nation, 36.7% of (n=110) agreed, 6.3% of (n=19) disagreed, and 3.0% of (n=9) participants considered none as the best answer to the question out of the given options. The last part of the *waqf* and *sukuk*, the majority of 49.0% of (n=147) strongly agreed that cash can be loaned out to needy Nigerians without interest, 34.0% of (n=102) agreed, 15% of (n=45) disagreed, and 2.0% of (n=6) respondents considered none as their best answer.

The researcher exploited the survey to reveal the financial constraints of the majority of Nigerian Muslims and how the establishment of *waqf* institutions is highly needed. In order to protect the integrity of *waqf* and maintain law and order, table 4 of the questionnaire focuses on *Shariah* punishment for *waqf* violators. At the time of the survey, the majority of the respondents, 80% (n=240), strongly agreed that corruption is a crime under *Shariah*, 16.7% of (n=50) agreed, 2.0% of (n=6) disagreed and 1.3% of (n=4) respondents considered none as their best answer respectively. Based on the respondents, 61.0% (n=183) strongly agreed that *Shariah* punishment should be implemented against corrupt *waqf* staff, 30.7% of (n=92) agreed, 6.3% of (n=19) disagreed with the *Shariah* punishment while 2.0% of (n=6) responded respondents considered none as their best answer to the question. The majority of 69.7% (n=209) strongly agreed that the punishment for theft by *waqf* management must be based on credible evidence, 25.3% of (n=76) also agreed with majority, while 3.0% (n=9) disagreed with the majority's opinion and 2.0% of (n=6) respondents considered none as their best answer.

In addition, the majority of 57.0% of (n=171) strongly agreed that any crime committed by *waqf* management must be handled by the *Shariah* Court, 30.7% of (n=92) agreed, 10.0% of (n=30) disagreed and 2.3% of (n=7) respondents marked none as their answer to the question. On the other hand, majority of participants, 50.3% of (n=171), strongly agreed that the *Mufti*'s office should handle any crime committed by *waqf* management, 35.3% of (n=106) agreed, 9.0% of (n=27) disagreed and 5.3% of (n=16) participants marked none as their answer to the question. However, the majority of participants, 59.0% of (n=177), strongly agreed that *waqf* immovable properties must be legally registered, 37.0% of (n=111) agreed, 3.3% of (n=10) disagreed and .7% of (n=2) respondents marked none as their answer to the question. In order to maintain *waqf* integrity

and ethics, the majority of respondents 65.0% of (n=195) strongly agreed that *waqf* account must be opened in an Islamic Bank in Nigeria, 31.0% of (n=93) also agreed with the majority, 3.3 % of (n=10) disagreed and .7% of (n=2) respondents ticked none as their answer to the question. Due to the level of corruption in Nigeria and to protect the *waqf* institution from bankruptcy, the majority of participants, 51.3% of (n=154) strongly agreed that three signatories must authorize the withdrawal of money from the *waqf* account, 35.0% of (n=105) agreed, 10.3 % of (n=31) disagreed, and 3.3% of (n=10) respondents considered none as their best answer.

In case of any cooperate crime, majority of 59.0% of (n=177) strongly agreed that cooperate crime criminal must be punished according to *Shariah* ruling, 29.7% of (n=89) agreed, 8.0% of (n=24) disagreed and 3.3% of (n=10) respondents considered none as their best answer respectively. The majority of respondents 48.3% of (n=145) strongly agreed that only *tazeer* punishment can be implemented against any member of the *waqf* management who has been convicted of corruption or embezzlement to *waqf* funds, 32.3% of (n=97) agreed, 15.0% of (n=45) disagreed while 4.3% of (n=13) respondents considered none as their best answer. Similarly, 37.0% of (n=111) agreed that only *diyah* should be implemented on *waqf* management offenders, 27.3% of (n=82) strongly agreed, 25.3% of (n=76) disagreed with majority opinion and 10.3% of (n=31) respondents ticked none as their answer to the question. Concerning the *qisas* punishment, the majority of 44.0% of (n=132) strongly agreed that *hudud* and *qisas* punishment should apply in any *waqf* cases as a deterrent to others, 40.0% of (n=120) also agreed with punishment, 8.3% of (n=25) disagreed with the majority of *hudud* and *qisas* punishment while 7.7% of (n=23) respondents ticked none as their answer to the question. On the issue of whether *Shariah* is the best law, 63.3% of (n=190) disagreed that *Shariah* is not the best law to approach *waqf* cases, 15.3% of (n=46) strongly agreed, 14.3% of (n=43) also agreed that *Shariah* is not the best law but 7.0% of (n=21) indicated respondents ticked none as their answer to the question. However, the majority of 36.0% of (n=108) strongly agreed that *Shariah* must be implemented on Muslim offenders only, 22.3% of (n=67) also agreed but 34.3% of (n=103) disagreed with majority while 7.3% of (n=22) showed none as their answer. Finally, 56.0% of (n=168) strongly agreed that donations should not be accepted from unlawfully acquired properties, 31.0% of (n=93) agreed, 7.3% of (n=22) disagreed and 5.7% of (n=17) indicated that respondents considered none as their best answer to the question.

VI. Distribution Of Respondents' Opinion On Waqf Related Issues

No	Strongly Agreed	Agreed	Strongly Disagreed	None
1	(n=180) 60%	(n=99) 33%	(n=13) 4.3%	(n=8) 2.7%
2	(n=172) 57.3%	(n=109)36.3%	(n=13) 4.3%	(n=6)2.0%
3	(n=210) 70%	(n=75) 25%	(n=9) 3.0%	(n=6) 2.0%
4	(n=126) 42.0%	(n=31)10.3%	(n=116)38.7%	(n=27)9.0%
5	(n=142) 47.3%	(n=106)35.3%	(n=38)12.7%	(n=14) 4.7%
6	(n=164) 54.7%	(n=88) 29.3%	(n=37)12.3%	(n=11) 3.7%
7	(n=156) 52.0%	(n=106)35.3%	(n=30)10%	(n=8) 2.7%
8	(n=185) 61.7%	(n=95) 31.7%	(n=13) 4.3%	(n=7) 2.3%
9	(n=204) 68.0%	(n=76) 25.3%	(n=17) 5.7%	(n=3) 1.0%
10	(n=193) 64.3%	(n=87) 29.0%	(n=12) 4.0%	(n=8) 2.7%
11	(n=202) 67.3%	(n=88) 29.3%	(n=4) 1.3%	(n=6) 2.0%
12	(n=204) 68.0%	(n=84) 28.0%	(n=4) 1.3%	(n=6) 2.0%
13	(n=202) 67.3%	(n=83) 27.7%	(n=10) 3.3%	(n=5) 1.7%
14	(n=124) 41.3%	(n=125)41.7%	(n=40) 13.3%	(n=11) 3.7%
15	(n=175) 58.3%	(n=102)34.0%	(n=14) 4.7%	(n=9) 3.0%
16	(n=191) 63.7%	(n=99) 33.0%	(n=9) 3.0%	(n=1) .3%
17	(n=159) 53.0%	(n=90) 30.0%	(n=33) 11.0%	(n=18) 6.0%
18	(n=200) 66.7%	(n=92) 30.7%	(n=4) 1.3%	(n=4) 1.3%
19	(n=186) 62.0%	(n=87) 29.0%	(n=8) 2.7%	(n=19) 6.3%
20	(n=200) 66.7%	(n=87) 29.0%	(n=8)2.7%	(n=5) 1.7%
21	(n=161) 53.7%	(n=126)42.0%	(n=5) 1.7%	(n=8) 2.7%
22	(n=161) 51.0%	(n=126)42.0%	(n=13) 4.3%	(n=8) 2.7%
23	(n=160) 53.3%	(n=130)43.3%	(n=6) 2.0%	(n=4) 1.3%
24	(n=151) 50.3%	(n=130)43.3%	(n=14) 4.7%	(n=5) 1.7%
25	(n=216) 72.0%	(n=70) 23.3%	(n=10) 3.3%	(n=4) 1.3%
26	(n=165) 55.0%	(n=121)40.3%	(n=14) 4.7%	(n=0) 0%
27	(n=173) 57.7%	(n=100)33.3%	(n=17) 5.7%	(n=10) 3.3%
28	(n=169) 56.3%	(n=107)35.7%	(n=15) 5.0%	(n=9) 3.0%
29	(n=162) 54.0%	(n=110)36.7%	(n=19) 6.3%	(n=9) 3.0%
30	(n=147) 49.0%	(n=102)34.0%	(n=45) 15%	(n=6) 2.0%
31	(n=240) 80%	(n=50) 16.7%	(n=6) 2.0%	(n=4) 1.3%
32	(n=183) 61.0%	(n=92) 30.7%	(n=19) 6.3%	(n=6) 2.0%
33	(n=209) 69.7%	(n=76) 25.3%	(n=9) 3.0%	(n=6) 2.0%
34	(n=171) 57.0%	(n=92) 30.7%	(n=30) 10.0%	(n=7) 2.3%
35	(n=171) 50.3%	(n=106)35.3%	(n=27) 9.0%	(n=16) 5.3%

36	(n=177) 59.0%	(n=111)37.0%	(n=10) 3.3%	(n=2) .7%
37	(n=195) 65.0%	(n=93) 31.0%	(n=10) 3.3 %	(n=2) .7%
38	(n=154) 51.3%	(n=105)35.0%	(n=31) 10.3 %	(n=10) 3.3%
39	(n=177) 59.0%	(n=89) 29.7%	(n=24) 8.0%	(n=10) 3.3%
40	(n=145) 48.3%	(n=97) 32.3%	(n=45) 15.0%	(n=13) 4.3%
41	(n=111) 37.0%	(n=82) 27.3%	(n=76) 25.3%	(n=31)10.3%
42	(n=132) 44.0%	(n=120)40.0%	(n=25) 8.3%	(n=23) 7.7%
43	(n=190) 63.3%	(n=46) 15.3%	(n=43) 14.3%	(n=21) 7.0%
44	(n=108) 36.0%	(n=67) 22.3%	(n=103)34.3%	(n=22) 7.3%
45	(n=168) 56.0%	(n=93) 31.0%	(n=22) 7.3%	(n=17) 5.7%

VII. General Comments On Interviewee's Opinion

According to the respondents' answers, it can be clearly understood that Nigerian Muslims are in serious need of the re-establishment and recreation of *waqf* across the nation. They unanimously agreed that *waqf* is able and viable to transform many lives through financial assistance. Although the respondents differed on certain issues, their differences remained within the parameters of the commercialization of cash *waqf* will enhance the *waqf* income in the interest of needy Nigerian Muslims. The main concern among the respondents is the *waqf* committee that will manage *waqf* affairs in Nigeria. Management should always focus on how to generate income in order to have sufficient income to cater for the less privileged people among Nigerian Muslims at large. Transparency and accountability will help smooth the running of the institution and will achieve the primary aims and objective of *waqf* endowment. It is also inferred from participants responses that all discussed and proposed transactions are profitable but some of the interviewed participants made mention of risk in poultry and commercial transportation which can be controlled and managed if all considerations are intact.

Waqf is capable of reducing unemployment among Nigerian Muslims in particular and Nigerians at large if the management in good direction and competent staff are put in appropriate offices and assigned fitting tasks. Some of the participants viewed that commercial transportation and poultry is good for transaction in Nigeria but there is an element of risk in both businesses due to the behaviour of some commercial drivers and dishonesty in their attitude in the delivery of daily payment. Similarly, it is a fact that poultry is a very risky because chicken can die naturally and lost investment will negatively reflect on the *waqf* institution. In this study, the issue of commercial transportation seems to be a lucrative transaction in Nigeria if it is properly and adequately handled by experienced and pious persons. Management can adopt systems of cutting tickets and employ checkers that will double check the passengers' tickets at all strategic places and bus stops and stations. On the issue of poultry, it is natural and normal in transaction and business to make a loss or profit. Therefore, there should be risk management in dealing with business and in poultry in particular. The most important thing is to avoid risk or loss in poultry by appointing competent and qualified persons to be in charge of any *waqf* transactions. Ordinary and inexperienced persons should not be appointed to handle the transaction or business in the interest of *waqf* and needy applicants.

VIII. Findings On Commercialization Of Cash Waqf In Nigeria

It is discovered that cash *waqf* is viable and able to reduce poverty rate among Nigerian less privilege Muslims and beyond if the cash *waqf* is commercialized properly and accordingly. It is also shows that *waqf* endowment in Nigeria can transform many lives positively if competent, pious, qualified, and experienced persons are in charge of *waqf* institution across the nation. There is need for *waqf* awareness in Nigeria where *waqf* managements have to exploit all means of communication to educate Nigerians on importance of *waqf* to society and nation at large. There are many lucrative and profitable businesses and transaction that *waqf* management can transact with cash *waqf* endowment (Muhammad, 2013, Abdul Karim, 2009).

IX. Conclusion

It is undeniable that poverty, bad government, and adult unemployment contribute to the poverty rate among Nigerian Muslims where the re-establishment of *waqf* is presumed to be the best institution to care for the less privileged across the nation. The survey reveals that investing and commercializing cash *waqf* through profitable business and transactions will generate income and sufficient capital for the institution to help needy applicants. Qualified persons should be appointed as staff in a place where he or she would be useful and helpful for the institution. Rules and regulations concerning *waqf* must be implemented and deterrent punishment must be awarded to guilty staff in accordance with Islamic principles. Proper attention should be given to commercial transportation, agriculture, business centres, and poultry whenever the *waqf* management is engaging in any business in order to minimize or avoid any risk that will hinder *waqf* management to achieve the primary aims and objectives of *waqf*. Solving the problems and predicament of the needy will reduce poverty among Nigerian Muslims significantly provided that all measures and risks are put into consideration.

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