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# Management of Waqf Properties in Zanzibar: Current Situation and the Way Forward

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## Abstract.

The management and administration of Waqf properties in Zanzibar in which more than 95% of the population are Muslim has been in existence even before 19<sup>th</sup> century. The Waqf properties are of paramount importance for the socio-economic development of the country. This study highlights the historical perspective of the Waqf management in Zanzibar; it also tries to examine the current structure of the commission following various changes that have taken place. Moreover the study explores the contributions of the Waqf properties for the socio-economic development of the country as well as finding out challenges which hamper the pace of progress for the Waqf department. The study uses both secondary and primary data collection methods. The findings indicate that the Waqf and Trust Commission (WTC) is structured according to the current demand of the society due to the rapid technological change, the contribution of the Waqf properties in socio-economic development is found to be very minimal due to the insufficient awareness of the Zanzibar Muslims on the benefits of Waqf as well as people perceptions and mistrust against WTC staff. The study recommends awareness programmes to be strengthened especially in the higher learning institutions.

**Keywords:** Waqf, Waqf and Trust Commission, Zanzibar

## Introduction

### Background information of Zanzibar

Zanzibar is an autonomous part of the United Republic of Tanzania, found in eastern part of Africa. It consists of two main islands, Unguja and Pemba with a total area of 2,654 sq. km. Unguja, which is the largest island, has an area of 1,666 square kilometres while Pemba has an area of 988 square kilometres. Zanzibar had a population of 1,303,569 with a growth rate of 2.8% annually. Unguja is the more populated island than Pemba where a total number of populations is 896,721 and 406,848 respectively. In term of sex, female population is higher than male with the total figure of 672,892 and 630,677 respectively. (Population and Housing Census, 2012)

Zanzibar got her independence from Arabs in 12<sup>th</sup> January 1964 through revolution and united with the then Tanganyika in 26<sup>th</sup> April 1964 to forge the United Republic of Tanzania. However, with the exception of a few union matters such as foreign policy, defence and internal security, immigration, monetary issues, higher education, customs and exercise duty, Zanzibar retains its autonomy over all non-union matters. Therefore, it has its own Government, which is officially called the Revolutionary Government of Zanzibar (RGoZ), which three common state organs that are the Zanzibar House of Representatives (the Parliament), the Judiciary (The Attorney General and Chief Justice) and an Executive (the Revolutionary Council). The RGoZ has the responsibility for all internal matters pertaining to Zanzibar and for overseeing development in key sectors in Zanzibar. (Zanzibar Constitution, 1984).

### A short history of Islam and Waqf in Zanzibar

Islam is the most prominent religion on the island of Zanzibar. According to the United States based-organisation the Criminal Investigation Agency (CIA) fact book, more than 99% in the island are Muslim. The vast majority of Muslims in Zanzibar are Sunni. Islam came to Zanzibar in the 8<sup>th</sup> century. The history of Waqf in Zanzibar is as old as the establishment of Islam in the Islands. At the beginning, the purposes of Waqf were influenced by the emerging needs of the community, administration of mosques, learning Islamic studies and neighborhoods. This situation indicates that Waqf was well known in Zanzibar as an Institution of the Islamic Shari'ah which allowed for the dedication of property in support of welfare, wellbeing and charitable objects of the community. ([www.awqaaf-znz.go.tz](http://www.awqaaf-znz.go.tz))

### Administration of Waqf during Sultan Era.

Since 1905 the administration of Waqf Institution in Zanzibar has been through different experiences. The history stipulates that, from 1832 to 1890 Waqf was administered by the ruler of Oman Seyyid Said bin Sultan who transferred his headquarters to Zanzibar and in this period, the supervision of Waqf property was under the Minister "Wazir el Waqf". The general objectives were to protect the wealth and assets of the Muslim Community, to enhance the religious, cultural, social and educational institutions in Zanzibar and to alleviate poverty among Muslims. ([www.awqaaf-znz.go.tz](http://www.awqaaf-znz.go.tz))

### **Administration of Waqf during British Era.**

After the death of Sultan Hamoud bin Mohammed (1896-1902), Prince Ali bin Hamoud (1902-11) who was under 14 years of age was nominated by the British to be the Sultan of Zanzibar. This was a predominate chance to British Resident in Zanzibar Mr. Rogers to be the Prime Minister and acted as the re-gent until Sayyid Ali bin Hamoud reached the age of 18 years in June 1905. As Mr. Rogers had the full authority of ruling Zanzibar around three years, he managed to make changes. It was during this period when Sultans lost all their powers to the British who introduced a well-structured administration in the various government departments and led them. It seems that the establishment of the Commission of Waqf and Trust Property in 1905 by the British administration was the lay-down of policies that would ensure control over the inheritance and all Waqf properties donated or dedicated by Muslims. Since that time until 1963 they made Laws that ensured their full control over the Waqf Commission. The Awqaf Law gave the British Resident in Zanzibar the mandate of nominating Waqf Commissioners before the Sultan, who ceremonially appointed them. Among the interesting feature of this period was that there were trans-oceanic connections of Waqf between Zanzibar and other Islamic countries and cities, especially Oman, Mecca, Madina and Turkey. Sometimes the Muslim Waqf Commissioners faced the British threats of stopping their allowance paid to them by the government and not to be allowed to serve as commissioners. Responding to the threat, two Waqf Commissioners resigned in protest and expressed their views to the government ([www.awqaaf-znz.go.tz](http://www.awqaaf-znz.go.tz))

### **Administration of Waqf after 1964 Zanzibar Revolution to 2007.**

After the 1964 Zanzibar revolution which removed the reign of Sultan, the government of Zanzibar recognized the importance of Waqf properties as a result in the early days of revolution, many presidential decrees were issued. Despite such government efforts, this period witnessed mismanagement and collapse of a number of Waqf assets and records. Some Mutawallis challenged the validity of the decrees that nationalized many fertile Waqf plantations and its distribution as three – acre plots to people. Many communities were forced to accept the guardianship of the Waqf Commission which centralized the income of the Waqf properties. In 1980 the Revolutionary Council Decree no. 5 of 1980 re-established Waqf and Trust Property Commission. Re-establishment of new Commission also aimed at handling issues of Islamic affairs which were also centralized by the government. The Administrators of the Commission consisted of the Chairperson who was the Chief Qadhi and not more than six members who came from amongst Muslim Leaders, scholars and Qadhis appointed by the President and the Chairperson of the Revolutionary Council. The Section 3 of the 1980 Decree was amended in 2001 and made the Mufti of Zanzibar the Chairperson of the Waqf Commission and stated that some other members of the Commission should be appointed by the Minister of the respective Ministry instead of the President and Chairman of the Revolutionary Council of Zanzibar. ([www.awqaaf-znz.go.tz](http://www.awqaaf-znz.go.tz))

From the above perspectives and following the enactment of Act No.2 of 2007 to establish the new Waqf and Trust Commission, the current study seeks to examine the current structure and management of the Waqf properties in Zanzibar, exploring the contributions of Waqf properties for socio-economic prosperity and challenges facing Waqf management in Zanzibar as well as recommending the best solutions for the better Waqf management in Zanzibar that could boost the socio-economic prosperity of the country.

### **Literature Review**

#### **The concept of Waqf**

*Waqf* is an institution related to the conscious religious practice and the socio-economic system of Muslim civilizations. It has factually cited to play considerable roles throughout Islamic history (Haneef, et, al, 2013). The purposes of Waqf are influenced by the emerging needs of the community, administration of mosques, sponsoring Islamic Studies and neighbourhoods. The Act No. 2 of 2007 of The Waqf and Trust Commission Zanzibar define the term “Wakf” means a transfer of the origin of the Property in order that the benefits from that property are used for the purpose of Islamic religion. The Muslim jurists such as Abu Hanifa define a term “Wakf” as the detention of a specific thing that is in the ownership of the waqif or appropriator, and the devotion of its profits or usufructs to charity, the poor, or other good objects, to accommodate loan. This meaning that once Waqf has been contributed (belongs to Allah); no human being can terminate the ownership of the property from the Allah to him/her again and even can be sold. The Wakf (Amendment) Act, 2013 NO. 27 OF 2013 of India, defines “Waqf” as a “the permanent dedication by any person, of any movable or immovable property for any purpose recognized by the Muslim law as pious, religious or charitable....”

Waqf is a charitable foundation. It is improved by the effect of moral and religious motivation. Prof-Sbahatin, (2012) has stressed this proposition by referring the Holly Book Al-Quran on the need of helping each other in (Suratul- Al- Imran: 92) Allah says, “*By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well*”. On the other side, the Prophet Muhammad (p.b.u.h), in the Hadith narrated by ibn Umar: In the lifetime of Allah’s Messenger (pbuh), “Umar gave a charity some of his property, a garden of date palms called thamgh. “Umar said, “O Allah’s Messenger! I

have some property which in prize highly and I want to give it in charity.” The Prophet (pbuh) said, “Give it in charity (i.e. as an endowment) with its land and trees on the condition that the land and trees will neither be sold nor given as a present, not bequeathed, but the fruits are to be spent in charity.”

### **Waqf property.**

Waqf property is a property dedicated for charitable purposes. The Act No. 2 of 2007 of The Waqf and Trust Commission of Zanzibar defines the term Waqf property as “any property which the original owner based on Islamic religion grounds has devoted it to help religious cause or to cater for specific matters or specific persons. Any properties that can be contributed permanent without destroying its originality”. Moreover the Punjab Waqf Properties Ordinance 1979 (Pb.Ord. IV of 1979) defines Waqf property as a “property of any kind permanently dedicated by a person professing Islam for any purpose recognised by Islam as religious, pious or charitable, but does not include property of any such Waqf as is described in section 3 of the Mussalman Waqf Validating Act, 1913 (VI of 1913), under which any benefit is for the time being claimable for himself by the person by whom the Waqf was created or by any member of his family or descendants”. In addition to that The Waqfs Ordinance, 1962 (East Pakistan Ordinance No.1 of 1962) describes that Waqf property “includes property of any kind acquired with the sale proceeds of, or in exchange of, or from the income arising out of, Waqf property, and all offerings made, or charities consecrated or contributed, on or to Waqf property.

### **Management of Waqf Property.**

Waqf institution is a useful tool in the community if it will be organized and management in a proper manner and standards. Waqf property prominently improves in the Muslim World and plays a significant role in social, political, and economic life in the Muslim society. The study of Mohd & Asmah (2010) concludes that, the *Waqf* property can act as a catalyst to strengthen the Muslim society in developing the economy and wealth of the nation especially if the *Waqf* property is properly and systematically administered. The development of Waqf foundation in Islamic states peaked and highly improved from aspects of variety, quantity and content. According to Rabitah et al. (2012), those countries with best Waqf practices can share their experience and knowledge to help all Muslims around the world in developing the implementation of Waqf management properties. An association can be established where the members are those who are the trustee of the Waqf management purposely to share ideas and monitor the development of each Waqf practices all over the world. The Waqf management is of extremely great importance in the success of the Waqf management since it allows for competition and control that are two keys of efficiency especially if we keep in mind that Waqf management normally lacks the private profit motive. (Monzer Kahf, 2003). The purpose of Waqf depends according to the founder in a country, in specific Waqf is created in order to serve the vulnerable people who cannot access to financial services, low income people and also protection of heirs and their descendants from poverty. The study of Abdul Karim (2010) demonstrates that, the Islamic Development bank (IDB) together with Kuwait *Awqaf* Foundation and many other *Waqf* authorities have paved the way to revive many of these *Awqaf* and have initiated the cross fertilization of ideas on the management of *Waqf* through conferences and training platforms for the *Waqf* to be managed in the most efficient possible manner.

### **Empirical Review of Literature**

The study of Yaacob. H, (2013), shows that, Waqf in Malaysia is governed by the states and each state is having its own regulations. As a result, there are some differences between the state’s enactments. It is hoped that with the formation of the Department of Awqaf under the Prime Minister department can help to “ease” the differences and helps the State Islamic Religious Councils to administer and safeguards the Waqf properties. Malaysia was announced as one of the Islamic state, it practices a dual legal system i.e. the common law and the shari’ah law. Nevertheless, the clash between the secular legal system and the Islamic religion in the country’s legislation is still in existence. Palil. M, (2014), discuss on Fatawa on Waqf Matters in Malaysia Basically, every decision or ruling relating to Islam is seen as the sole authority of the States. It is placed under a body known as the National Council for Fatwa Committee of Islamic Religious Affairs Malaysia (Jawatankuasa Fatwa Majlis Kebangsaan Bagi Hal Ehwal Agama Islam Malaysia).

According to the former Indian Prime Minister Singh, 2014, Waqf assets have the potential of generating considerable returns for socio-economic development of the community. However, lack of awareness about endowments (*Waqf*) can limit realization of the said potentials. For instance, unawareness to Waqf has barred determined efforts on redressing socio-economic inequities and improving the life quality of poor people in Kano, Nigeria (Muhammad, 2010). The study by Abul-Hasan, M (2002), is showing that, the institution of Waqf has played its role in poverty alleviation and socio-economic development throughout history especially in Islamic history. It is still playing an important role in Muslim countries and societies. There is a necessity to make it more effective to alleviate poverty in an organized way.

The measurement to see the effectiveness of Waqf is not clear from various studies undertaken although there are few studies which managed to indicate such parameter. Waqf can be well organized but questions to ask

how it works? What is the outcome? And who is responsible? Societies need to know the effectiveness of the Waqf especially in Muslim countries through its disbursements in a number of social programmes. Senadjki, A & Sulaiman, J. (2015) conducted a study and concluded that Waqf can poverty can be fought with commitment, faith and guided principles based on faith. While the self-reliance degree remains indispensable in the development progress of individuals, communities and societies, dependence on others leads to disappointment and failure. The effectiveness of Waqf fund can be measured through the improvement of the life standard within the society where the founders of the commission make its proper distribution of the Waqf fund to the need and poor. The study of Farhana, Asmak & Sabitha (2014), shows that the endowment fund scheme plays an important role in the economic development of the Muslim community in Penang. The Waqf Fund Scheme contributes by way of providing a financing facility towards the acquisition of Waqf assets or through cash support channelled to associations or committees of a masjid.

Mohammad Tahir Sabit Haji Mohammad, (2015), comes up with idea that the concept of cash Waqf could be used for the operation of a Waqf bank. There was a tendency among the given group of practitioners towards a corporate international social bank, capitalized by the Waqf and non-Waqf assets, sought after from the public and private sectors, as well as the Muslims and non-Muslims. Further study shows that the role of Waqf or pious endowment is significant in providing financial assistance to the communities as well as strengthening their academic quality. In addition, tawhidic epistemologies together with morality and ethics have influenced Waqf donors or founders to donate their wealth and property to enrich and sustain universities and higher education, Siti & Asmak, (2015). The tawheed should be used in the Waqf fund disbursement.

According to Khalfan A. (2014) Waqf was originally intended for socio-economic welfare of poor and disadvantaged, it is inherently coded with simple but effective heritage conservation philosophies. The philosophies pre-date the world conservation movements and can be adopted to enrich the present concepts. The managers of Waqf properties some time have faced various problems relating to their effective management and development thereof. The study of Che Zuina, Nor Jana & Nor Jawaness (2015) conclude that, State Islamic Religious Council (SIRC) in all states must be professionally restructured in order to improve the administration, management and development of Waqf land in Malaysia. The institution of the Islamic Religious Council (Majlis Agama Islam) in the various states deal with the issues related to Waqf including its management and act as the sole trustee (*mutawalli*) of all the Waqf properties in the states and in order to make Waqf contribute to the socio-economic development of the Muslim communities it is essential that some changes be brought to the management of the Waqf properties.

Knowledge on how to manage Waqf property is very important in order to bring development to all Muslims. Lack of knowledge in organizing something leads inefficiency in implementation. Generally, the role of Waqf from the time of establishment is to help the needy, so the Waqf administrator should make sure that the Waqf property is managed well so as to fulfill the said aim. The study of Yusuf Jalili & Nor Azizan (2013), concluded that, integration of Waqf properties, sadaqat and public funding could help many unprivileged Muslims if the charities are managed properly. The institution in charge of collection should also strive to invest in lucrative businesses that could benefit Muslims. The philanthropists Muslim should extend their wealth into the institution in their respectful countries in order to be used for needy Muslims. The role of Waqf or dutiful endowment is significant in providing financial assistance to their communities as well as strengthening their academic quality. In addition, tawhidic epistemologies together with morality and ethics have influenced Waqf donors or founders to donate their wealth and property to enrich and sustain universities and higher education. (Mahamood S. & Ab Rahman A., 2015)

## Summary

Generally, the management of Waqf property became an interesting topic in the present academic time, as it provides motivation to the Islamic finance researchers. There are many studies which have concluded in a way that, they live gape unintentionally for others to research again in respective field as it happen from this paper.

## Methodology

### 3.1 Study approach

The study has adopted a qualitative approach as this is an exploratory research which had the aim of finding out how Waqf properties are managed and treated in the context of Zanzibar. This study employed both secondary and primary sources of data. Sekaran (2003) describes secondary data as the information which is gathered by someone other than the researcher conducting the current study. Such data can be internal or external to the organisation and accessed through the internet or perusal of the recorded or published information as well as he defines primary data as the information obtained first-hand by the researcher on the variables of the interest for the specific purpose of the study.

Therefore in collecting the data, researchers used two main methods which included library search and institutional data documentation as well as interviews. Library search and institutional documentation which were

conducted early January – May 2016, used to give the trends of the Waqf management in Zanzibar as well as understand the challenges facing it. Different institutional reports, publications, books, journals articles, conference papers and websites were employed to provide second hand information relating to the managerial issues of Waqf in Zanzibar.

On the other hand, preparations and undertaking of interviews sessions which took place between June – August 2016, conducted to respondents from the Waqf and Trust Commission, university experts, beneficiaries of the Waqf properties and some members from the Muslim society (Imams) to collect data relating to current situation of the Waqf management in Zanzibar, its roles, priorities and challenges, its sources of income as well as recommendations to better Waqf practices in the country.

Regarding to the structure of the interviews, semi-structured interviews were put in place. This form of encounter involved focused interviews and expert interviews. The responses from the respondents were open-ended which allowed interviewees to give more clarifications on the point of interests in which researchers wanted to know more.

To ensure the maximum answers and information from the interviewees, the Swahili language guide of the interview questions was prepared for each category of respondents and distributed to them one week before the date of meeting. The interviews meetings took between one to two hours approximately. All the interview data available was recorded and transcribed into English language, before analysis using content analysis method. The table below indicates the number of the interviewees according to their respective categories

**Table 3.1 Number of interviewees per category**

s/n	Category of Respondents	Total	Percentage (%)
1	Waqf and Trust Commission staff	5	17
2	University's experts	3	10
3	Waqf beneficiaries	15	50
4	Members of the society (Imams)	7	23
	Total	30	100

Source: Researchers Field Survey (2016)

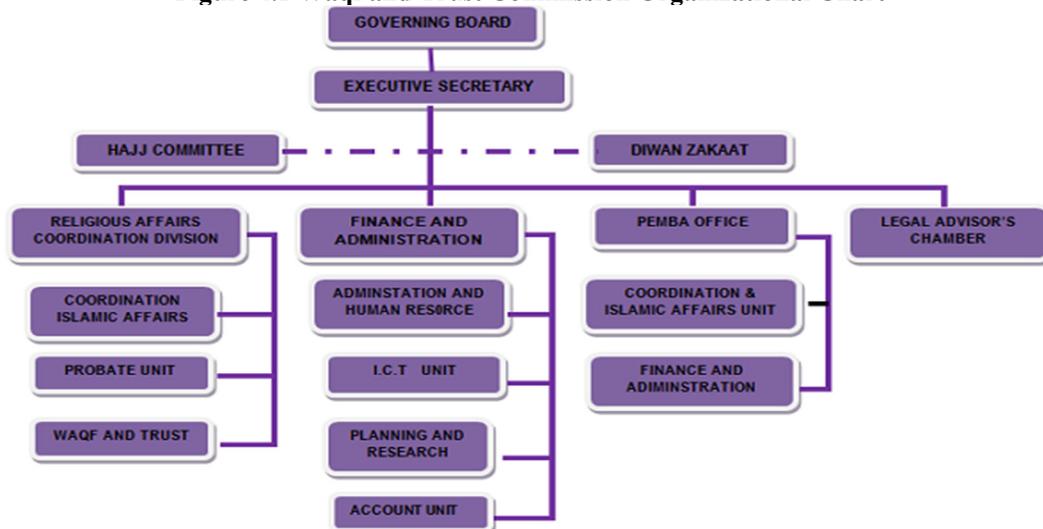
### The findings of the Study

This study was guided by three objectives, in which the first examined the structure and the management of Waqf properties in Zanzibar. This question was directly put to the staff of the Waqf and Trust Commission including the Executive Secretary of the Commission, head of the Waqf department and other senior staff. Researchers wanted to know apart from the structure and management of Waqf properties, the types of Waqf available in Zanzibar as well as sources of the income for the Waqf department.

#### a) The Structure of the Waqf And Trust Commission in Zanzibar

Interviews 'responses from the staff of the office of WTC indicate that The Waqf and Trust Commission is a governmental body cooperate having perpetuate succession and a common seal. The Commission was established by **Act No.2 of 2007**, its core functions are to administer Waqf properties, Trust properties and the estates of the deceased Muslims. It also coordinates Islamic affairs including Hajj (Pilgrimage) activities, Zakat, Charity, national Iddi prayers and Barazas.

**Figure 4.1 Waqf and Trust Commission Organizational Chart**



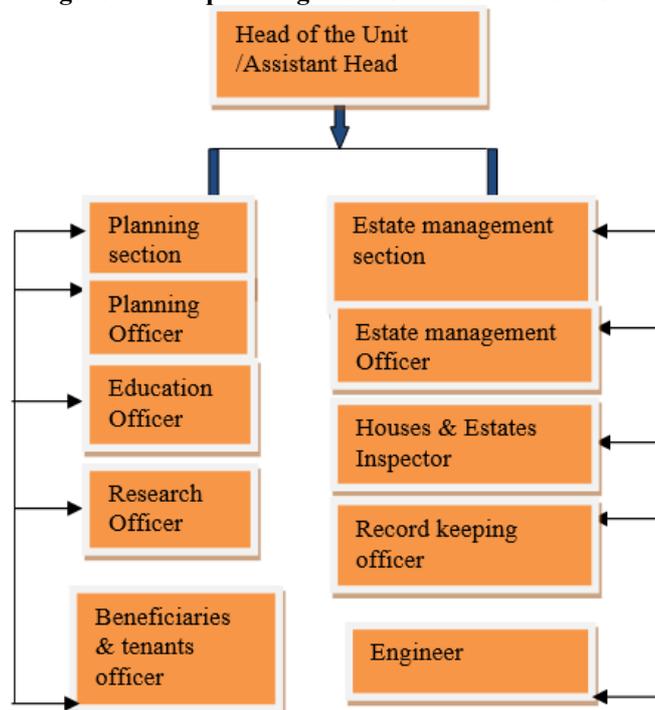
Source: Waqf and Trust Commission (2016)

As shown from the current WTC organisational chart, there is governing Board, Executive Secretary, Pemba office and other twelve sections. Each of the core functions of the WTC is large which needs expertise and proper monitoring. To improve the proper working condition in the WTC and increase productivity the Governing Board, Executive Secretary and staff should have the necessary skills, competencies and commitment to achieve the desired objectives.

*b) Management of Waqf Properties in Zanzibar.*

The management of Waqf property in Zanzibar is basically coordinated under the Waqf Unit out of the Waqf and Trust Commission. The head of the unit is the main responsible person for all activities and issues related to the management of Waqf properties. Based on the nature and perception of the people in Zanzibar regarding Waqf matters, the unit does have a number of activities which are not limited to the following such as planning, estate management, researches, education, etc. With a well-structured organization/unit, Waqf employees are recruited based on their qualifications regarding the overall management of Waqf properties. From this point in view, there are lawyers, engineers, planners, record keepers etc. Figure 4.2; below indicates the organizational structure of the Waqf unit.

**Figure 4.2 Waqf Management Structure in Zanzibar**



Source:Wakf Unit (2016)

According to the responses from the interviewees of this unit, the current structure of the management of Waqf properties has managed to reduce the problem of mismanagement Waqf properties as well as loss of Waqf record which was rampant before the restructuring of the WTC. The house and estates inspector has the overall responsibility of ensuring that buildings are in reasonable condition for the people to live as well as making sure the estates hired to various individuals are well preserved. According to the mapping study of non-state sector in Zanzibar, Khalfan, M. H et al (2012) claim that the total number of buildings under Waqf unit is 462 while plantations (estates) totalling 13. The number has been decreasing remarkably as once after 1964, there were more than 700 Waqf firms in the country. Ziddy, I. H (2013) stresses that the availability of the civil engineers in the Waqf department has been of paramount importance for the maintenance of its buildings, the re-construction and repairing of the existing houses.

*c) Types of Waqf available in Zanzibar*

On this aspect of the types of Waqf available in Zanzibar, respondents explained that currently there are two types of Waqf which are applicable in the country; family Waqf and welfare Waqf.

Generally, family Waqf (*ahli*) is created to benefit close relatives of the founder and his/her family, to ensure the economic well-being of his/her heirs. This type of Waqf also focuses to secure them with income, prevent dispersion of property as well as protection in times of insecurity from immoral administrators and rulers. There are other possibilities that, some founders of the *Waqf Ahli* use it as a means and tools which could legally elude the law of inheritance. In that way they exclude in deed those who they do not need to include in *Waqf Ahli*.

On the other hand, welfare *Waqf (khayr)* has got religious societal objectives. Based on this understanding, *Waqif* here established to build a religious public facility, such as a mosque, a *madrassa*, a school,

a scientific research, a hospital, a bridge, a library, a graveyard etc. This type of *Waqf* demonstrates the great variety of charitable purposes to provide for the needy people in the community, and disadvantaged communities. Although these are major types of *Waqf* in Islam, in Zanzibar its application is very inadequate.

*d) Sources of income for Waqf department*

Currently the source of income of *Waqf* in Zanzibar is divided in to two parts; firstly, from *Waqf* property and secondly from *Waqf amanah*. The income from the *Waqf* property is distributed to those established by *waqif* in various manners such as farms and houses. From such amount of income, The *Waqf* unit revenue is only 10 present and the remaining is for the beneficiaries. The absence of cash *Waqf* in particular, puts the *Waqf* department in despair as it fails to invest in big businesses because the small amount of 10% available from other *Waqf* properties is used for buildings' repairs and other administrations costs.

Although WTC receives grants, donations, bequests or other contributions provided by individuals, farms or governments, these sources do not bring in enough financial resources for the WTC activities. Even the subsidy received from the government, through the national budget is not sufficient to close financial gaps, particularly in the context of the ever increasing maintenance costs of *Waqf* properties most of which situated in the Stone Town, often in bad condition and dilapidated (Ziddy, I. H, 2013).

The second objective of the study was to explore the contributions of the *Waqf* properties for socio-economic prosperity as well as challenges facing *Waqf* management in Zanzibar. All categories of the respondents were interviewed to give their opinions their opinions on the subject matter. The following were the responses.

*i. Contributions of the Waqf Properties for Socio-Economic Prosperity in Zanzibar*

Diverse categories of respondents agreed that although the contribution of *Waqf* in the socio-economic growth of Zanzibar has not been clearly seen from the society's perspectives due to its inadequate sources of income, yet there are some services provided to the society which in one way or another touches socio-economic aspects. For example, the available houses which are rented to the people in affordable fees enable the *Waqf* unit to collect an income which is used in helping the vulnerable people such as orphans.

Also the *Waqf* unit from the same little income collected provides health services and facilities in various hospitals in Zanzibar. For example, purchase of beds and bed sheets for patients, provision of food staff. It is also helping mosques and madrasa in running their regular activities, etc.

*ii. Challenges Facing Waqf Management in Zanzibar*

Study interviewees provided a number of challenges that they see facing the management of *Waqf* in Zanzibar and thus weakening the performance of *Waqf* in realising socio-economic prosperity. These challenges include:-

- (a) No possession of land:* in Zanzibar all land belongs to the government. This situation leaves the *Waqf* department in despair as the Islamic laws related to *Waqf* are considered secondary because the authority concerning the land before the bar is the land authority. This response coincides with the findings of Ziddy, I. H, (2015) and Azha, L, et al (2013).
- (b) Political ideologies:* different political ideologies in Zanzibar are seen as a threat to the management of *Waqf*. The existing strong opposition and frequent misunderstanding between the ruling revolutionary party (CCM) and the main opposition party Civic United Front (CUF) have caused a major political rip among Zanzibar people. Individuals who support an opposition party (CUF) are not ready to give their properties for *Waqf* because the institution managing the *Waqf* properties is a part and parcel of the CCM led- government. Moreover because Zanzibar is not entirely governed under Islamic laws, citizens perceive that there is no any importance of taking part in *waqf* issues. In addition to that, people have also lost their faith against the *Waqf* for the allegedly malpractices among *Waqf* staff. Furthermore, those whose parents were killed or expelled from the country during 1964 revolution are reluctant to take part in any *Waqf* exercise for the reason the government has mistreated them by taking away their parents 'properties as a part of nationalisation programme (three-acre plots). Amuda, J. A and Embi, A. C (2013) add that political influence in appointing individuals to hold sensitive *Waqf* position is a threat as some members are not competent but due to their political connections or influence they are appointed to take position as a result they mismanage the office.
- (c) Inadequate awareness among Muslim society:* despite publicity programmes conducted by *Waqf* unit through radio and television, the awareness of Ummah is still at an infant stage. *Waqf* education has been provided in particular Islamic teachings (madrasa) which normally benefit those who attend such teachings. In universities and higher educational institutions in Zanzibar, the *Waqf* education is provided within only two institutions which are not more than 10% of the total institutions.

## Conclusion and Recommendations

### 5.1 Conclusion

This paper set out to link property management with an Islamic endowment tradition, known as *Waqf*. Over many years back, the history of this tradition is tempestuous but its ability to survive external effects is extraordinary. The result of existence of some of the *Waqf* buildings till now is due to the durability of some of the leaders who have those responsibilities. Awareness of people on the *Waqf* property is not good enough; this is due to lack of

knowledge about the importance of Waqf in the community and in this life today and the life hereafter. Thus, a lot of Waqf properties in Zanzibar disappeared whereas properties such as land and buildings are used to generate Waqf income to financially support Waqf beneficiaries and provide funds for the upkeep. The deduction of this paper is that, without proper management on Waqf property in Zanzibar the intended objectives of Waqf to the society will continue to be incomplete.

## 5.2 Recommendation

In so doing, this paper recommends some actions to be taken, such as; through Islamic religion perspective, the leaders (Imams) in masjid should talk to the followers during Friday congregational prayers, moreover, mass media needs to raise awareness about Waqf in general and the benefit of giving and preserving the Waqf property. The government also has its responsibility to ensure that Waqf is well known in the hearts of the believers and set specific penalties for anyone who destroys the properties of Waqf. In addition to that, society is required to ensure that Waqf properties are stored in a good manner for the use of today and for future generations.

The management of Waqf and Trust Commission has the role of mobilising resources internally and externally especially through cash waqif where various countries in the world are being benefited from such system. Moreover, Waqf needs to be incorporated into the Zanzibar higher learning institutions so as to raise awareness to different calibres of people.

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