

# Akhilesh Yadav

## Summary:

- The speaker criticizes the Waqf Amendment Bill, stating that it is a "cover for failure" ("नाकामी का पर्दा इस बार है वक्फ बिल").
- The speaker accuses the BJP of engaging in a competition to see "who is the worst Hindu" ("खराब हद्द कौन बढ़ा है?").
- The speaker highlights several alleged failures of the BJP government, including demonetization, unemployment, inflation, and the inability to double farmers' income. They also criticize the government's efforts to clean the Ganges and Yamuna rivers, and improve Smart Cities.
- The speaker questions the BJP's handling of the Kumbh Mela, alleging that the government failed to account for the deaths and disappearances of attendees. They mention that BJP promoted that Mahakumbh is going to happen after 144 years.
- The speaker suggests that the BJP is using the Waqf Bill to divert attention from Chinese encroachment on Indian land.
- The speaker alleges that the BJP intends to seize control of Waqf land and transfer it to their supporters.
- The speaker claims the BJP aims to create a divide within the Muslim community through this bill to polarize the society for their own political gain.
- The speaker asserts that the Waqf Bill is undemocratic and that most political parties are against it.
- The speaker concludes that the Waqf Bill will be a "Waterloo" for the BJP.
- The Samajwadi party will vote against this bill.

## Stance: Against

Reason: The speaker is strongly against the Waqf Amendment Bill. They explicitly state that it is a "cover for failure" ("नाकामी का पर्दा इस बार है वक्फ बिल") and accuse the BJP of using it to achieve divisive political goals. They state: "यह वक्फ बिल जो लाया जा रहा है, वह अपनी वोट बैंक को संभालने के लिए और समाज को बांट करके ध्रुवीकरण करके राजनीतिक लाभ लेने के लिए लाया जा रहा है।" They highlight several alleged failures of the BJP government and suggest that the bill is an attempt to distract from these failures. The speaker explicitly states their party will vote against the bill at the end of the speech.

## Inappropriate Comments:

- "यह जो बिल लाया जा रहा है, भारतीय जनता पार्टी में एक मुकाबला चल रहा है कि खराब हद्द कौन बढ़ा है?"
- "हनुमान इसलिए नहीं थे, शायद उनकी जात या धर्म कुछ और था।"
- "भाजपा वाले मुस्लिम भाइयों की वक्फ की जमीन चर्नित करने की बात कर रहे हैं, जिससे महाकुंभ में जो हद्द मारे गए हैं या खो गए हैं, उनको चर्नित करने की बात पर पर्दा पड़ जाए।"
- "कहीं भाजपा वाले दूसरों के पैसा रख कर के ना पकड़वा दे।"

## Response Recommendation:

- Reiterate that the bill aims to protect Waqf properties from encroachment and misuse, regardless of political affiliations.
- Address the concerns raised about the Kumbh Mela by providing transparent data on the missing and deceased, as well as outlining measures taken to improve safety and organization in future events.

# Amit Shah

## Summary:

- The speaker supports the Waqf Amendment Bill, stating, "आज जो मेरे साथी मंत्री बलि लेकर आए हैं, मैं उसके समर्थन में खड़ा हुआ हूँ।"
- The speaker believes that misconceptions about the bill are being spread due to either "नरिदोष भाव से" or "राजनीतिक कारणों से."
- The speaker clarifies that "वक्फ" is an Arabic word meaning "अल्लाह के नाम पर संपत्तिकी दान, पवित्र धार्मिक उद्देश्यों के लिए संपत्तिकी दान।"
- The speaker mentions the historical context of Waqf in India, starting with Muizuddin Ghori during the Delhi Sultanate period, followed by various Acts like the 1863 Act and the 1913 Muslim Waqf Validating Act.
- The speaker highlights that the Waqf Council and Waqf Boards were established in 1995: "वक्फ परिषद और वक्फ बोर्ड ये 1995 से आए।"
- The speaker emphasizes that non-Islamic members will not be part of the Waqf itself, but may be present in the Waqf Board and Council for administrative purposes: "पहले तो वक्फ में कोई गैर-इस्लामिक सदस्य आया ही नहीं। यह स्पष्टता समझ ली जाए। ना मुतवल्ली गैर-इस्लामिक होगा, ना वाकफि गैर-इस्लामी होगा, मान्यवर।"
- The speaker alleges that the opposition is spreading misinformation to scare minorities and create a vote bank: "यह बहुत बड़ी भ्रान्ति फैलाकर माइनॉरिटी को डराकर अपनी वोट बैंक खड़ी करने के लिए किया जा रहा है, मान्यवर।"
- The speaker claims that the 2013 amendment to the Waqf Act was done for appeasement purposes just before the elections: "दिल्ली लुटियन की 123 वीवीआईपी संपत्तिकांग्रेस सरकार ने जब चुनाव मुहाने पर थे, 25 दिन दूर था, वक्फ को देने का काम कर दिया।"
- The speaker mentions instances of alleged Waqf property misuse, citing examples from Delhi, Tamil Nadu, and Karnataka, including the leasing of valuable properties for negligible amounts.
- The speaker states that various Christian organizations support the bill.
- The speaker refers to comments made by Lalu Prasad Yadav in 2013 supporting stricter laws to prevent corruption in Waqf management.
- The speaker claims that the bill will not have a retrospective effect, clarifying that it will come into effect after the government issues a notification.
- The speaker clarifies that the collector's role is to verify whether the land being donated for Waqf is indeed owned by the donor.
- The speaker notes that there was no provision to appeal against the tribunal decision in the old law, that has been changed in the new law.
- The speaker states that a single member said that the minority community will not accept the law.
- The speaker refers to several judgments by Kerala High Court and Allahabad High Court.
- The speaker claims that the Waqf properties significantly increased from 18 Lakh acres to 39 Lakh acres.
- The speaker said that the contribution of the Waqf board has been decreased from 7% to 5%.
- The speaker mentions that those from Shia, Pasmanda, Vohra, and Ahmadiya communities have been included in the new bill.
- The speaker said that the triple talaq bill, CAA law and the removal of article 370 did not lead to any negative consequences for the Muslim community.
- The speaker concludes by praising the bill for being "शुद्ध, पारदर्शी और उद्देश्य को समर्पित बनाने का काम."

## Stance: Favor

Reason: The speaker explicitly states their support for the Waqf Amendment Bill by saying, "आज जो मेरे साथी मंत्री बलि लेकर आए हैं, मैं उसके समर्थन में खड़ा हुआ हूँ।" They defend the bill by refuting claims of it being against Muslims, highlighting that non-Muslims will not be part of the Waqf itself. They argue that the bill aims to prevent corruption and mismanagement of Waqf properties, thereby benefiting the Muslim community. Further, the speaker justifies the need for the bill by criticizing the previous 2013 amendment and presenting various examples of alleged misuse of Waqf properties. The speaker also directly addresses the concerns voiced in the parliament by mentioning "माननीय अध्यक्ष जी, सुबह से जो चर्चा चल रही है, उसे मैंने बारीकी से सुना है" and continues to address them with reasoning throughout the speech.

## Inappropriate Comments:

None

Response Recommendation:

1. To address the concerns about the bill being anti-minority, emphasize the support from various Christian organizations. Use this point to counter the claims that the bill targets Muslims.
2. Reiterate the historical context and alleged misuse of Waqf properties prior to the bill, emphasizing the need for transparency and accountability in managing Waqf assets, as highlighted by Lalu Prasad Yadav in 2013, emphasizing "लालू जी ने कहा था एक कड़ा कानून लाइए."

# Andimuthu Raja

## Summary:

- The speaker expresses disbelief at the Minister's "cock and bull stories" and challenges him to compare his speech with the JPC report and other documents. "Madam, I dare to say to the noble minister, please go through our speech tomorrow by text. Compare the text and do tally with the JPC report and document submitted with JPC. If I lie, I will resign from this House."
- The speaker highlights the absence of Muslim MPs supporting the bill and questions the government's advice on secularism. "Which party is having no members of Parliament from the Muslim community? There is no Muslim MP to introduce and pilot the bill and support the bill?"
- The speaker quotes a Tamil Nadu Assembly resolution against the bill, stating it is "against minority rights, against religious freedom, unconstitutional, defeats the purpose of Waqf, inconsistent with judicial findings, unnecessary and confusing."
- The speaker references Sardar Vallabhbhai Patel's views on minority rights and secularism from the Constituent Assembly on 25th May 1949. "If they, that is Muslims, have really come honestly to the conclusion that in the changed conditions of this country, it is in the interest of all to lay down a real and genuine foundation of a secular state, then nothing is better for the minority than to trust the good sense and sense of fairness of the majority and to place confidence in them."
- The speaker argues that previous amendments to the Waqf Act (1984, 1995, 2013) were based on reports and consultations, whereas the current bill lacks such basis.
- The speaker criticizes the current bill's provisions regarding the definition of Waqf, removal of encroachment, and survey of property. "Definition of Waqf: utterly confused. Removal of encroachment: nothing substantial. Survey of property: a mockery..."

## Stance: Against

Reason: The speaker is firmly against the Waqf Amendment Bill. This is evident through several points:

- He directly quotes the Tamil Nadu Assembly resolution which states the bill "is against minority rights, against religious freedom, unconstitutional, defeats the purpose of Waqf, inconsistent with judicial findings, unnecessary and confusing. If passed, it will kill the Waqf institution and harm the Muslim community. Therefore, the Assembly urges the Union Government to completely withdraw."
- He questions the absence of Muslim MPs supporting the bill: "Which party is having no members of Parliament from the Muslim community? There is no Muslim MP to introduce and pilot the bill and support the bill?" This implies a lack of representation and consultation with the community most affected by the bill.
- He emphasizes the lack of a substantial basis for the bill compared to previous amendments, stating, "Now tell me, on what basis is this bill being brought? How many stakeholders came to JPC and submitted claims? Nothing, madam."
- His assessment of the bill's components is highly critical: "Definition of Waqf: utterly confused. Removal of encroachment: nothing substantial. Survey of property: a mockery..."

## Inappropriate Comments:

- Comment 1: "cock and bull stories"
- Comment 2: "coming with a new cock and bull story"

## Response Recommendation:

- Reiterate that the bill lacks a proper basis and that no stakeholders came to the JPC to submit claims.
- Highlight the Tamil Nadu Assembly's resolution against the bill and challenge the government to address the concerns raised.

# Asaduddin Owaisi

## Summary:

- The speaker claims the Waqf Amendment Bill is "an attack on the faith and worship of loyal Muslims of India" and "a declaration of war against the country's largest minority" by the Narendra Modi government.
- The speaker argues the bill violates Article 14 of the Constitution, specifically the right to equal protection. They say that Hindu, Sikh, Jain, and Buddhist endowments receive protection and administration by their own communities, whereas "Muslim Waqf properties will be occupied, boundaries will be enforced, and encroachers will become owners overnight, and a non-Muslim board will administer."
- The speaker argues the bill violates Article 25 of the Constitution by restricting the use of Waqf and Aulad while other religions are allowed to practice their faith fully. The speaker stated "Article 25 uses the words 'equally entitled,' but here Muslims are not equally entitled."
- The speaker argues the bill violates Article 26 of the Constitution, which grants religious denominations the right to manage their own religious affairs and administer property. The speaker asks, "When Hindus, Buddhists and Sikhs are given this right, how are you taking it away from Muslims?"
- The speaker questions the government's intentions regarding encroachment on Waqf properties. "The Narendra Modi government introduced the Unauthorized Occupiers of Property Eviction Bill in 2014 through the then minister, which you withdrew. When you were admitting that encroachment was happening, why did you withdraw the bill?"
- The speaker claims that under the proposed amendment, mosques could be seized by the government. "For example, the imam of the mosque in Mohbullah, in front of Parliament, 123 properties have mosques, the dispute is ongoing. Tomorrow the Collector or DC officer will say that it is government property, and a sticker will be affixed, and the mosque will be closed, and it will become government property."
- The speaker alleges bias in how disputes are handled, stating that if a dispute involves the government, Muslims cannot claim ownership because "you will become the judge and you will decide, and until you decide, it will not be Waqf property."
- The speaker criticizes the removal of Section 107, claiming it allows encroachers to become owners overnight. They question the government's stance on a wealthy Khoja orphanage in Mumbai purchased for 22 crore in 2004 or 2005, asking if the government intends to make encroachers owners through the Limitation Act.
- The speaker references the Sachar Committee report of 2007, which valued 123 properties in Delhi at 6000 crore, and questions why the government is pursuing these properties. They mention Indira Gandhi's 1976 letter advocating for these properties to be given back.
- The speaker criticizes the increased non-Muslim representation in the Central Waqf Council, stating "When Article 26 is my source, you can make 10-11 non-Muslims out of 22 in the Central Waqf Council, you have called it religiously neutral. Why would you do that?"
- The speaker asks why the word "Muslim" is missing from Section 95 of the Act.
- The speaker refers to the 2013 law, pointing out that it was passed unanimously. The speaker then questions whether the current leaders are greater than the leaders present at the time.
- The speaker alleges that the amendment related to Dawoodi Bohras, without explicitly mentioning them, is a way to help people "escape" from the Waqf by creating trusts.
- The speaker also objects to the attempt in Section 3B, 36(18) to shut down oral Waqf and oral appointments.
- The speaker criticizes the reduction of the punishment for selling Waqf property from two years to six months in Sections 26 and 52A.
- The speaker claims the bill's purpose "is only to humiliate Muslims and make them second-class citizens."

## Stance: Against

Reason: The speaker is vehemently against the Waqf Amendment Bill, viewing it as discriminatory and unconstitutional. This stance is clearly articulated throughout the speech with statements such as: "सर, यह वक्फ संशोधन विधियक भारत के नष्टिठान मुसलमानों के विश्वास पूजा पर हमला है। नरेन्द्र मोदी सरकार ने देश के सबसे बड़े अल्पसंख्यक के खिलाफ युद्ध की घोषणा कर दी है।" They believe the bill violates fundamental rights guaranteed by the Constitution, including Article 14 (equal protection), Article 25 (freedom of religion), and Article 26 (rights of religious denominations). The speaker also believes that the bill intends to cause harm to the Muslim community, "अंत में, मैं कहना चाहता हूँ कि इस विधियक का उद्देश्य केवल मुसलमानों को अपमानित करना है और उन्हें दूसरे दर्जे का नागरिक बनाना है।" The speaker makes it clear that these views are from the perspective of Muslims, and therefore objects to non-Muslim leaders having the authority to make decisions about them.

Inappropriate Comments:

None

Response Recommendation:

- Acknowledge the concerns about encroachment and the need for transparency, but emphasize that the amendment aims to streamline processes and prevent misuse of Waqf properties for the benefit of the community, not to disenfranchise Muslims.
- Reiterate that the inclusion of non-Muslim members in the Waqf boards is intended to ensure impartial oversight and prevent corruption, aligning with the principle of "Sabka Saath, Sabka Vikas" (collective effort, inclusive growth).

# Ashwini Vaishnaw

## Summary:

- The speaker discusses safety and security measures taken by the railways for women and children, stating that CCTV cameras are being installed at stations and will be sufficiently in place within a year and a half.
- The role of the Railway Protection Force (RPF) is highlighted, with approximately 99.4% female employees. The speaker references the excellent work done by female RPF personnel during the Mahakumbh.
- Helpline number 139 has been significantly improved with a war room system in each division, zone, and at the Railway Board for continuous monitoring and problem resolution.
- Special provisions have been made for lower berths for women in AC and non-AC coaches.
- Railway accident numbers have significantly improved, dropping from approximately 700 during Lalu Ji's time, 400 during Mamata Ji's time, and 385 during Kharge Ji's time, to 81 in the most recently closed financial year.
- The speaker addresses the issue of delayed FIRs and highlights the new "zero FIR" provision in the new justice code, which is being communicated to all state GRPs (Government Railway Police) for implementation.
- Regarding the demand for RUBs (Road Under Bridges) and ROBs (Road Over Bridges), the speaker states that record work has been done in the last 10 years, including in Rahul Kaswa's constituency.
- The speaker mentions a new technology for RUBs to solve waterlogging problems.
- Regarding Somnath, the speaker says the Somnath station near the temple is being renovated in a cultural style, and the request for a Vande Bharat train from Ahmedabad to Somnath is being noted for feasibility investigation.
- The speaker thanks a member for suggesting a solution to reorganize the railway in a city with multiple gates in a small stretch.
- Many Vande Bharat trains have been provided to Tamil Nadu, reflecting the Prime Minister's belief in "sabka saath sabka vikas."
- Every state with broad gauge electrifying track, including North East, Himachal Pradesh and Kerala, has been given a good quality Vande Bharat train service.
- A pilot program in Southern Railways is underway to provide local cuisine to passengers and Railways is now trying to provide the delightful experience of the local cuisine of that area for the passengers whether it is in the Eastern side or it is in the Western side, North or South.

## Stance: Neutral

Reason: The speaker appears to be providing information and responding to questions rather than advocating for or against the Waqf Amendment Bill. The speaker focuses on detailing improvements in railway safety, security, and services. The speaker also states "So many Vande Bharat have been given to Tamil Nadu and people of Tamil Nadu are really happy with this approach of our honorable Prime Minister where he believes "sabka saath sabka vikas" and all the states have been benefited." This is further evidenced by various statements where the speaker acknowledges concerns raised by members and outlines steps taken or planned to address them.

## Inappropriate Comments:

None

## Response Recommendation:

- To counter criticisms about the pace of infrastructure development, the speaker could emphasize the "record work" done on RUBs and ROBs in the last 10 years and cite specific examples within concerned members' constituencies.
- To address concerns about FIR delays, the speaker could highlight the ongoing communication with state GRPs regarding the implementation of the "zero FIR" provision.

# Dr. T Sumathy Alias Thamizhachi Thangapandian

## Summary:

- The speaker thanks the Speaker Sir and addresses concerns to the Railway Minister regarding on-board services of Vande Bharat trains.
- They specifically mention Train Number 2665 (Chennai to Naveli) and Train Number 2628 (Nag Goyal to Chennai).
- The speaker expresses happiness and thankfulness for the 11 Vande Bharat trains provided.
- They highlight that the trains are manufactured in the Chennai ICF factory.
- A key concern is that the food served is predominantly North Indian cuisine, "overlooking the rich culinary heritage of Tamil Nadu".
- The speaker asks if data has been collected from passengers regarding feedback on the menu, as they have received complaints about it.
- Another concern is that "many of the pantry workers speak predominantly Hindi, making it difficult for commuters to communicate their needs."
- They request the Minister to make it mandatory that pantry workers be proficient in either English or Tamil, "including other local languages where applicable."
- The speaker requests extending the routes of Vande Bharat trains to major cities such as Madurai and Tiruchirappalli.

## Stance: Neutral

Reason: The speaker expresses both positive sentiments and concerns regarding the Vande Bharat trains. While they appreciate the introduction of the trains and their local manufacture ("We are very happy and thankful that you have given us 11 Vande Bharat trains, and we are proud that they are being manufactured in our Chennai ICF factory"), they also raise specific issues regarding the food offered, the language proficiency of pantry workers, and the lack of service to certain key cities. The speech primarily focuses on suggestions for improvement rather than outright opposition to the Bill itself.

## Inappropriate Comments:

None

## Response Recommendation:

- Address the concern about the lack of South Indian cuisine by highlighting plans to diversify the menu based on regional preferences and passenger feedback, drawing upon any existing data collection methods.
- Respond to the language proficiency issue by outlining initiatives to ensure pantry workers have adequate communication skills in relevant local languages, thereby improving passenger experience.



# Gaurav Gogoi

## Summary:

- The speaker states their guiding principle is the Constitution of India, which guarantees social, economic, and political justice, freedom of thought, expression, belief, faith, and worship.
- The speaker argues the Waqf Amendment Bill attacks the Constitution's basic structure, framing it as an assault on fundamental rights and the federal structure.
- They outline four objectives of the government related to the bill: "To dilute the Constitution", "To defame the minority communities of India", "To divide the Indian society", and "To disenfranchise communities."
- The speaker alleges that during Eid, the "double engine" governments in various places prevented people from offering Eid prayers on the streets.
- They question the government's claim of extensive consultation before introducing the bill, stating the government came to power in 2024, and introduced the bill mid-term, while Ministry of Minority Affairs meetings in 2023 (Mumbai on 13th July, Delhi on 21st July, Lucknow on 24th July, Delhi on 20th September and 7th November) never mentioned a new Waqf Amendment Bill.
- The speaker claims Clause 3R(a) of the bill, requiring Muslims to prove their dedication to Islam, is discriminatory and goes against Article 26 of the Constitution.
- They criticize the removal of Clause 4R(1), which pertained to "A waqf by user" and quote M. Siddiq Ram Janmabhoomi judgement, stating "Muslim law does not require an express declaration of waqf in every case. The dedication resulting in waqf may be reasonably inferred from the facts of case and from the conduct of the waqif."
- The speaker notes that Clause 9(c) regarding women's inclusion on the board is not new and that the current act already allows for more than two women.
- The speaker claims Clause 33 reduces the revenue for the Waqf Board from 7% to 5%, hindering its functioning.
- They argue that Clause 26 dilutes the law by substituting "rigorous imprisonment" with "imprisonment" in Section 52(a).
- The speaker warns that the bill is targeting the land of one community and will eventually target the land of other minority institutions.
- They mention various historical Waqf acts and committees: "1810, 1817, 1954, 1984, 1995, सच्चर कमेटी, रहमान कमेटी, 2003 संशोधन"
- The speaker argues that Clause 48, introducing the Limitation Act 1963, will create practical problems due to the historical reliance on user rights, lacking formal documentation.
- They criticize the removal of Section 110 ("Powers to make regulation by the board") by Clause 44, reducing the power of state governments.
- The speaker says that while Section 83(9) of the parent act allows High Court oversight, the government is spreading the false narrative of tribunals' decisions as final.
- They question why Section 97 of the parent act ("Directions by State Government") granting power to central government to issue directions hasn't been used more often to address injustices.
- The speaker criticizes the inclusion of UAPA provisions (clause 29(i), clause (a) and 64) only in this bill, asking if similar provisions will be applied to other religious charitable acts.
- They highlight the historical contributions of Muslims to India's freedom struggle and oppose what they see as an attempt to stigmatize the community.
- The speaker criticizes the deletion of clause 42 section 108A saying that it has the power to have overriding effect.
- They criticize the lack of acceptance of opposition amendments in the JPC discussing the Waqf Amendment Bill.
- The speaker argues that digitalization under WAMSI is incomplete after 10 years and a new portal is unnecessary.

## Stance: Against

Reason: The speaker is against the Waqf Amendment Bill, arguing that it undermines the Constitution, targets minority communities, and weakens the Waqf system. They state, "यह बलि आज इस संवधिनि के इस जो मूल ढांचा है उस पर आक्रमण है और इनकी जो पूरा जो भाषण था वह हमारे संवधिनि के इस मौलिक अधिकार पर, हमारे संघीय ढांचे पर एक आक्रमण था।" They also express that the government's objectives are "To dilute the Constitution", "To defame the minority

communities of India", "To divide the Indian society", and "To disenfranchise communities". Furthermore, they state that bill is "इस bill के वरीध में है। यह bill हमारे देश की अखंडता, यह bill हमारे संवधानिक मूल्य, यह देश हमारे अल्पसंख्यक की सम्मान, यह देश हमारे अमन शांति और सदन और JPC में जसि प्रकार से वचार होना चाहिए था, उस सबके वरीध में है।"

Inappropriate Comments:

None

Response Recommendation:

- Reiterate the historical context of Waqf properties and the practical difficulties in providing documentary evidence, therefore highlighting the need to extend the Limitation Act.
- Provide examples of instances where the government used Section 97 of the parent Act to address grievances and provide data on the number of minority MPs in the ruling coalition to counter the claim of insensitivity.

# Kalyan Banerjee

## Summary:

- The speaker argues that the Waqf Amendment Bill is a breach of the rights of Muslims to manage their religious affairs, violating Article 26 of the Constitution of India.
- The speaker quotes Article 26 of the Constitution: "Article 26 of the Constitution of India provides subject to public order, morality, and health, every religious denomination or any section thereof shall have right a) to establish and maintain institutions for religious and charitable purposes b) to manage its own affairs in matters of religion c) to own and acquire movable and immovable property d) to administer such property in accordance with such law."
- The speaker contends the Parliament is encroaching upon the power of State legislation in deciding question of land and building of Waqf, defying Article 246 of the Constitution of India.
- The speaker references Article 246, sub-article 1, regarding Parliament's exclusive power to legislate laws under the Seventh Schedule of List One and Article 246, Article 3, regarding the State Legislature's power to legislate laws, with land coming under List 2 under Entry 18 of the State List.
- The speaker claims that Hindu trusts follow English law, while Muslim law does not, citing Mr. Amir Ali's judgment.
- The speaker mentions "Sara Banu versus Union of India 2017 (Supreme Court)" and argues that the proposed bill is contrary to established principles of law.
- The speaker asserts that the "Waqf Amendment Bill 2024 is manifestly arbitrary and therefore cannot be passed by the Parliament."
- The speaker refers to Waqf Act introduced in 1953, then amended in 1995 by Minister Jafar Sharif. He criticizes the amendment to the title of the Act, 'Unified Waqf Management Agreement and Development,' deeming it "wholly unwarranted."
- The speaker mentions the "Bengal Waqf Act 1934, Uttar Pradesh Muslim Waqf Act 1960, Waqf Act under 1995" and claims that they always retained the sanctity of the term Waqf.
- The speaker believes that the insertion of a clause attempting to nullify all earlier judgments of any court is taking away the rights of Muslims.
- The speaker criticizes the creation of 'Agani Waqf Board', 'Waqf Boat', arguing that it creates divisions and that "the ruling party in the government is having ill intention."
- The speaker argues against the bill's definition of government property, specifically how it relates to Municipality and Panchayat, which the speaker says are local self-government bodies.
- The speaker criticizes the precondition of "practicing Islam for at least 5 years" for making Waqf, deeming it "utterly unreasonable."
- The speaker argues against controlling donations to religious institutions, citing an example of donating to Hindu temples.
- The speaker argues that the omission of "Waqf by user" is incorrect and that the concept has been recognized in previous court cases, mentioning "course of words for the property of versus 1912 SCC online page 45" and "Syed Mohammad Sali Labi versus Mohammad Hanif versus others 1976 in paragraph 34, 36 and paragraph 39".
- The speaker mentions Sri B.K. Mukherjee on Hindu Law of Religious and Charitable Trusts, arguing that the conduct of those property premises dedicated to religious intention was addressed by him.

## Stance: Against

Reason: The speaker is clearly against the Waqf Amendment Bill, arguing that it violates the constitutional rights of Muslims, encroaches upon state legislative power, and undermines the fundamental principles of Waqf as established in Islamic law and recognized by Indian courts. Several statements highlight this stance:

- "The purpose of the bill is a clear breach of the right of the Muslims to perform their religious duty to manage their religious affairs, and therefore completely in violation of Article 26 of the Constitution of India. The bill hits basic structure of the Constitution."
- "In the proposed Waqf Bill, the Parliament has no power to legislate any law in respect of the land and building vested in possession of State in respect of the Waqf property because State is only having power to legislate such law. Therefore the Parliament is now encroaching upon the power of State legislation in deciding question of land and building of Waqf. This is completely unconstitutional and defies Article 246 of the Constitution of India."

- "Madam, the various proposals of Waqf Amendment Bill 2024 is manifestly arbitrary and therefore cannot be passed by the Parliament."
- "The proposed amendment is utterly misconceived, arbitrary, irrational, and therefore violates Article 14 of the Constitution of India."

Inappropriate Comments:

None

Response Recommendation:

- Reiterate that the proposed amendments risk violating Article 26 of the Constitution, which guarantees religious denominations the right to manage their own affairs, including the administration of Waqf properties. Offer specific examples of how the bill infringes upon this right.
- Emphasize that the concerns about encroachment on state legislative powers, as highlighted under Article 246, need to be addressed to ensure constitutional integrity and respect for the federal structure.

# Kiren Rijju

## Summary:

- The speaker proposes that the Waqf Amendment Bill 2025 be recommitted for further opinion under Rule 772 of the Rules of Procedure.
- The speaker emphasizes the extensive consultation process involving both houses of Parliament, describing it as unprecedented in Indian parliamentary history. "आज तक भारत के संसदीय इतिहास में इतना व्यापक रूप से चर्चा, consultation और समय कभी नहीं दिया है।"
- The government received 97 lakh 2777 petitions in various forms regarding the bill. "कुल मिलाकर के 97 लाख 2777 याचिकाएँ online, physical, memorandum के रूप में, request के रूप में और सुझाव के रूप में पूरे तरह से सरकार ने देखा है।"
- 284 delegations from different communities and stakeholders presented their views.
- 25 state governments and union territories' Waqf Boards submitted their opinions.
- The speaker mentions the historical context of Waqf legislation, starting with the Musalman Waqf Validating Act of 1913. Mentions 1894, 1923, 1930, 1954, and 1995.
- The speaker highlights controversial provisions introduced in 2013 by the UPA government, including allowing anyone to create a Waqf.
- The speaker claims that the UPA government notified 123 properties in Delhi as Waqf properties in 2013, including the land where the Parliament building sits.
- The speaker defends the bill against claims that it violates Article 25, 26, and 14 of the Constitution.
- The speaker cites court cases to support the argument that Waqf management is a secular matter. Examples include: सैयद फजल पया तंगल vs Union of India (Kerala High Court), हाफजि मोहम्मद जफर अहमद vs UP Central Sunni Board of Waqf (Allahabad High Court), and लखाय श्री गोवदि लाल जी महाराज vs State of Rajasthan (Supreme Court).
- The speaker points out the low income generated from Waqf properties as highlighted by the Sachar Committee report. "सर, 2006 में 4.9 लाख वक्फ प्रॉपर्टी था और उसका इनकम कतिना था? मैं बता दूँ आंकड़ा — सर, आप कहेंगे 4.9 लाख वक्फ प्रॉपर्टी में टोटल इनकम था 163 करोड़। और आपने 2013 में बदलाव करने के बाद आज इनकम कतिना बढ़ा है? वह भी मैं बता देता हूँ — हो गया 166 करोड़।"
- The speaker announces the new Waqf Board of Jammu and Kashmir generated 40 crore revenue, the chairperson reported.
- The speaker states that the Waqf Amendment Bill is based on the recommendations of the JPC.
- The speaker mentions the name of the Act is "उम्मीद" (Umeed), which stands for Unified Waqf Management, Empowerment, Efficiency and Development.
- The speaker emphasizes that tribal areas, specifically Schedule V and Schedule VI areas, cannot be used to create Waqf properties.
- The contribution of the Waqf Board has been reduced from 7% to 5%.
- The Law of Limitation has been applied from The Limitation Act of 1963
- The speaker accuses the opposition of spreading misinformation about the bill, similar to what they did with the Citizenship Amendment Bill.
- The speaker states the Waqf create provision includes securing the rights of women, and preventing Waqf property from occurring in tribal areas.

## Stance: Favor

Reason: The speaker strongly supports the Waqf Amendment Bill 2025, arguing that it addresses anomalies, promotes transparency, and ensures better management of Waqf properties for the benefit of the Muslim community. The speaker states, "आज जब हम उसी bill को सुधार के ला रहे हैं तब आपको यह unconstitutional, unlawful का यह शब्द इस्तेमाल करने का आपको यह नौबत कैसे आया? यह सोच क्यों आया? अगर आप सच्चे दिल से सोचते और मन साफ होते तो आप तर्क पर जा इस amendment bill में जो-जो तर्क है आप उसमें बात कीजिए।" and "गरीब मुसलमानों के लिए, आम मुसलमानों के लिए इस्तेमाल करना ही पड़ेगा। उसके लिए आज यह संशोधन bill जरूरी है।" The speaker believes the bill will improve income generation and overall management of Waqf properties, transforming lives in the community.

## Inappropriate Comments:

None

## Response Recommendation:

- To counter claims of unconstitutionality, the speaker should highlight the court rulings cited in the speech (e.g., Kerala High Court's statement that the Waqf Board is not a representative body of the Muslim

community).

- To address concerns about non-Muslim involvement, the speaker should reiterate that the bill aims to promote inclusive governance while ensuring that the Waqf properties are managed effectively for the benefit of the Muslim community. This is a matter of property management and does not encroach on religious practices.

# Krishna Prasad Tenneti

## Summary:

- The speaker rises to talk about the Waqf Amendment Bill 2025, emphasizing the need to support the Muslim community due to economic, educational, and social hardships. "Madam, the Muslim community in our country needs to be provided with support for their upliftment."
- The speaker cites NSSO data indicating that "near 31 percent of urban Muslims live below the poverty line" and that their average monthly per capita expenditure is among the lowest across all major religious groups.
- Waqf properties, valued at over 1.5 lakh crore rupees and covering approximately 36.1 lakh acres, represent an opportunity for economic and social transformation but are underutilized due to administrative inefficiency and mismanagement.
- The Telugu Desam Party (TDP) advocated for the establishment of the Joint Parliamentary Committee (JPC).
- The JPC engaged with 284 stakeholders, 25 state Waqf boards, 15 state governments, and various ministries, receiving 97.27 lakh representations and deliberating for 128 hours and 10 minutes.
- The speaker says TDP suggested three important amendments.
- One amendment ensures the prospective application of the Waqf by user clause, protecting existing Waqf properties. "By ensuring this amendment, the TDP safeguarded the interest of the Muslim community and ensured that their property shall remain intact."
- TDP pushed for an extension for uploading Waqf property documents on the central portal.
- The speaker criticizes the YSRCP for playing politics and not attending JPC meetings as diligently as the TDP.
- The speaker mentions historical contributions of the TDP to Muslim welfare, including the establishment of the Minority Finance Corporation in 1985 under Sri N.T. Rama Rao Garu, proposing Dr. APJ Kalam's name for President on 25th July 2002, declaring Urdu as the second official language in 1996 under CM Chandrababu Naidu Ji, establishing Maulana Azad National Urdu University in Hyderabad and Kurnool in 1998, establishing Haj Houses, introducing Ramzan Tohfa schemes, providing salaries to Imams and Muezzins, and investing in various minority welfare programs between 2014 and 2019.
- The speaker urges the government to consider providing flexibility to the state government in deciding the composition of the Waqf boards, referencing the Andhra Pradesh Charitable and Hindu Religious Institution Endowment Act 1987.

## Stance: Favor

Reason: The speaker explicitly states support for the bill: "We support the Amendment Bill 2025." The speaker elaborates on the reasons for supporting the bill by highlighting the need for Muslim upliftment and detailing the TDP's contributions to the bill's drafting through the JPC and amendments, explicitly stating, "The TDP's role in shaping this bill shows our commitment for Muslim and minority welfare." The speaker also mentions the TDP's historical initiatives for Muslim welfare, arguing that these actions demonstrate a consistent commitment to the community. The final appeal for flexibility in Waqf board composition further solidifies the speaker's support by advocating for a specific change that would enhance the bill's effectiveness.

## Inappropriate Comments:

None

## Response Recommendation:

- Highlight the specific amendments proposed and secured by the TDP within the bill, emphasizing the concrete benefits they provide to the Muslim community, such as protecting existing Waqf properties and extending the timeline for document registration.
- Reiterate the higher attendance rate of TDP representatives at JPC meetings compared to YSRCP representatives, emphasizing the party's dedication to thorough deliberation and informed decision-making regarding the bill.

# Poonamben Maadam

## Summary:

- The speaker acknowledges development work in their constituency, including electrification and the introduction of the Vande Bharat train.
- The speaker's question pertains to railway security and safety, specifically concerning women and children.
- The speaker asks about the measurable improvement in the safety of women and children due to the increased presence of women in the Railway Protection Force (RPF).
- The speaker inquires about periodic reviews of the security measures.
- The speaker asks about plans to further increase the number of women personnel in the RPF.
- The speaker wants to know the expenditure incurred on safety and security in the last 10 years compared to the previous 60 years.

## Stance: Neutral

Reason: The speaker's statement is an inquiry about railway security and safety measures for women and children. The speaker's questions do not indicate support for or opposition to a specific bill; rather, they seek information and clarification regarding existing and planned safety measures and expenditure. Specifically, they ask: "मैं माननीय मंत्री जी से पूछना चाहूंगी कि विशेषकर महिलाओं और बच्चों के लिए हमने जो security की व्यवस्था railways में आज की है, उसमें हमारी रेलवे protection force में महिला force का बहुत बड़ा presence है। तो सर, यह जो presence बढ़ाने से क्या कोई measurable improvement महिला यात्रियों की सुरक्षा में, विशेषकर महिला और बच्चों में देखा गया है? उनके लिए क्या देखा गया है और क्या इसके periodic reviews होते हैं? और जो महिला personnel की संख्या है, सर, उसको further बढ़ाने का क्या प्रावधान है? और सर, पिछले 10 सालों में जो रेलवे में काम किए गए, मैं माननीय मंत्री जी से यह भी जानना चाहूंगी कि पिछले 60 सालों के comparison में इन 10 सालों में केवल safety और security के लिए कतिना expenditure incur किया गया?"

## Inappropriate Comments:

None

## Response Recommendation:

- "To address the points raised about measurable improvement in safety, we can highlight specific data points showing a reduction in reported incidents against women and children in railway premises following the increased deployment of female RPF personnel. These improvements can be tracked through incident reporting mechanisms and passenger feedback."
- "Regarding the comparison of expenditure, a detailed breakdown of the allocations for safety and security over the past 10 years and the preceding 60 years can be provided, outlining specific initiatives and infrastructure upgrades that have contributed to enhanced safety standards."



# Rajeshbhai Chudasama

## Summary:

- The speaker congratulates the minister for providing 136 Vande Bharat trains in a short time.
- The speaker mentions the development of several global heritage sites in their constituency due to the efforts of the Prime Minister.
- These sites include "प्रथम ज्योतिर्लिंग सोमनाथ मंदिर, एशिया में शेरों के लिए प्रसिद्ध गरि राष्ट्रीय उद्यान तथा एशिया का सबसे बड़ा गरिनार रोपवे".
- The speaker highlights the inconvenience faced by tourists due to a lack of traffic facilities, suggesting the operation of Vande Bharat Express trains on the Somnath-Ahmedabad and Somnath-Surat routes could solve this problem.
- The speaker raises the issue of seven railway crossings on a meter gauge line in Junagadh, causing traffic jams and dividing the city.
- The speaker wants to know whether the government has considered a plan to address the railway crossing issue in Junagadh.

## Stance: Neutral

Reason: The speaker does not explicitly state support for or opposition to the Waqf Amendment Bill. The entire speech focuses on local infrastructure requests related to railway services in the speaker's constituency: "मैं माननीय रेल मंत्री महोदय से जानना चाहता हूँ कि क्या सरकार इस पर कोई कदम उठा रही है या इस संबंध में कोई योजना प्रस्तावित की है कि नहीं?", "मैं माननीय रेल मंत्री जी से जानना चाहता हूँ कि क्या सरकार ने इस विषय पर कोई विचार-विमर्श किया है तथा इस समस्या के समाधान हेतु योजना बनाई गई है या बनाए जाने का प्रस्ताव है?". The requests are regarding new Vande Bharat routes and the problem of railway crossings.

## Inappropriate Comments:

None

## Response Recommendation:

- The speaker should note that their comments were directed to the Rail Minister, not to the Waqf Amendment Bill. The issues raised were of local importance and need to be addressed independent of the Waqf Bill.

# Rajiv Ranjan Singh

## Summary:

- The speaker argues that the Waqf Amendment Bill is being unfairly portrayed as anti-Muslim. He states, "चर्चा के प्रारंभ से ही ऐसा माहौल बनाने का प्रयास किया जा रहा है कि जैसे यह कोई वक्फ संशोधन विधियक जो है, यह मुस्लिम विरोधी है।"
- The speaker clarifies that Waqf is not a religious institution but a trust meant to serve the interests of Muslims: "क्या वक्फ कोई मुस्लिम संस्था है? क्या वक्फ एक तरह का ट्रस्ट है, जो ट्रस्ट मुसलमानों के हक में काम करने के लिए बनाया जाता है? वक्फ कोई धार्मिक संस्था नहीं है।"
- He criticizes those who oppose the bill, suggesting they are either using religious matters for votes or are trying to protect their control over Waqf properties: "आज इस देश में दो तरह के लोग, दो तरह के लोग इस वक्फ संशोधन विधियक के खिलाफ हैं। एक ऐसे लोग जो अपने वोट के लिए, अपने वोट के लिए धार्मिक मामलों का इस्तेमाल करते हैं, वे इसके विरोध में हैं और वे इसके विरोध में माहौल खड़ा कर रहे हैं। और दूसरे ऐसे लोग हैं जिनका इस पर वक्फ पर कब्जा था।"
- He says the amendment aims to ensure Waqf income is used correctly for the benefit of Muslims, including the Pasmanda community and women: "वक्फ का जो आमदनी है, वह आमदनी सही मामलों में मुसलमानों के लिए खर्च हो, इस पर नजर रखने के लिए हम इसमें संशोधन लेकर आए।"
- The speaker praises Nitish Kumar's work for Muslims in Bihar: "बिहार में नीतीश कुमार जी 20 साल से बिहार के मुख्यमंत्री हैं। आजादी के बाद से आपने कब तक शासन किया? कांग्रेस पार्टी ने बिहार में कब तक शासन किया आजादी के बाद से? नीतीश कुमार जी ने 20 वर्षों में मुसलमानों के हक में जो काम किया, आजादी के बाद से आज तक नहीं हुआ।"
- He also commends Kiren Rijju for removing Section 44: "धारा 44 को खत्म कर दिया हमने। बड़ा बहुत अच्छा, धन्यवाद के पात्र हैं करिण रजिजू साहब, जिन्होंने सुप्रीम कोर्ट की बिल्डिंग को, राष्ट्रपति भवन की बिल्डिंग को, लोकसभा की बिल्डिंग को बचा लेने का काम किया।"

## Stance: Favor

Reason: The speaker explicitly supports the Waqf Amendment Bill. He says, "हमारी पार्टी जनता दल यूनाइटेड इसका पूर्ण समर्थन करती है।" His support is based on the belief that the bill will bring transparency, prevent misuse of funds, and ensure that the benefits of Waqf properties reach all segments of the Muslim community, including the marginalized Pasmanda community and women. He states, "यह संशोधन पूरे वक्फ के कार्यकलाप को, पूरे वक्फ के कामकाज पर, पूरे वक्फ की संपत्ति पर, पूरे वक्फ का इस्तेमाल आम और गरीब मुसलमानों के लिए, मुस्लिम महिलाओं के लिए हित में हो, इसकी व्यवस्था के साथ यह संविधान यह संशोधन विधियक आया है।" He also praises PM Modi's efforts to bring transparency: "आज मोदी जी ने पारदर्शिता लाने का काम उसमें किया है।"

## Inappropriate Comments:

None

## Response Recommendation:

- Reiterate that the bill is not anti-Muslim but rather aims to ensure the benefits of Waqf properties reach all Muslims, including the Pasmanda community, who have historically been excluded.
- Highlight the specific provisions that enhance transparency and accountability in the management of Waqf properties, countering claims that the bill infringes on the rights of the Muslim community.

# Ravi Shankar Prasad

## **\*\*Summary:\*\***

- The speaker argues that the Waqf Amendment Bill is constitutional, referencing Article 15 which allows the government to make laws for the development of women and socially backward classes. "सर भारत के संविधान के मौलिक अधिकार में धारा 15 है। धारा 15 में लिखा हुआ है कि महिलाओं के साथ कोई विभेद नहीं होगा और सरकार महिलाओं के विकास के लिए कानून बना सकती है।"
- He emphasizes that the amendment aims to provide opportunities for backward Muslims in Waqf management. "और अगर संविधान की धारा 15 के अलावा मैं इस बिल में इस बात का प्रावधान किया जा रहा है कि पिछड़े मुसलमानों को भी वक्फ में जगह दी जाएगी, उनको जगह दी जाएगी तो परेशानी क्यों है इनको?"
- The speaker counters the opposition's argument based on Article 25 by citing its second clause. "सर मैं आपके सामने पढ़ना चाहता हूँ - 'इस अनुच्छेद में कुछ भी किसी मौजूदा कानून के संचालन को प्रभावित नहीं करेगा या राज्य को किसी भी आर्थिक, वित्तीय, राजनीतिक और अन्य धर्मनिरपेक्ष गतिविधियों को विनियमित या प्रतिबंधित करने वाला कोई कानून बनाने से नहीं रोकेगा जो धार्मिक अभ्यास से जुड़ा हो सकता है।'"
- The speaker quotes Islamic law scholar Mulla to define the role of Mutawalli as a manager, not an owner, of Waqf property. "सर मुल्ला मोहम्मदन लॉ, एम. हदियतुल्ला जो भारत के पूर्व मुख्य न्यायाधीश थे, उन्होंने इसको रखा हुआ किया था। सर बहुत बड़े jurist थे और मैं इसके सिर्फ एक पैराग्राफ को पढ़ता हूँ। सर पैरा 20 - 'मुहम्मदन कानून के तहत मुतवल्ली: वक्फ बनाई गई संपत्ति सर्वशक्तिमान को जाती है। मुतवल्ली का वक्फ की संपत्ति पर कोई अधिकार नहीं है। संपत्ति उसमें निहित नहीं है। वह ट्रस्टी नहीं है। वह वास्तव में एक अधिकृत और प्रबंधक है।'"
- He questions the use of Waqf properties, asking how many schools, hospitals, or skill centers have been built on Waqf land. "8 लाख संपत्ति है, इसमें कब्रिस्तान भी होंगे, इसमें मस्जिद भी होगी। सर आज मैं यह सवाल इस संसद के सामने उठाना चाहता हूँ - कितने स्कूल बने वक्फ की संपत्ति पर? कितने अस्पताल बने वक्फ संपत्ति पर? कितने स्किल सेंटर खुले वक्फ की संपत्ति पर?"
- The speaker criticizes the opposition's stance by citing historical examples such as the Shah Bano case, the Triple Talaq issue, and the abrogation of Article 370. "सर याद करिए शाहबानो के केस में, जब सुप्रीम कोर्ट ने एक निर्णय दिया कि शाहबानो एक डिजिटल वाइफ थी, उनको कुछ 500 रुपए मिले तो सुप्रीम कोर्ट के फैसले पर हो-हल्ला किया गया। यही लोग, यही लोग हैं।"
- He accuses the opposition of using Muslim communities as a vote bank. "मुसलमि जमात इस देश के लोग हैं, जितना हिंदुओं का उतना आपका है, कोई शक नहीं है। लेकिन मुसलमि जमात के आदर्श कौन होंगे? क्या मुसलमि जमात के आदर्श वोटों की दलाली करने वाले, सौदागरी करने वाले होंगे? अगर यह है तो यह देश को स्वीकार नहीं होगा।"
- The speaker references past Waqf Act amendments in 1954, 1959, 1964, 1969, 1984, 1995 and 2013. "आजादी के बाद 1954 में एक्ट आया, 1959 में बदलाव हुआ, 1964 में बदलाव हुआ, 1969 में हुआ, 1984 में बदलाव हुआ, फिर 1995 में आया।"
- The speaker refers to Bihar's former Chief Minister Lalu Prasad Yadav's quote where he lamented the looting that happened. "और सर वो नेता जो थे, जो उन्होंने बात कही, सर वो हमारे बिहार के पूर्व मुख्यमंत्री लालू प्रसाद जी थे।"

## **\*\*Stance:\*\* Favor**

**\*\*Reason:\*\*** The speaker explicitly supports the Waqf Amendment Bill, arguing that it is constitutional and necessary for the development of the Muslim community. He uses Article 15 of the constitution to justify the bill, stating, "अगर यह वक्फ बिल देश की खराबी के विकास के लिए, वक्फ में उनकी भूमिका के लिए यह कानून लाया जा रहा है तो यह कानून गैर संवैधानिक कैसे हो गया?" He also points out that the bill aims to empower backward Muslims and prevent the mismanagement of Waqf properties. The Speaker also wants to strengthen the control on Mutawalli's.

## **\*\*Inappropriate Comments:\*\***

None

## **\*\*Response Recommendation:\*\***

- To address criticisms about the bill's potential impact on minority rights, emphasize that the bill is intended to empower marginalized sections within the Muslim community, specifically backward Muslims and women, by ensuring their representation in Waqf management, as aligned with Article 15.
- Counter accusations of political opportunism by highlighting the historical context of previous amendments, contrasting them with the current government's commitment to inclusive development, as exemplified by the "Sabka Saath, Sabka Vikas, Sabka Prayas" motto.