

A REPORT ON WAQF BOARD OF INDIA

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ORIGIN OF WAQF:

Overview:

A waqf, also known as Habs or mortmain property, is a permanent charitable endowment in Islamic Law, involving the donation of land and buildings for religious or charitable purposes without the intention of reclaiming them. The donor, called a waqif, appoints a mutawalli or trustee to manage the property and share in the generated revenue. Waqfs facilitate social services by Islamic law and contribute to cultural and historical preservation. Typically, the assets are managed by a trust or board, and the concept is supported by Hadiths, with the earliest waqf recorded in the ninth century AD.

Definition:

The term waqf refers to an asset that is donated to a trust for charitable purposes and cannot be reclaimed or sold. Once declared as waqf by the waqif, it becomes the property of Allah and must serve public or family needs. Waqf assets are categorized into movable (monetary funds for financial or academic use) and immovable (such as mosques and madrasas).

Bahaeddin Yediyıldız defines waqf as comprising three elements:

hayrat (the motivation for goodness),

akarat (real estate or revenue-generating assets),

waqf (the institutions providing services as specified in the waqf deed).

For a waqf to be valid, it must:

Sequester the principal for charitable use, be removed from the market, and have a designated beneficiary group.

Origin in Islamic Texts:

Quran 3:92 (Chapter 3, verse 92):

Family of Imran (3:92)

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ٩٢

lan tanalū al-birra hatta tunfiqu min mā hubbitum wa mā tunfiqu min shai'in fa-inna Allāha bihi 'alim

You will never achieve righteousness until you donate some of what you cherish. And whatever you give is certainly well known to Allah.

The concept of waqf, while not explicitly stated in the Quran, is derived from various hadiths dating back to the time of Muhammad. The earliest waqf recorded involved a grove of 600 palm trees intended to feed the poor in Medina.

A notable tradition recounts Umar Ibn Al-Khattab seeking Muhammad's advice on land he acquired in Khaybar. Muhammad suggested making the property inalienable and dedicating its profits to charity. Umar followed this advice, ensuring the land was not sold or inherited, but used to support the poor and various charitable causes. Additionally, a hadith emphasizes that after a person's death, three deeds endure: ongoing charity, beneficial knowledge, and a child's prayers.

Procedure:

1. Founding

Islamic law places several legal conditions on the process of establishing a *waqf*.

Founder

A *waqf* is a contract; therefore, the founder (called *al-wāqif* or *al-muḥabbis* in Arabic) must be capable of entering into a contract. For this, the founder must:

- be an adult
- be of sound mind
- be capable of handling financial affairs
- not be under interdiction for bankruptcy

Although *waqf* is an Islamic institution, being a Muslim is not required to establish a *waqf*, and *dhimmi*s may establish a *waqf*. Finally, if a person is fatally ill, the *waqf* is subject to the same restrictions as a will in Islam.

2. Characteristics:

- The waqf must be established by someone who is legally capable of disposing of their property, which means they must be an adult of sound mind and a responsible person. It cannot be done by a minor, an insane person, or someone lacking legal capacity.
- The person establishing the waqf (the waqif) must designate a specific beneficiary or recipient for the waqf, such as a mosque, a specific individual, or an institution. It cannot be left in his or her discretion.
- The waqf should not be subject to any conditions, hanging or temporary clauses, or be contingent on certain events, like the option to revoke it.

- The waqif (the one establishing the waqf) should not include any conditions that are contrary to the essential conditions, like a condition that allows them to sell or gift the endowed property whenever they wish, or a condition that grants them personal choice or discretion over it.
- The waqf should be of a virtuous and moral nature, reflecting what is ethical and righteous, and it should not support or be associated with corrupt or unethical activities. It should be established to promote goodness and benefit society.
- The property being endowed in the waqf should either be owned by the waqif (the person establishing the waqf) or acquired with the waqif's funds. It should not involve borrowed money or property that the waqif does not own outright.

Each waqf is carried out via a waqfiyya or an endowment document.

It is noteworthy that many of the Ottoman waqf owners are women.

Only non-haram properties can be given for a waqf.

Documents listing endowments (waqfiyyas) often include the name of the endower, the listed property or fiscal unit, the endowed fraction (in 24-qarats), and a description of its boundary.

A waqf is intended to last forever. However, if the waqf is damaged or is involved in a crime against Islamic law, it can be declared extinct. After extinction, the waqf property is returned to the original owner's heirs.

ORIGINS OF WAQF BOARDS:

In India, the history of Waqf can be traced back to the early days of the Delhi Sultanate when Sultan Muizuddin Sam Ghaor dedicated two villages in favour of the Jama Masjid of Multan and handed its administration to Shaikhul Islam. As the Delhi Sultanate and later Islamic dynasties flourished in India, the number of Waqf properties kept increasing in India.

There was a case made for the abolition of Waqfs in India in the late 19th Century when a dispute over a Waqf property ended up in the Privy Council of London during the days of the British Raj. The four British judges who heard the case described the Waqf as "a perpetuity of the worst and the most pernicious kind" and declared the Waqf to be invalid.

However, the decision by the four judges was not accepted in India, and the Mussalman Waqf Validating Act of 1913 saved the institution of Waqf in India. Since then, no attempt has been made to curb Waqfs, and the Waqf Board is now the 3rd largest land owner in India after the Armed Forces and Indian Railways.

The Waqf boards were constituted in 1913, during the British rule. The first legislation to regulate waqfs was enacted in 1923. It was named 'The Mussalman Waqf Act 1923'.

The Central Waqf Council is a statutory body under the administrative control of the Ministry of Minority Affairs was set up in 1964 as per the provisions given in the Waqf Act, 1954, as an Advisory Body to the Central Government on matters concerning the working of the Waqf Boards and the due administration of Auqaf. This act was later repealed.

Political vote banks have dictated that the institution of Waqf has only been strengthened post-independence. The Waqf Act of 1954, passed by the Nehru government, provided a pathway toward the centralisation of Waqfs. Central Waqf Council of India, a statutory body, was established in 1964 by the Government of India under the Waqf Act of 1954. This central body oversees the work under various state Waqf boards, which were established under provisions of Section 9(1) of the Waqf Act, 1954. The Waqf Act was made even more favourable to Muslims in 1995, which, as Advocate Dave pointed out, is an overriding law and there are no legislative powers over it.

The Waqf Act 1995 gave increased power to the board. The 2013 amendment increased these powers to an unimaginable extent. To stop the misuse of this power, the Waqf Amendment Bill 2025 has been passed by the Lok Sabha and the Rajya Sabha.

WAQF ACT 1954:

The Waqf Act of 1954 was enacted to provide better administration and supervision of Waqf properties in India. Here are some of its key features and provisions:

1. Definition of Waqf: The Act defines Waqf as a permanent dedication of property by a Muslim for religious, pious, or charitable purposes.
2. Establishment of Waqf Boards: It mandates the creation of Waqf Boards in states to oversee the management and administration of Waqf properties.
3. Registration of Waqf Properties: All Waqf properties must be registered with the Waqf Boards, ensuring transparency and accountability.
4. Mutawalli (Manager): The Act outlines the duties and responsibilities of the Mutawalli, who manages the Waqf property.
5. Survey of Waqf Properties: It requires a survey of Waqf properties to identify and document them.
6. Protection of Waqf Properties: The Act includes provisions to prevent encroachment and misuse of Waqf properties.
7. Central Waqf Council: It establishes a Central Waqf Council to advise the government on matters related to Waqf.
8. Dispute Resolution: The Act provides mechanisms for resolving disputes related to Waqf properties.

These provisions aimed to streamline the management of Waqf properties and ensure their proper utilization for the intended purposes.

WORKING OF WAQF BOARDS TILL 1995:

Between 1954 and 1995, the functioning of Waqf Boards in India faced several challenges and underwent significant scrutiny, leading to the need for reforms.

Functionality

The primary function of Waqf Boards between 1954 and 1995 was the management and supervision of Waqf properties. Their responsibilities included:

- **Registration of Waqf Properties:** Boards were responsible for surveying and registering all Waqf properties in their state. This ensured official documentation and transparency.
- **Supervision of Management:** They oversaw the work of the mutawallis (managers of Waqf properties) to ensure compliance with Waqf-related laws and proper utilization of properties for intended religious or charitable purposes.
- **Protection of Waqf Assets:** Boards were tasked with preventing encroachments and safeguarding properties against misuse or illegal occupation.
- **Revenue Collection:** Ensuring appropriate collection and usage of revenue generated from Waqf properties was part of their core duties.
- **Dispute Resolution:** Boards had limited mechanisms to mediate disputes related to Waqf properties, often relying on civil courts due to a lack of independent tribunals.

Administration

- **Structure:** Waqf Boards consisted of members from the Muslim community, including Islamic scholars, state-appointed officials, and mutawallis. Each state had its own Waqf Board, operating independently while adhering to the Waqf Act's provisions.
- **Decision-Making:** Decisions were made collectively by the Board, often with consultation from legal and religious experts.
- **Record-Keeping:** Maintaining accurate records of Waqf properties was a major administrative task, although inefficiencies in this area often led to challenges like encroachments.
- **Budget Management:** Boards were responsible for creating budgets for the upkeep and development of Waqf properties, ensuring funds were spent appropriately.
- **Reporting:** Periodic reports on the status and management of properties were sent to the Central Waqf Council for review and guidance.

However, despite these outlined functions and administrative tasks, many Waqf Boards struggled due to a lack of resources, insufficient manpower, and bureaucratic hurdles. These challenges often led to mismanagement, corruption, and the misuse of Waqf properties, prompting the need for reforms in 1995.

Certainly! Between 1954 and 1995, the powers of Waqf Boards were defined under the Waqf Act of 1954. These powers were aimed at ensuring the effective management and protection of Waqf properties. Here's a detailed breakdown:

Powers of Waqf Boards

1. Survey and Registration of Properties:

- Waqf Boards had the authority to conduct surveys to identify all Waqf properties in their respective states.
- They ensured the registration of these properties, which included maintaining detailed records such as the purpose of the Waqf, property details, and the name of the Mutawalli (manager).

2. Supervision of Mutawallis:

- Boards were empowered to oversee the activities of Mutawallis, ensuring that they managed the properties in line with Waqf objectives.
- They could issue directives to Mutawallis and take action if mismanagement or violations were found.

3. Protection Against Encroachments:

- Waqf Boards had the power to identify and initiate legal proceedings against individuals or entities encroaching on Waqf properties.
- This power was critical in preserving the integrity and ownership of Waqf assets.

4. Utilization of Waqf Income:

- The Boards had the authority to monitor the income generated from Waqf properties and ensure their proper utilization for religious, charitable, or pious purposes.

5. Control Over Property Transactions:

- Boards had the power to approve or disapprove the sale, lease, or transfer of Waqf properties. This was meant to prevent unauthorized or harmful transactions that could affect the sustainability of Waqf assets.

6. Audit and Inspection:

- Waqf Boards could audit the accounts of Waqf properties to detect irregularities and ensure financial accountability.
- They also had the authority to inspect Waqf properties for maintenance, usage, and compliance with regulations.

7. Legal Powers:

- Boards could initiate legal action against individuals or organizations in cases of mismanagement, encroachment, or unauthorized usage of Waqf properties.
- They could also handle disputes related to Waqf properties through civil courts, although the lack of dedicated tribunals during this period limited their effectiveness.

8. Advisory Role:

- Waqf Boards were tasked with advising the government on matters relating to Waqf properties and suggesting policies for better governance.

Limitations in Powers

Despite these powers, Waqf Boards faced several challenges that hampered their effectiveness:

- Lack of manpower and financial resources restricted their ability to exercise these powers fully.
- Absence of dedicated Waqf Tribunals often led to prolonged legal battles in civil courts.
- Poor record-keeping and lack of centralized oversight created loopholes that were exploited.

These limitations highlighted the need for a stronger, reformed framework, which eventually led to the amendments in 1995, enhancing the powers and structure of Waqf Boards.

Issues:

The Waqf Boards faced several issues between 1954 and 1995 that severely hindered their functionality and effectiveness. Here's a detailed explanation of these issues with examples:

1. Encroachment on Waqf Properties

- **Issue:** One of the biggest challenges was the widespread encroachment of Waqf properties by individuals, organizations, or even government bodies. This often led to a loss of assets meant for charitable or religious purposes.
- **Example:** In many states, valuable lands registered as Waqf properties were illegally occupied or used for commercial purposes without authorization. For instance, in Delhi, multiple Waqf properties were encroached upon and misused for private gain.

2. Mismanagement and Corruption

- **Issue:** There were allegations of corruption within Waqf Boards and among mutawallis (managers of Waqf properties). Funds generated from these properties were often misused, and proper audits were rarely conducted.
- **Example:** In some cases, mutawallis leased out prime properties at throwaway prices to relatives or associates, depriving the community of much-needed revenue. This was reported in places like Uttar Pradesh, where high-value Waqf lands were leased for nominal amounts.

3. Inadequate Record-Keeping

- **Issue:** Poor maintenance of records made it difficult to identify and reclaim Waqf properties. Many properties were not registered with the Waqf Boards, creating loopholes for misuse.
- **Example:** The lack of updated surveys in several states led to the disappearance of Waqf lands from official records. For example, some Waqf properties were found missing during land audits in Tamil Nadu.

4. Limited Legal and Financial Resources

- **Issue:** Waqf Boards were often underfunded and lacked the manpower and expertise required to manage properties effectively or fight legal battles in cases of disputes.
- **Example:** In Karnataka, the state Waqf Board faced significant difficulties in contesting legal cases due to a shortage of funds and an overburdened legal team, which delayed justice.

5. Absence of Dedicated Dispute Resolution Mechanisms

- **Issue:** Until the 1995 amendments, there were no specialized Waqf Tribunals. Disputes over Waqf properties had to be taken to civil courts, leading to prolonged delays in resolution.
- **Example:** Disputes over ownership or encroachments often dragged on for years in states like Maharashtra, reducing the utility of the properties for the community.

6. Neglect by State Governments

- **Issue:** Many state governments did not prioritize the functioning of Waqf Boards, leading to insufficient support and supervision.
- **Example:** In Bihar, the Waqf Board struggled with inadequate office infrastructure and a lack of government-appointed personnel, severely limiting its functioning.

7. Underutilization of Waqf Properties

- **Issue:** Instead of being used for educational, charitable, or religious purposes, many Waqf properties were left idle or in disrepair.
- **Example:** In Andhra Pradesh, several Waqf properties intended for schools and orphanages remained unused, failing to serve the community's needs.

These persistent issues underscored the urgent need for reforms, which were addressed in the Waqf (Amendment) Act of 1995. It introduced mechanisms such as Waqf Tribunals and stricter oversight measures to tackle these challenges.

WAQF ACT 1995:

The Waqf Act, 1995, was a landmark legislation in India aimed at regulating and managing Waqf properties, which are assets donated for religious, charitable, or pious purposes under Islamic law.

Major Changes:

Key Changes in the Waqf Act, 1995

1. Survey of Waqf Properties:

- The Act mandated a **detailed survey** of all Waqf properties in each state.
- State governments were required to form Waqf Boards to oversee the survey and ensure accurate records of Waqf properties were maintained.

2. Centralized Administration:

- Strengthened the role of **State Waqf Boards** and the **Central Waqf Council** to enhance the governance and management of Waqf properties.
- These bodies were empowered to ensure proper utilization of properties and prevent mismanagement.

3. Establishment of Waqf Tribunals:

- **Special tribunals** were created to handle disputes related to Waqf properties.
- These tribunals provided a streamlined legal mechanism, reducing the burden on traditional courts.

4. Prohibition of Unauthorized Use or Encroachment:

- Measures were implemented to protect Waqf properties from illegal occupation, misuse, and encroachments.
- It became mandatory to notify authorities of any suspected mismanagement or illegal activities related to Waqf assets.

5. Registration of Waqf Properties:

- All Waqf properties had to be compulsorily registered with the State Waqf Boards.
- This was aimed at improving transparency and ensuring that properties were used for their intended purposes.

6. Increased Accountability:

- The Act made it mandatory for the Waqf Boards to submit annual reports on their operations.
- Audits and inspections became a key requirement to prevent corruption and ensure compliance.

Amendments and Recent Changes:

Over time, the Waqf Act saw amendments to address emerging issues and loopholes:

- **Removal of "Waqf by user" Concept:** Only properties officially declared as Waqf through proper documentation were recognized, ending ambiguities around "Waqf by user."
- **Survey and Management Shifts:** District collectors were made responsible for supervising surveys and aligning them with state revenue laws.
- **Technology Integration:** Increased use of technology for the registration and documentation of Waqf properties, enhancing efficiency and reducing errors.

Significance:

1. Protection of Waqf Properties:

- Prevented encroachments and ensured that assets were used for their intended religious and charitable purposes.

2. Efficient Governance:

- Established a framework for better governance through centralized and state-specific mechanisms.

3. Streamlined Legal Dispute Resolution:

- Special tribunals made the resolution of disputes faster and more focused.

4. Transparency and Accountability:

- Proper documentation and reporting mechanisms minimized corruption and misuse.

The **significance** of the Waqf Act, 1995 lies in its transformative impact on the governance, utilization, and preservation of Waqf properties.

1. Safeguarding Religious and Charitable Intentions

- **Waqf properties** are assets endowed for religious, pious, and charitable purposes under Islamic law. These properties often hold deep historical and cultural value.
- The Act ensures that these properties are administered in line with their intended purpose, preventing exploitation or diversion of resources.

2. Protection Against Encroachments and Misuse

- Over the years, Waqf properties have been vulnerable to **illegal occupation and misuse**. The Act introduced mechanisms to prevent encroachments and reclaim properties that were unlawfully taken over.
- This not only safeguards the assets but ensures their benefits are directed towards the community, such as funding schools, hospitals, and places of worship.

3. Centralized and Streamlined Governance

- By establishing **State Waqf Boards** and the **Central Waqf Council**, the Act created structured bodies responsible for managing and monitoring Waqf properties.
- This centralized governance system reduced administrative inefficiencies and brought greater accountability in the management of assets.

4. Efficient Dispute Resolution

- The creation of **Waqf Tribunals** specifically focused on Waqf-related disputes was a significant development. These tribunals provided a faster, more efficient legal process, reducing the burden on general courts and ensuring timely resolution.

5. Promotion of Transparency and Accountability

- The Act emphasized the need for **proper surveys, registration, and documentation** of Waqf properties. This systematic record-keeping minimized the risk of disputes, fraud, and corruption.
- Annual reports and audits became mandatory, increasing transparency and fostering trust within the community.

6. Socioeconomic Benefits for the Community

- Waqf properties are often utilized to fund **charitable projects** such as educational institutions, healthcare facilities, and social welfare programs. The Act ensures these resources are effectively utilized for the betterment of society.
- It strengthens the infrastructure supporting underprivileged and marginalized communities, contributing to social equity.

7. Legal Recognition and Empowerment

- The Act provided a legal framework that gave Waqf properties **recognition and protection under Indian law**.
- It empowered stakeholders, including community members and administrators, to uphold the integrity of Waqf assets.

8. Alignment with Modern Governance

- The Act introduced reforms that aligned Waqf administration with modern governance practices, such as **technology integration** for documentation and property management.
- These efforts improved efficiency and enabled better resource management for long-term sustainability.

Goals and Intentions:

1. Protection of Waqf Properties

- **Goal:** Safeguard Waqf assets from encroachment, misuse, or illegal occupation.
- **Intentions:** The government aimed to establish robust mechanisms that prevent exploitation of properties donated for religious and charitable purposes.

2. Efficient Administration

- **Goal:** Streamline the governance of Waqf properties by creating dedicated bodies like **State Waqf Boards** and the **Central Waqf Council**.
- **Intentions:** To centralize oversight, reduce administrative inefficiencies, and ensure proper utilization of these resources.

3. Transparency and Accountability

- **Goal:** Ensure accurate documentation and reporting of Waqf properties through surveys, audits, and mandatory registration.
- **Intentions:** Promote transparency to build trust within the community and prevent corruption or fraud in the management process.

4. Legal and Dispute Resolution Framework

- **Goal:** Address disputes related to Waqf properties through the establishment of **Waqf Tribunals**.
- **Intentions:** To provide a focused judicial mechanism for quicker and more efficient resolution of conflicts.

5. Preservation of Religious and Charitable Intent

- **Goal:** Uphold the original purpose of Waqf assets as resources for public good, religious activities, and social welfare.
- **Intentions:** Ensure properties are utilized to support community initiatives like schools, hospitals, and places of worship.

6. Welfare of Underprivileged Communities

- **Goal:** Use Waqf assets to benefit marginalized and underprivileged sections of society.
- **Intentions:** Address socioeconomic disparities by funding education, healthcare, and other essential services.

7. Alignment with Modern Governance

- **Goal:** Integrate technology and modern practices into the management of Waqf properties.
- **Intentions:** Ensure long-term sustainability and efficiency by keeping pace with evolving administrative needs.

8. Community Empowerment

- **Goal:** Empower the Muslim community with tools to preserve and manage their religious and charitable endowments.
- **Intentions:** Strengthen the role of Waqf Boards as representatives of community interests.

SCENARIO AFTER 1995:

Powers:

The **Waqf Boards** established under the Waqf Act, 1995, hold significant powers to manage and oversee Waqf properties effectively. Here's an in-depth look at their powers:

1. Administrative Powers

- **Supervision of Waqf Properties:**
 - The Boards have the authority to oversee the management of Waqf properties and ensure they are used for their intended purposes, such as religious, charitable, or educational activities.

- **Appointment of Mutawallis:**
 - Waqf Boards can appoint or remove Mutawallis (custodians or caretakers) responsible for managing individual Waqf properties.
- **Formulating Guidelines:**
 - They can establish rules and guidelines for the management, preservation, and use of properties, ensuring compliance with Islamic principles.

2. Financial Powers

- **Collection of Revenues:**
 - Boards are authorized to collect revenue or rent from Waqf properties and use the funds for community welfare projects, such as building schools or hospitals.
- **Approval of Budgets:**
 - Mutawallis must submit annual budgets to the Boards for approval, ensuring transparency in financial matters.
- **Sanctioning of Expenses:**
 - Any expenditure related to Waqf properties must be approved by the Waqf Board.

3. Survey and Registration Powers

- **Property Surveys:**
 - The Boards have the authority to conduct comprehensive surveys of Waqf properties in their jurisdiction to establish accurate records.
- **Mandatory Registration:**
 - All Waqf properties must be registered with the Waqf Boards, ensuring that they are documented and protected under the law.

4. Disciplinary and Enforcement Powers

- **Prevention of Encroachments:**
 - Waqf Boards are empowered to take legal action against unauthorized occupants and prevent encroachments on Waqf properties.
- **Disciplinary Action Against Mutawallis:**
 - They can take disciplinary action, including removal, against Mutawallis found guilty of mismanagement or misconduct.

- **Inspection and Inquiry:**
 - Boards can inspect Waqf properties, conduct inquiries into complaints, and take corrective measures.

5. Judicial Powers

- **Dispute Resolution:**
 - Waqf Boards can mediate disputes related to Waqf properties and, where necessary, refer cases to Waqf Tribunals.
- **Appeals and Settlements:**
 - They can hear appeals from Mutawallis or parties aggrieved by their decisions and provide resolutions.

6. Advisory Powers

- **Guidance to Government:**
 - The Boards, along with the Central Waqf Council, advise the government on matters related to Waqf administration and policy-making.
- **Community Representation:**
 - Waqf Boards represent the interests of the Muslim community in protecting and utilizing Waqf assets effectively.

7. Technological Powers (Recent Developments)

- **Digitization of Records:**
 - Boards are increasingly using technology to digitize property records and implement online systems for better governance.
- **GIS Mapping and Monitoring:**
 - Geographic Information System (GIS) tools are being adopted to monitor Waqf lands and prevent encroachments in real time.

Challenges in Utilizing Powers

While the Boards hold extensive powers, their effective utilization is often hindered by:

- Bureaucratic inefficiencies.
- Allegations of corruption and mismanagement.
- Delays in legal dispute resolutions.

- Lack of adequate resources and skilled personnel.

Impact of These Powers

When exercised effectively, these powers ensure:

- Protection and preservation of Waqf properties.
- Transparent and accountable administration.
- Socioeconomic benefits for the community, particularly in areas of education and welfare.

Accountability Mechanisms:

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Legal Disputes:

Legal issues and property disputes surrounding Waqf properties have been a persistent challenge in India. These disputes often arise due to encroachments, ownership conflicts, and mismanagement. Here's a detailed explanation with examples:

1. Encroachment of Waqf Properties

- **Issue:** Encroachment is one of the most significant problems faced by Waqf Boards. Private parties, corporations, and even government entities have been accused of illegally occupying Waqf lands.
- **Example:** Reports indicate that thousands of acres of Waqf land across India are under illegal occupation. For instance, in some states, Waqf properties have been used for unauthorized construction or commercial purposes.

2. Ownership Conflicts

- **Issue:** Disputes often arise over the rightful ownership of Waqf properties, especially when properties lack proper documentation or have been misclassified.
- **Example:** The removal of the "Waqf by user" concept in recent amendments has led to conflicts over properties that were historically used as Waqf but lacked a formal declaration.

3. Mismanagement and Corruption

- **Issue:** Allegations of corruption and financial mismanagement within Waqf Boards have further complicated property disputes. Cases of undervaluation, unauthorized leasing, and illegal sales have been reported.
- **Example:** Audits have revealed instances where Waqf properties were leased at token rates, leading to significant financial losses for the Boards.

4. Legal Delays

- **Issue:** Disputes related to Waqf properties often result in prolonged legal battles, delaying the resolution of conflicts and hindering the effective utilization of these assets.
- **Example:** As of recent reports, over 40,000 cases related to Waqf properties are pending before tribunals, with many involving encroachments and ownership disputes.

5. Government Interventions

- **Issue:** Increased government oversight and amendments to the Waqf Act have sparked debates about the balance between transparency and community autonomy.

- **Example:** The inclusion of non-Muslim members in Waqf Boards, as proposed in recent amendments, has been criticized by some as undermining the autonomy of Muslim-managed institutions.

Impact on Waqf Properties

These legal issues and disputes have significant implications:

- **Loss of Resources:** Encroachments and mismanagement lead to financial losses and reduce the resources available for community welfare.
- **Delays in Development:** Prolonged legal battles hinder the development of educational, healthcare, and social welfare projects funded by Waqf properties.
- **Erosion of Trust:** Allegations of corruption and inefficiency damage the credibility of Waqf Boards and their ability to serve the community.

Efforts to address these challenges include digitizing property records, strengthening legal frameworks, and enhancing transparency in Waqf administration. Let me know if you'd like to explore any specific aspect further!

Media and Public Reception:

The **public and media reception** of the Waqf Act, 1995, and its amendments has been mixed, reflecting diverse perspectives on its impact and implementation. Here's a detailed analysis:

1. Public Reception

- **Community Concerns:**
 - Many members of the Muslim community view the Waqf Act as a crucial tool for preserving their religious and charitable heritage. However, concerns have been raised about the inefficiency and alleged corruption within Waqf Boards.
 - Recent amendments, such as the removal of the "once a Waqf, always a Waqf" rule, have sparked fears that Waqf properties may lose their protected status.
- **Protests and Opposition:**
 - The All India Muslim Personal Law Board (AIMPLB) and other organizations have voiced strong opposition to certain amendments, arguing that they undermine the autonomy of Waqf institutions.
 - For example, protests similar to those seen during the Shaheen Bagh movement have been warned by community leaders if amendments are perceived as detrimental.

2. Media Coverage

- **Critical Analysis:**
 - Media outlets have highlighted issues such as mismanagement, illegal occupation, and lack of transparency in Waqf administration.
 - Reports have also focused on controversial claims by Waqf Boards, such as declaring non-Muslim properties as Waqf without proper documentation.
- **Support for Reforms:**
 - Some media narratives emphasize the need for reforms to modernize Waqf administration and improve transparency. For instance, the introduction of digitization and GIS mapping has been praised as a step forward.
- **Debates on Amendments:**
 - The proposed Waqf (Amendment) Bill, 2025, has been a topic of intense debate, with media highlighting both its potential benefits and drawbacks.

3. Examples of Public and Media Reactions

- **Public Protests:**
 - In Kerala, around 600 Christian families protested after the Waqf Board claimed their ancestral lands.
 - In Tamil Nadu, the Waqf Board's claim over an entire village led to widespread public outcry.
- **Media Investigations:**
 - Investigative reports have revealed that over 58,898 Waqf properties are illegally occupied, raising questions about the effectiveness of Waqf Boards.
 - Cases like the Surat Municipal Corporation Headquarters being declared as Waqf property have drawn significant media attention.

Impact of Public and Media Perception

The reception of the Waqf Act and its amendments has influenced:

- **Policy Decisions:** Public and media scrutiny has pushed for reforms to address inefficiencies and ensure fairness in Waqf administration.
- **Community Trust:** Allegations of corruption and mismanagement have eroded trust in Waqf Boards, highlighting the need for greater accountability.

- **Legal and Social Awareness:** Media coverage has brought attention to the complexities of Waqf property management, encouraging informed discussions and debates.

Impact on Educational Institutions:

The **impact of Waqf properties on educational institutions** has been significant, as these assets have historically contributed to the establishment and development of institutions serving communities, particularly underprivileged and marginalized sections of society. Here's a detailed look:

1. Establishment of Educational Institutions

- **Waqf-funded Schools and Colleges:**
 - Waqf properties generate revenue that is often used to fund schools, colleges, and universities. These institutions provide affordable or free education to many, especially in areas where access to quality education is limited.
 - **Example:** Many madrasas and Islamic educational institutions in India are funded through Waqf Boards, offering religious and formal education to students.

2. Scholarships and Financial Aid

- **Support for Students:**
 - Revenue generated from Waqf properties is used to provide scholarships and financial aid to students from economically weaker sections.
 - **Example:** Several State Waqf Boards allocate portions of their income to fund scholarships for higher education, including professional courses like medicine and engineering.

3. Infrastructure Development

- **Building Schools and Libraries:**
 - Waqf Boards invest in the construction and maintenance of educational facilities, including schools, hostels, and libraries.
 - **Example:** Some Waqf-funded institutions have built hostels to accommodate students from rural areas, enabling them to access education in urban centers.

4. Challenges in Impact

Despite the potential benefits, certain challenges limit the impact of Waqf properties on education:

- **Mismanagement:**
 - Inefficiencies in Waqf administration and allegations of corruption have diverted funds meant for educational projects.
- **Encroachments:**
 - Illegal occupation of Waqf properties has reduced the resources available for educational investments.
- **Limited Utilization:**
 - Due to prolonged legal disputes and delays in decision-making, many Waqf Boards struggle to fully leverage their properties for educational purposes.

5. Examples of Positive Outcomes

- **Jamia Millia Islamia:**
 - This prominent university in New Delhi has benefited from Waqf funding, showcasing the role of Waqf assets in supporting higher education.
- **Scholarship Programs:**
 - Several Waqf Boards, such as those in Karnataka and Tamil Nadu, have launched scholarship schemes that support students pursuing higher education.

6. Potential for Greater Impact

- With reforms in Waqf administration, such as digitization and stronger accountability mechanisms, the potential of Waqf properties to positively impact education can be further enhanced.
- By addressing corruption and inefficiencies, Waqf Boards could allocate more funds to build and expand educational institutions, promoting social equity and inclusion.

NEED FOR WAQF AMENDMENT BILL 2025:

The **Waqf Amendment Bill, 2025**, was introduced to address longstanding issues in the management and governance of Waqf properties. Here's a detailed explanation of what necessitated this amendment:

1. Lack of Transparency

- **Problem:** The management of Waqf properties has been plagued by allegations of corruption, mismanagement, and lack of accountability.
- **Solution:** The amendment aims to enhance transparency in property dealings and governance, ensuring that Waqf assets are used for their intended purposes.

2. Encroachments and Ownership Disputes

- **Problem:** Illegal occupation and disputes over ownership have been major challenges, with thousands of Waqf properties under encroachment.
- **Solution:** The Bill introduces stricter measures to prevent encroachments and resolve disputes efficiently.

3. Incomplete Surveys

- **Problem:** Surveys of Waqf properties have been delayed or poorly conducted, leading to gaps in documentation.
- **Solution:** The amendment mandates comprehensive surveys and digitization of records to improve accuracy and accountability.

4. Misuse of Waqf Laws

- **Problem:** Some State Waqf Boards have misused their powers, declaring private properties as Waqf without proper inquiry.
- **Solution:** The Bill introduces checks and balances to prevent misuse and ensure fair treatment of property owners.

5. Representation and Inclusivity

- **Problem:** The governance structure of Waqf Boards has been criticized for a lack of inclusivity and representation.

- **Solution:** The amendment includes provisions for greater representation of different Muslim sects, non-Muslims, and women in Waqf Boards.

6. Modernization and Efficiency

- **Problem:** The existing framework has struggled to adapt to modern governance practices, leading to inefficiencies.
- **Solution:** The Bill incorporates technology-driven solutions, such as GIS mapping and online systems, to streamline property management.

7. Addressing Legal Challenges

- **Problem:** The principle of "once a Waqf, always a Waqf" has led to legal disputes and confusion.
- **Solution:** The amendment revises this principle to clarify property status and reduce litigation.

8. Socioeconomic Goals

- **Problem:** Waqf properties have not been fully utilized to support marginalized communities.
- **Solution:** The Bill emphasizes the use of Waqf assets for education, healthcare, and welfare programs.

Examples of Necessity

- **Tamil Nadu:** Entire villages were claimed as Waqf land, leading to protests and legal battles.
- **Kerala:** Christian families contested Waqf claims over their ancestral lands.
- **Karnataka:** Farmers protested after large tracts of land were designated as Waqf.

WAQF AMENDMENT ACT 2025:

Key Provisions:

The **Waqf Amendment Bill, 2025** introduces several key provisions aimed at reforming the management and governance of Waqf properties. Here's a detailed explanation:

1. Digitization of Waqf Records

- All Waqf property records are to be digitized and maintained on a centralized online portal. This ensures transparency, reduces the risk of disputes, and allows for real-time tracking and auditing of properties.

2. Inclusion of Non-Muslims

- For the first time, non-Muslims can be appointed to key positions in Waqf Boards and Councils. This includes roles such as Chief Executive Officers and members of the Central Waqf Council (CWC) and State Waqf Boards (SWB). The aim is to bring administrative expertise and inclusivity to Waqf management.

3. Revised Tribunal Structure

- Waqf tribunals now consist of three members: a District Judge, a joint secretary-level officer, and an expert in Muslim law. This restructuring is intended to expedite dispute resolution and ensure fair adjudication.

4. Retention of 'Waqf by User'

- Properties registered as "Waqf by user" before the enactment of the law will retain their status unless they are disputed or identified as government property. This provision safeguards historical Waqf properties established through communal use.

5. Mandatory Audits

- Waqf institutions earning over ₹1 lakh annually are required to undergo mandatory audits by state-appointed auditors. This measure aims to enhance financial accountability and reduce corruption.

6. Reduced Contributions

- The obligatory contribution of Waqf institutions to Waqf Boards has been reduced from 7% to 5%, potentially easing the financial burden on these institutions.

7. Eligibility Criteria for Donors

- Donors must have practiced Islam for at least five years to establish a Waqf. This provision excludes recent converts, which has been a point of contention.

8. Survey and Registration

- The bill mandates a comprehensive survey of Waqf properties, with details to be filed on the centralized portal within six months of the law's implementation. Failure to comply may result in penalties or extensions granted by tribunals.

9. Dispute Resolution

- Senior government officers above the rank of District Collectors are now authorized to determine whether a property is Waqf or government-owned. This replaces the earlier role of Waqf tribunals in such matters.

Merits and Demerits:

Certainly! The **Waqf Amendment Bill, 2025**, has brought forward notable reforms in the management of Waqf properties. However, these reforms come with their own set of advantages and disadvantages. Here's a detailed look:

Merits

1. Enhanced Accountability

- By digitizing property records and mandating audits for institutions earning over ₹1 lakh annually, the bill aims to curb corruption and mismanagement within Waqf properties.
- The centralized online portal makes records accessible, reducing the risk of fraudulent activities.

2. Increased Inclusivity

- The inclusion of non-Muslims in administrative roles, such as Waqf Boards and Councils, is seen as a step toward integrating diverse perspectives and professional expertise into Waqf governance.
- This provision aligns with secular principles while fostering transparency and efficiency.

3. Streamlined Dispute Resolution

- The restructuring of Waqf tribunals, with experts in Muslim law and senior officials, promises quicker resolution of property disputes.

- It provides a more structured approach to legal challenges, addressing long-standing inefficiencies.

4. Ease of Financial Burden

- The reduction in obligatory contributions from Waqf institutions to Waqf Boards (from 7% to 5%) lightens the financial load on smaller institutions, enabling them to focus resources on community welfare.

5. Protection for Historical Properties

- The retention of "Waqf by user" properties safeguards historical and culturally significant assets, ensuring their legacy isn't lost in bureaucratic disputes.

Demerits

1. Concerns of Bias

- The provision allowing senior government officers to determine property status (Waqf or government-owned) may lead to allegations of bias or political influence in decision-making.

2. Exclusion of Recent Converts

- The eligibility criteria for donors require them to have practiced Islam for at least five years, excluding recent converts who might wish to contribute to the creation of new Waqf properties.

3. Risk to Autonomy

- Critics argue that the inclusion of non-Muslims in decision-making roles could dilute the religious and cultural authenticity of Waqf governance.
- The increased role of government-appointed officers could centralize control and limit minority autonomy.

4. Encroachment Validation

- Applying the Limitation Act may lead to long-term encroachments being legitimized, raising concerns over the protection of Waqf properties.

5. Implementation Challenges

- Comprehensive surveys, digitization, and audits require significant resources and infrastructure, which may pose challenges for underfunded Waqf Boards.

Political Environment and Criticism:

The **Waqf Amendment Bill, 2025**, has stirred significant political debate and criticism across India. Here's a detailed look at the political environment and the criticisms surrounding the bill:

Political Environment

1. Ruling Government's Stance

- The BJP-led NDA government has strongly defended the bill, presenting it as a reformative step to modernize Waqf property management and ensure transparency. Union Minority Affairs Minister Kiren Rijiju emphasized that the bill aims to benefit marginalized communities and improve governance.
- The government has also rebranded the bill as the "UMEED Bill" (Unified Management Empowerment Efficiency and Development), highlighting its focus on efficiency and inclusivity.

2. Opposition's Reaction

- Opposition parties, including Congress, AIMIM, and the INDIA bloc, have vehemently opposed the bill, labeling it as "anti-Muslim" and "unconstitutional." They argue that it undermines minority autonomy and dilutes the religious character of Waqf governance.
- Congress leaders, such as Mallikarjun Kharge, have criticized the inclusion of non-Muslims in Waqf Boards, questioning the government's intentions and comparing it to the exclusion of Muslims from other religious trusts.

3. Public Protests

- The bill has sparked protests from various Muslim organizations and religious leaders. Demonstrations have been held in cities like Mumbai and New Delhi, with demands for the bill's withdrawal.
- Critics within the community view the bill as an attempt to centralize control over Waqf properties and erode their religious significance.

4. Parliamentary Dynamics

- The bill was passed in the Lok Sabha with 288 votes in favor and 232 against, following a heated 12-hour debate. It later cleared the Rajya Sabha after another marathon session.
- The ruling coalition's numerical strength ensured the bill's passage, despite fierce opposition.

Criticisms

1. Erosion of Religious Autonomy

- Critics argue that the inclusion of non-Muslims in Waqf Boards and Councils dilutes the religious character of these institutions. They see it as an infringement on the autonomy of minority communities.

2. Centralization of Power

- The increased role of government-appointed officers in determining property disputes is viewed as an attempt to centralize control. This has raised concerns about potential bias and misuse of power.

3. Exclusionary Provisions

- The bill's requirement for donors to have practiced Islam for at least five years excludes recent converts, which has been criticized as discriminatory.

4. Impact on Minority Welfare

- Waqf properties fund various welfare activities, including schools, hospitals, and orphanages. Critics fear that increased state control could divert resources away from these purposes.

5. Legitimization of Encroachments

- The application of the Limitation Act, 1963, could legitimize long-term encroachments on Waqf properties, undermining their protection.

6. Lack of Stakeholder Consultation

- Opposition leaders and community representatives have accused the government of ignoring their input during the drafting process. They claim that the bill was rushed through Parliament without adequate deliberation.

The **Waqf Amendment Bill, 2025**, remains a polarizing piece of legislation, with its long-term implications for minority rights and property management yet to be fully realized. Let me know if you'd like to explore any specific aspect further!

Here are some notable examples of criticism and protests against the **Waqf Amendment Bill, 2025**:

Criticism

1. Legal Challenges:

- AIMIM chief Asaduddin Owaisi and Congress MP Mohammad Jawed have filed petitions in the Supreme Court, arguing that the bill violates the fundamental rights of Muslims. They contend that the provisions impose unfair governmental oversight on Islamic religious trusts.

2. Concerns from Religious Leaders:

- Bonai Hasni, General Secretary of the All India Ulama Board, criticized the bill for allowing government officials to unilaterally declare properties as government-owned without judicial scrutiny. He described this as a threat to justice and religious autonomy.

3. Opposition in Parliament:

- During the parliamentary debate, opposition leaders labeled the bill as unconstitutional and anti-Muslim. Congress Deputy Leader Gaurav Gogoi argued that it undermines the basic structure of the Constitution.

Protests

1. Mumbai Demonstrations:

- Religious leaders and organizations, including Raza Academy, protested at Handiwala Masjid in Mumbai, demanding the bill's repeal. They voiced concerns over reduced contributions and mandatory audits.

2. Nationwide Movement by AIMPLB:

- The All India Muslim Personal Law Board (AIMPLB) announced a nationwide protest and legal battle against the bill. They organized demonstrations, symbolic protests, and memorandum submissions to the President and Home Minister.

3. Protests in Manipur:

- Hundreds of Meitei-Pangal Muslims in Manipur took to the streets, demanding the repeal of the bill. Civil society organizations led the protests, calling the law unacceptable.

4. Protests Across Major Cities:

- Demonstrations erupted in cities like Ahmedabad, Kolkata, and Chennai, with participants carrying banners rejecting the bill. In Ahmedabad, AIMIM members were detained during protests.

These examples highlight the widespread opposition to the bill, reflecting concerns over its impact on minority rights and religious autonomy.

COMPARING WITH OTHER ENDOWMENTS:

Religious endowments in India, including Hindu, Sikh, Christian, and Muslim (Waqf) endowments, are governed by distinct frameworks and regulations. Here's a detailed comparison of these endowments and the government's role in regulating them:

Hindu Endowments

1. Regulation:

- Hindu religious endowments are primarily governed by state-specific laws, such as the Tamil Nadu Hindu Religious and Charitable Endowments (HR&CE) Act, 1959.
- State governments often exercise significant control over temple administration, including the appointment of trustees and management of temple funds.
- The government collects revenue from temple properties and uses it for temple maintenance and public welfare.

2. Criticism:

- Critics argue that excessive government control undermines the autonomy of Hindu religious institutions.
- There have been allegations of mismanagement and diversion of temple funds for non-religious purposes.

Sikh Endowments

1. Regulation:

- Sikh religious endowments are managed by the Shiromani Gurdwara Parbandhak Committee (SGPC) under the Sikh Gurdwaras Act, 1925.
- The SGPC is an elected body responsible for the administration of gurdwaras and their properties in Punjab, Haryana, and Himachal Pradesh.

2. Autonomy:

- Unlike Hindu temples, Sikh gurdwaras enjoy greater autonomy, with minimal government interference in their management.

Christian Endowments

1. Regulation:

- Christian religious endowments are governed by the Indian Trusts Act, 1882, and the Societies Registration Act, 1860.
- Churches and their properties are managed by independent trusts or societies, with little direct government involvement.

2. Autonomy:

- Christian institutions have significant autonomy in managing their properties and funds, with oversight limited to compliance with general trust and society laws.

Muslim Endowments (Waqf)

1. Regulation:

- Waqf properties are governed by the Waqf Act, 1995 (amended in 2025), which establishes Waqf Boards at the state and central levels.
- These boards are responsible for the management, protection, and utilization of Waqf properties.

2. Government Role:

- The government exercises oversight through the appointment of Waqf Board members and audits of Waqf properties.
- The recent Waqf Amendment Bill, 2025, has introduced stricter regulations, including mandatory audits and digitization of records.

3. Criticism:

- Critics argue that government oversight undermines the autonomy of Waqf institutions and dilutes their religious character.

Key Differences

1. Level of Government Control:

- Hindu temples face the highest level of government control, while Sikh and Christian institutions enjoy greater autonomy.
- Waqf properties fall somewhere in between, with significant government oversight but also a degree of self-management.

2. Legal Framework:

- Hindu and Muslim endowments are governed by specific laws, while Sikh and Christian endowments operate under broader trust and society laws.

3. Autonomy:

- Sikh and Christian institutions have more autonomy compared to Hindu temples and Waqf properties, which are subject to stricter government regulations.

This comparison highlights the diverse approaches to managing religious endowments in India, reflecting the country's pluralistic and complex socio-religious landscape.

OVERVIEW OF WAQF ACTIVITIES IN INDIA:

Introduction:

India has been working to regulate and protect Waqf properties, which have religious, social, and economic significance. The first major law, the Waqf Act of 1954, laid the foundation for managing these properties. Over time, laws have been updated to improve governance and prevent misuse. The Waqf Amendment Bill 2025 aims to increase transparency, strengthen management, and protect Waqf assets. These reforms follow global best practices.

The **Waqf Act of 1995**, enforced by the Central Government, currently regulates Waqf properties. The main administrative bodies are:

- ❖ **Central Waqf Council (CWC)** – Advises the government and State Waqf Boards on policy but does not directly control Waqf properties.
- ❖ **State Waqf Boards (SWBs)** – Manage and protect Waqf properties in each state.
- ❖ **Waqf Tribunals** – Exclusive judicial bodies that handle disputes related to Waqf properties.

This system ensures better management and faster resolution of issues. Over the years, legal changes have made Waqf administration more transparent, efficient, and accountable.

An Overview of Waqf History In India:

Waqf properties in India have been regulated by several laws to improve administration and prevent mismanagement:

1. **The Mussalman Wakf Validating Act, 1913:**

- Allowed Muslims to create Waqfs for family benefit, eventually leading to charitable purposes.
- Aimed to improve Waqf management but was not very effective.

2. **The Mussalman Wakf Act, 1923:** Introduced rules for proper accounting and transparency in Waqf management.

3. **The Mussalman Wakf Validating Act, 1930:** Strengthened the legal validity of family Waqfs, giving legal backing to the 1913 Act.

4. **The Wakf Act, 1954:**

- Created State Waqf Boards (SWBs) for the first time to oversee Waqf properties.
- Strengthened Waqf management after India's independence.
- Established the Central Waqf Council of India in 1964 to supervise State Waqf Boards and provided a pathway toward the centralisation of Waqfs.
- This central body oversees the work under various state Waqf boards, which were established under provisions of Section 9(1) of the Waqf Act, 1954.

5. **Amendments to the Wakf Act, 1954 (1959, 1964, 1969, and 1984):** These amendments aimed to further improve the administration of waqf properties.

6. **The Waqf Act, 1995:** This comprehensive Act repealed the 1954 Act and its amendments:

- This was enacted to govern the administration of Waqf Properties in India.
- It provides for the power and functions of the Waqf Council, the State Waqf Boards, and the Chief Executive Officer, and also the duties of the mutawalli.
- Created **Waqf Tribunals**, special courts with powers similar to civil courts.
- Tribunal decisions are final and cannot be challenged in civil courts.

7. **The Waqf (Amendment) Act, 2013** introduced significant changes, including:

- Created three-member Waqf Tribunals, including a Muslim law expert.
- Required **two women members** on each State Waqf Board.
- Prohibited the sale or gifting of Waqf properties.
- Increased the lease period of Waqf properties from **3 years to 30 years** for better use.

8. Waqf (Amendment) Bill, 2025, and the Mussalman Wakf (Repeal) Bill, 2024

- Aims to modernize Waqf administration, reduce legal disputes, and improve efficiency.
- Seeks to fix issues in the 1995 Act and the 2013 Amendment.

Schemes by the Ministry of Minority Affairs:

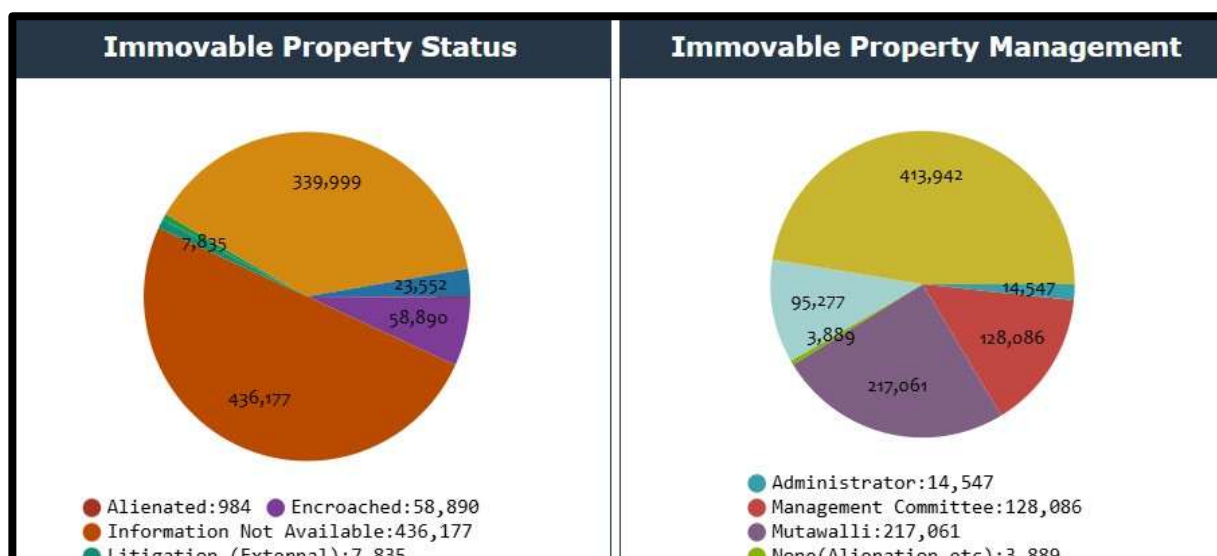
The Quami Waqf Board Taraqqiati Scheme (QWBTS) and Shahari Waqf Sampatti Vikas Yojana (SWSVY) are being implemented through the Ministry of Minority Affairs (MoMA), Government of India. These two schemes are for the **automation and modernization** of State Waqf Boards.

- Under QWBTS, Government Grants-in-Aid (GIA) is provided to State Waqf Boards through CWC for the deployment of manpower to computerize and digitize records of waqf properties and to enhance the administration of Waqf Boards. SWSVY offers interest-free loans to Waqf Boards and institutions to develop commercial projects on Waqf properties.

Rs 23.87 crore and Rs 7.16 crore respectively were spent under QWBTS and SWSVY from 2019-20 to 2023-24.

Overview of Waqf Properties in India:

Waqf Estates	Immovable Properties	Movable Properties	Digitized Records
356,350	872,802	16,716	330,008



Sr NO.	State Waqf Boards	Total No. of Properties	Total area in acres
1	Andaman and Nicobar Waqf Board	151	178.09
2	Andhra Pradesh State Waqf Board	14685	78229.97
3	Assam Board of Waqfs	2654	6618.14
4	Bihar State (Shia) Waqf Board	1750	29009.52
5	Bihar State (Sunni) Waqf Board	6866	169344.82
6	Chandigarh Waqf Board	34	23.26
7	Chhattisgarh State Waqf Board	4230	12347.1
8	Dadra and Nagar Haveli Waqf Board	30	4.41
9	Delhi Waqf Board	1047	28.09
10	Gujarat State Waqf Board	39940	86438.95
11	Haryana Waqf Board	23267	36482.4
12	Himachal Pradesh Waqf Board	5343	8727.6
13	Jammu and Kashmir Auqaf Board	32533	350300.75
14	Jharkhand State (Sunni) Waqf Board	698	1084.76
15	Karnataka State Board of Auqaf	62830	596516.61
16	Kerala State Waqf Board	53282	36167.21
17	Lakshadweep State Waqf Board	896	143.81
18	Madhya Pradesh Waqf Board	33472	679072.39
19	Maharashtra State Board of Waqfs	36701	201105.17
20	Manipur State Waqf Board	991	10077.44
21	Meghalaya State Board of Waqfs	58	889.07
22	Odisha Board of Waqfs	10314	28714.65
23	Puducherry State Waqf Board	693	352.67
24	Punjab Waqf Board	75965	72867.89
25	Rajasthan Board of Muslim Waqfs	30895	509725.57
26	Tamil Nadu Waqf Board	66092	655003.2
27	Telangana State Waqf Board	45682	143305.89
28	Tripura Board of Waqfs	2814	1015.73
29	U.P. Shia Central Board of Waqfs	15386	20483

30	U.P. Sunni Central Board of Waqfs	217161	
31	Uttarakhand Waqf Board	5388	21.8
32	West Bengal Board of Waqfs	80480	82011.84
	Total	872328	3816291.788

Registered land area percentage of waqf = 0.48 %