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CRITICAL ANALYSIS OF THE WAQF ACT, 1995: CHALLENGES, AMENDMENTS, AND REFORMS FOR EFFECTIVE MANAGEMENT OF WAQF PROPERTIES IN INDIA

AUTHORED BY - VINAYAK AGARWAL

ABSTRACT

The Waqf Act, 1995, was enacted to provide a legal framework for the administration, protection, and management of Waqf properties in India. The Act aims to regulate the functioning of Waqf Boards and ensure the effective utilization of Waqf assets for the welfare of the Muslim community. However, the implementation of the Act has faced several challenges, including administrative inefficiencies, encroachments, mismanagement of funds, and lack of transparency. This study critically analyzes the Waqf Act, 1995, focusing on its key provisions, structural gaps, and the practical difficulties faced by Waqf Boards. Despite amendments introduced in 2013 to strengthen the administrative and legal framework, issues such as delayed dispute resolution, inadequate financial accountability, and political interference persist. The study explores the impact of these shortcomings on the preservation and development of Waqf properties, highlighting the need for comprehensive reforms. It proposes measures such as enhancing the financial autonomy of Waqf Boards, introducing digital record-keeping systems, and establishing an independent regulatory body to monitor Waqf transactions and resolve disputes efficiently. Comparative analysis with Waqf management practices in other countries suggests that adopting modern governance tools and increasing community participation could significantly improve the effectiveness of the Waqf management system in India. The study underscores the importance of aligning the Waqf Act with contemporary legal and administrative standards to ensure the sustainable development of Waqf properties and the socio-economic upliftment of the Muslim community. The findings aim to provide valuable insights for policymakers, legal experts, and Waqf administrators to address the existing challenges and implement strategic reforms. The study concludes that strengthening the legal framework, improving governance, and fostering greater accountability are essential for the effective management of Waqf properties in India.

Keywords: *Waqf Act 1995, Waqf Boards, management challenges, legal reforms, governance, amendments, Muslim community.*

INTRODUCTION

The Waqf Act, 1995, represents a significant legislative framework aimed at the management, regulation, and protection of Waqf properties in India. Waqf, a well-established Islamic legal institution, refers to the permanent dedication of movable or immovable property by a Muslim for religious, charitable, or pious purposes. The concept of Waqf is rooted in Islamic law, where the donor (waqif) dedicates property for the benefit of the community while relinquishing ownership rights. The management of Waqf properties in India has a long and complex history, with various legal frameworks introduced during the Mughal and British colonial periods to regulate Waqf assets. The Waqf Act, 1995, was enacted to consolidate and reform the existing legal provisions governing Waqf properties and to ensure their proper administration and protection. However, despite the existence of this legal framework, significant challenges persist in the management and utilization of Waqf properties, leading to issues such as encroachments, mismanagement, and underutilization of resources. This study aims to critically analyze the Waqf Act, 1995, examine the key challenges in its implementation, and propose reforms for more effective management of Waqf properties in India. The concept of Waqf has been integral to Islamic society for centuries, serving as a vital mechanism for social welfare and religious endowments. The establishment of Waqf properties in India dates back to the early Islamic rule, where rulers and wealthy individuals dedicated land and property for religious and charitable purposes (Engineer, 2006). During the Mughal era, Waqf properties were managed under the supervision of appointed officials, and their revenues were used to support mosques, schools, and other religious institutions. The British colonial administration introduced several regulations to control the management of Waqf properties, leading to the enactment of the Mussalman Wakf Validating Act, 1913, which recognized Waqf as a legitimate form of property dedication. However, the colonial regulations often failed to address the complexities of Waqf management, resulting in widespread mismanagement and disputes over ownership. After India gained independence, the government sought to create a comprehensive legal framework to address these issues, culminating in the enactment of the Waqf Act, 1954, which was later replaced by the Waqf Act, 1995, to introduce more robust administrative and legal mechanisms for the protection and management of Waqf properties (Ali, 2009). The primary objective of the Waqf Act, 1995, was to consolidate and regulate the management of Waqf properties across India under a unified legal framework. The Act established Waqf

Boards at the state level, tasked with the administration, protection, and development of Waqf properties (Ahmad, 2011). It mandated the registration of all Waqf properties, required the maintenance of proper records, and empowered Waqf Boards to take legal action against encroachments and mismanagement. The Act also provided for the appointment of a Chief Executive Officer (CEO) to oversee the day-to-day functioning of the Waqf Board and ensure compliance with statutory requirements. Furthermore, the Act introduced provisions for dispute resolution through Waqf Tribunals, aiming to expedite the resolution of conflicts related to Waqf properties. The 1995 Act emphasized the need for transparency and accountability in the management of Waqf assets and sought to prevent the diversion of Waqf funds for unauthorized purposes (Khan, 2015).

Despite the comprehensive legal framework established by the Waqf Act, 1995, several challenges have hindered its effective implementation. One of the most significant issues is the encroachment of Waqf properties by private individuals and government agencies. A report by the Ministry of Minority Affairs (2017) revealed that approximately 70% of Waqf properties in India are under encroachment, resulting in substantial loss of revenue for Waqf Boards. Administrative inefficiencies, including lack of trained personnel and inadequate financial resources, have further exacerbated the problem. Corruption and political interference in the functioning of Waqf Boards have also undermined the effective management of Waqf properties (Siddiqui, 2018). Moreover, the dispute resolution mechanism under the Waqf Act has proven to be slow and ineffective, with many cases languishing in Waqf Tribunals for years without resolution. The absence of a centralized database for Waqf properties has made it difficult to track and monitor the status of Waqf assets, leading to discrepancies and mismanagement. To address some of these challenges, the Waqf Act, 1995, was amended in 2013, introducing several key reforms aimed at strengthening the legal and administrative framework for Waqf management. The 2013 amendment empowered Waqf Boards to remove encroachments through summary proceedings and imposed stricter penalties for unauthorized occupation of Waqf properties (Ministry of Minority Affairs, 2013). The amendment also mandated the digitization of Waqf records to improve transparency and accountability. Additionally, the amended Act enhanced the powers of the Central Waqf Council (CWC) to oversee the functioning of state Waqf Boards and ensure compliance with statutory regulations. However, the impact of these reforms has been limited due to inadequate enforcement and lack of political will (Sharma, 2016). A comparative analysis of Waqf management practices in other countries reveals significant differences in the legal and administrative frameworks

governing Waqf properties. For instance, in Malaysia, Waqf properties are managed by a centralized body under the supervision of the Islamic Religious Council, ensuring uniformity and consistency in Waqf management (Mahmood, 2014). In Saudi Arabia, the government has introduced modern governance tools, including financial auditing and strategic planning, to optimize the use of Waqf assets for social and economic development (Al-Hashmi, 2017). Adopting similar best practices in India, such as strengthening financial oversight, improving record-keeping systems, and enhancing community participation, could significantly improve the management and utilization of Waqf properties.

Effective management of Waqf properties holds significant socio-economic and religious importance for the Muslim community in India. Waqf assets have the potential to generate substantial revenue, which can be used to fund educational institutions, healthcare facilities, and social welfare programs (Ahmad, 2012). Proper administration of Waqf properties can also contribute to the preservation of Islamic heritage and cultural identity. Moreover, strengthening the legal and administrative framework for Waqf management can enhance trust and confidence among the Muslim community and promote greater participation in Waqf-related activities. Effective utilization of Waqf resources can also support the broader goal of socio-economic development and social justice in India. To address the persistent challenges in Waqf management, strategic reforms are necessary at both the legal and administrative levels. Establishing an independent regulatory authority to monitor Waqf transactions and resolve disputes can enhance accountability and transparency. Introducing financial audits and performance evaluations for Waqf Boards can help identify gaps and improve governance standards. Enhancing the training and capacity-building of Waqf administrators can also strengthen the overall management system. Furthermore, leveraging technology for record-keeping and property management can improve the accuracy and efficiency of Waqf operations. Engaging the Muslim community in decision-making processes and encouraging public-private partnerships for the development of Waqf properties can unlock the full potential of Waqf assets for social and economic development. The Waqf Act, 1995, represents a critical legal framework for the management and protection of Waqf properties in India. However, challenges such as encroachments, administrative inefficiencies, and inadequate dispute resolution mechanisms have undermined its effectiveness. While the 2013 amendments introduced significant reforms, further strategic measures are required to strengthen the governance and administration of Waqf properties. Comparative analysis with international Waqf management practices suggests that adopting modern governance tools and enhancing

community participation can significantly improve the management of Waqf assets in India. Effective utilization of Waqf properties holds immense potential for the socio-economic development of the Muslim community and the broader Indian society.¹

Historical Background and Evolution of Waqf Legislation in India

The concept of Waqf has played a crucial role in the socio-economic and religious fabric of Islamic societies for centuries. Waqf, derived from the Arabic root word "waqafa," means to stop or to restrain. In Islamic jurisprudence, Waqf refers to the permanent dedication of property by a Muslim for religious, charitable, or pious purposes, where the ownership of the property is transferred to Allah, and the benefits from the property are used for the welfare of the community (Engineer, 2006). The institution of Waqf has had a significant impact on the development of social infrastructure in Muslim societies, including the establishment of mosques, schools, hospitals, and orphanages. In India, the evolution of Waqf legislation reflects the broader historical and political changes that have shaped the Indian subcontinent. From the early Islamic rule to the colonial period and post-independence era, Waqf management has undergone significant transformations influenced by political, social, and legal factors. The enactment of the Waqf Act, 1995, marked a significant attempt to consolidate and reform Waqf management in India, but the challenges rooted in historical legacies continue to affect the effective administration of Waqf properties. This study explores the historical background and evolution of Waqf legislation in India, highlighting key milestones, challenges, and reforms that have shaped the current legal framework.

Early Islamic Rule and Establishment of Waqf in India

The introduction of Waqf in India dates back to the early Islamic conquests in the 7th and 8th centuries. With the establishment of Muslim rule in the Indian subcontinent, Waqf became a widely practiced institution. During the Delhi Sultanate (1206–1526), Muslim rulers and nobles established Waqf properties to support religious and charitable activities. Mosques, madrasas (Islamic schools), khanqahs (Sufi lodges), and water reservoirs were among the most common forms of Waqf during this period (Khan, 2011). The rulers appointed Mutawallis (trustees) to manage Waqf properties and ensure that the revenues generated from these properties were used for the intended religious and social purposes. The concept of Waqf was deeply embedded in the governance structure of Muslim rule, where religious and political

¹ Ahmad, I. (2011). *Waqf Law in India: Theory and Practice*. New Delhi: Oxford University Press.

authority were closely intertwined.

The Mughal period (1526–1857) witnessed a significant expansion in the establishment and management of Waqf properties. The Mughal emperors, including Akbar, Jahangir, and Shah Jahan, made substantial endowments of land and property as Waqf for the construction of mosques, madrasas, and public welfare institutions. The Mughal administration introduced a structured system for the registration and management of Waqf properties, where Qazis (Islamic judges) were entrusted with the responsibility of overseeing the administration of Waqf assets (Ali, 2009). The revenue generated from Waqf properties was used to finance educational institutions, healthcare facilities, and social welfare programs. The Mughal era represents a period of institutionalized Waqf management, where state authority played a significant role in the preservation and utilization of Waqf properties.

British Colonial Period and Legal Recognition of Waqf

The advent of British colonial rule in India brought significant changes to the administration of Waqf properties. The British legal system, based on common law principles, often conflicted with Islamic jurisprudence governing Waqf. The British colonial administration initially treated Waqf properties as private property, subject to inheritance and taxation, which led to widespread mismanagement and loss of Waqf assets (Engineer, 2006). The British government's lack of understanding of Islamic law resulted in legal disputes over the ownership and management of Waqf properties.

The first significant legal recognition of Waqf under British rule came with the Mussalman Wakf Validating Act, 1913. The Act was introduced in response to the Privy Council's decision in the case of *Abul Fata v. Russomoy Dhar* (1894), which held that Waqf properties dedicated for the benefit of the family members of the donor were invalid under Islamic law. The 1913 Act validated family Waqfs and provided a legal framework for the creation and management of Waqf properties. It recognized the religious and charitable nature of Waqf and protected Waqf assets from being treated as personal property (Ahmad, 2011).

Further legal developments occurred with the enactment of the Mussalman Wakf Validating Act, 1930, which clarified the legal status of family Waqfs and strengthened the authority of Mutawallis in managing Waqf properties. However, the British colonial administration continued to interfere in the management of Waqf properties, often appropriating Waqf land

for public and military purposes (Siddiqui, 2018). The colonial legacy of mismanagement and legal ambiguity surrounding Waqf properties persisted even after India gained independence in 1947.

Post-Independence Era and the Waqf Act, 1954

After independence, the Government of India sought to establish a comprehensive legal framework for the administration and protection of Waqf properties. The Waqf Act, 1954, was enacted to provide a structured mechanism for the registration, management, and protection of Waqf assets. The Act established State Waqf Boards to oversee the functioning of Waqf properties and introduced provisions for dispute resolution and financial accountability (Sharma, 2016). The 1954 Act mandated the registration of all Waqf properties and required Mutawallis to submit annual reports on the management and income of Waqf assets.

However, the implementation of the 1954 Act faced several challenges, including lack of proper records, administrative inefficiencies, and political interference. Many Waqf properties remained unregistered, and encroachments on Waqf land continued to increase. The State Waqf Boards lacked the financial and administrative capacity to enforce the provisions of the Act effectively. In response to these challenges, the government introduced the Waqf Act, 1995, which sought to consolidate and strengthen the legal framework for Waqf management in India.

Enactment of the Waqf Act, 1995

The Waqf Act, 1995, was enacted to address the shortcomings of the previous legislation and provide a more effective mechanism for the administration and protection of Waqf properties. The Act established a Central Waqf Council (CWC) to oversee the functioning of State Waqf Boards and ensure compliance with statutory regulations (Khan, 2015). It introduced provisions for the registration of Waqf properties, maintenance of proper records, and removal of encroachments. The Act also established Waqf Tribunals to expedite the resolution of disputes related to Waqf properties.

Despite the comprehensive framework introduced by the 1995 Act, challenges in Waqf management persisted. Encroachments, mismanagement, and corruption within State Waqf Boards continued to undermine the effective utilization of Waqf assets. The lack of financial autonomy and inadequate legal enforcement mechanisms weakened the capacity of Waqf Boards to protect Waqf properties. To address these issues, the government introduced the Waqf

(Amendment) Act, 2013, which empowered Waqf Boards to take legal action against encroachments and imposed stricter penalties for unauthorized occupation of Waqf properties (Ministry of Minority Affairs, 2013).

Current Challenges and Future Directions

Despite the amendments introduced in 2013, the management of Waqf properties in India continues to face significant challenges. The absence of a centralized database for Waqf properties, inadequate financial resources, and political interference remain major obstacles to effective Waqf management (Siddiqui, 2018). Strengthening the legal framework, improving administrative capacity, and enhancing transparency and accountability are essential for the effective management of Waqf properties. Comparative analysis with international Waqf management practices suggests that adopting modern governance tools and increasing community participation could significantly improve the administration of Waqf properties in India.

The historical background and evolution of Waqf legislation in India reflect the complex interplay of religious, political, and legal factors. From the early Islamic rule to the colonial period and post-independence era, the management of Waqf properties has been shaped by changing political and legal contexts. The Waqf Act, 1995, represents a significant attempt to consolidate and reform Waqf management, but challenges in implementation persist. Strengthening the legal and administrative framework, enhancing financial oversight, and increasing community engagement are essential for the sustainable management of Waqf properties in India.²

Challenges in the Implementation of the Waqf Act, 1995

The Waqf Act, 1995, was enacted to provide a structured framework for the management, protection, and administration of Waqf properties in India. It sought to address issues of mismanagement, encroachment, and financial misappropriation of Waqf assets by empowering State Waqf Boards and the Central Waqf Council. Despite these legislative efforts, the implementation of the Act has faced several obstacles, including administrative inefficiencies, legal ambiguities, political interference, and lack of financial and technical resources. These challenges have undermined the effective governance of Waqf properties and limited their

² Khan, A. (2015). "Challenges in Waqf Management in India." *Journal of Islamic Law*, 12(2), 45-58.

potential contribution to the socio-economic development of the Muslim community in India. This paper examines the major challenges in the implementation of the Waqf Act, 1995, and their broader implications.

1. Administrative Inefficiencies and Lack of Professional Expertise

One of the significant challenges in the implementation of the Waqf Act, 1995, is the administrative inefficiency within State Waqf Boards. According to Hasan (2021), many State Waqf Boards suffer from inadequate staffing, lack of professional expertise, and bureaucratic delays. The Act mandates the establishment of State Waqf Boards to oversee the registration, management, and protection of Waqf properties. However, most boards lack qualified legal experts, financial analysts, and property managers, resulting in poor decision-making and mismanagement of Waqf assets. The absence of a structured training program for Waqf officials further exacerbates the problem, as administrative decisions are often made without adequate understanding of Waqf laws and property management principles (Khan, 2020).

The Central Waqf Council (CWC), which is responsible for monitoring the functioning of State Waqf Boards and providing policy guidance, also faces resource constraints and operational inefficiencies. There is a lack of coordination between the CWC and State Waqf Boards, leading to inconsistent implementation of policies and regulatory gaps in different states (Ahmad, 2021). The administrative structure of the Waqf Boards remains highly centralized and hierarchical, contributing to delays in resolving disputes and processing lease agreements.

2. Encroachment and Illegal Occupation of Waqf Properties

Encroachment and illegal occupation of Waqf properties remain one of the most pressing challenges faced by Waqf Boards. A report by the Ministry of Minority Affairs (2022) indicates that over 24,000 Waqf properties across India are under illegal occupation. Encroachments are often facilitated by political patronage and weak enforcement of anti-encroachment laws. Although the Waqf (Amendment) Act, 2013, introduced stricter penalties for encroachment and empowered Waqf Boards to initiate legal action, the enforcement of these provisions remains weak due to political interference and lack of cooperation from local authorities (Sharma, 2022).

Waqf Tribunals, which were established to handle disputes and encroachment cases, face procedural delays and lack of jurisdiction over certain types of encroachments. The limited

jurisdiction of Waqf Tribunals often forces Waqf Boards to seek remedies through civil courts, leading to prolonged litigation and increased legal costs (Ansari, 2023). The reluctance of law enforcement agencies to take action against politically connected encroachers further weakens the effectiveness of the Act.

3. Lack of Comprehensive Records and Digitization

The absence of a centralized and comprehensive record of Waqf properties presents a major challenge in the implementation of the Waqf Act, 1995. The Act mandates the registration of all Waqf properties with the State Waqf Boards and the maintenance of detailed records of ownership, usage, and income. However, a study by Siddiqui (2021) reveals that many Waqf properties remain unregistered or inaccurately recorded due to inadequate survey mechanisms and lack of technical infrastructure.

To address this issue, the government launched the Waqf Management System of India (WAMSI) project, which aims to digitize Waqf records and create a centralized database. However, the progress of the WAMSI project has been slow due to technical issues, lack of trained personnel, and resistance from local stakeholders (Ali, 2022). Without updated and accurate records, Waqf Boards face challenges in monitoring the utilization of Waqf properties, preventing encroachments, and ensuring proper financial accountability.

4. Financial Constraints and Mismanagement

Financial constraints have severely affected the ability of State Waqf Boards to implement the provisions of the Waqf Act, 1995, effectively. The revenue generated from Waqf properties is often insufficient to cover administrative costs and maintenance expenses. According to Rahman (2022), the average revenue generated from Waqf properties is significantly lower than their market potential due to poor lease agreements and lack of professional property management.

Mismanagement and corruption within Waqf Boards have further exacerbated the financial challenges. Cases of embezzlement, misappropriation of funds, and illegal leasing of Waqf properties have been reported in several states (Hasan, 2021). The lack of financial transparency and inadequate auditing mechanisms have weakened the financial position of Waqf Boards, making it difficult for them to undertake development projects and improve the maintenance of Waqf properties.

5. Political Interference and Lack of Autonomy

Political interference in the functioning of Waqf Boards has undermined the effective implementation of the Waqf Act, 1995. According to Khan (2020), the appointment of Mutawallis (trustees) and members of State Waqf Boards is often influenced by political considerations rather than merit and professional expertise. Political patronage has resulted in the appointment of unqualified individuals to key positions, leading to mismanagement and conflict of interest.

The lack of financial and administrative autonomy of Waqf Boards further limits their ability to implement the Act effectively. State governments often exercise control over the functioning of Waqf Boards, influencing decisions related to leasing, development, and dispute resolution. The dependence of Waqf Boards on government funding and administrative support creates a conflict of interest and reduces the ability of Waqf Boards to act independently in protecting Waqf properties (Ahmad, 2021).

6. Judicial and Legal Challenges

The legal framework established under the Waqf Act, 1995, faces several judicial and procedural challenges. Waqf Tribunals have limited jurisdiction over criminal cases and constitutional matters, forcing Waqf Boards to seek remedies through civil courts. According to Sharma (2022), the backlog of cases and procedural delays in civil courts have resulted in prolonged litigation and increased legal costs.

The interpretation of Waqf laws by different High Courts and the Supreme Court has created legal ambiguities and conflicts in the implementation of the Act. The absence of a uniform legal approach to Waqf management has resulted in contradictory judgments and legal uncertainty (Ansari, 2023). The procedural delays and backlog of cases in Waqf Tribunals further hinder the timely resolution of disputes and enforcement of legal provisions.

7. Social and Political Sensitivities

The management and governance of Waqf properties are sensitive issues that often involve complex social and political dimensions. The involvement of religious and political organizations in Waqf-related disputes has created tensions and resistance to reform. According to Ali (2022), attempts to modernize Waqf property management have faced opposition from conservative groups, who view such reforms as a threat to religious identity and autonomy.

The challenges in the implementation of the Waqf Act, 1995, reflect a combination of administrative inefficiencies, financial constraints, political interference, and legal complexities. Addressing these challenges requires a comprehensive reform strategy that includes capacity building, professional management, enhanced legal enforcement, and greater financial autonomy for Waqf Boards. Strengthening the administrative and legal framework of the Waqf Act will be essential to ensuring the effective protection and utilization of Waqf properties for the socio-economic development of the Muslim community in India.³

Theoretical Framework

The Waqf Act, 1995, represents a crucial legal framework for the governance, management, and protection of Waqf properties in India. A theoretical framework provides the foundation for understanding the principles, concepts, and structures that guide the implementation of the Act and the broader dynamics of Waqf management. This section explores the key theoretical underpinnings that inform the Waqf Act, including Islamic legal principles, property management theories, institutional theory, and governance models. It also examines the relevance of these theories in understanding the challenges and opportunities associated with Waqf administration in India.

1. Islamic Legal Principles and Waqf Governance

The concept of Waqf is rooted in Islamic law (Sharia), which defines it as the permanent dedication of a property by a Muslim for religious, charitable, or social purposes. The theoretical foundation of Waqf governance is based on the principle that once a property is declared as Waqf, it becomes irrevocable and cannot be sold, transferred, or inherited (Khan, 2020). This principle ensures the perpetual preservation of Waqf properties for the benefit of the Muslim community.

Islamic legal principles establish the guidelines for the creation, administration, and utilization of Waqf properties. According to Sharia, the Mutawalli (trustee) is appointed to manage the Waqf property and is required to act in the best interest of the beneficiaries. The Mutawalli is responsible for ensuring that the income generated from Waqf properties is used for the intended charitable or religious purpose (Ahmed, 2021). The theoretical basis for this governance model lies in the Islamic concept of Amanah (trust), where the Mutawalli serves

³ Hasan, F. (2021). Political Influence in Waqf Board Operations. *Indian Journal of Minority Studies*, 9(4), 34–48.

as a trustee who is accountable to Allah and the Muslim community.

Islamic jurisprudence (Fiqh) provides the framework for resolving disputes and ensuring compliance with Waqf regulations. The Waqf Act, 1995, incorporates these Islamic principles into the Indian legal system by establishing State Waqf Boards and Waqf Tribunals to oversee the management and protection of Waqf properties. This integration of Islamic legal principles with modern statutory regulations forms the foundation of Waqf governance in India (Ali, 2022).

2. Property Rights Theory

Property rights theory provides a valuable framework for understanding the governance and management of Waqf properties. According to this theory, property rights determine the ownership, control, and utilization of resources (Alchian & Demsetz, 1973). In the context of Waqf, the ownership of Waqf properties is considered to be vested in Allah, while the Mutawalli acts as a manager responsible for ensuring that the property is used in accordance with the donor's intent and Islamic principles.

The Waqf Act, 1995, defines the legal status of Waqf properties and establishes the rights and responsibilities of stakeholders involved in their management. Property rights theory explains the challenges related to encroachment, illegal occupation, and mismanagement of Waqf properties. Weak enforcement of property rights, coupled with political interference and administrative inefficiencies, has contributed to the misappropriation of Waqf assets in India (Rahman, 2022).

The theory also highlights the need for clear and enforceable property rights to protect Waqf properties from external threats. The establishment of Waqf Boards and Waqf Tribunals under the Act reflects an attempt to strengthen the legal protection of Waqf assets and empower stakeholders to exercise their rights more effectively (Ahmad, 2021).

3. Institutional Theory

Institutional theory provides insights into the role of formal and informal institutions in shaping the governance and management of Waqf properties. According to institutional theory, organizations and institutions are influenced by social norms, legal frameworks, and political structures (Scott, 1995). In the context of Waqf governance, the State Waqf Boards and the

Central Waqf Council serve as formal institutions responsible for regulating and monitoring Waqf activities.

The Waqf Act, 1995, reflects the institutionalization of Waqf governance within the Indian legal and administrative framework. The Act establishes the legal and organizational structure for Waqf management, including the registration of Waqf properties, the appointment of Mutawallis, and the resolution of disputes through Waqf Tribunals (Hasan, 2021). However, the effectiveness of these institutions has been undermined by political interference, lack of financial resources, and administrative inefficiencies.

Institutional theory also explains the role of informal institutions, such as religious leaders, local communities, and political actors, in influencing Waqf governance. The involvement of these informal institutions has created tensions and conflicts in the management of Waqf properties. The theory highlights the need for greater institutional autonomy and accountability to strengthen the governance of Waqf assets (Ali, 2022).

4. Governance and Accountability Theory

Governance and accountability theory provides a framework for understanding the mechanisms and structures that ensure transparency, efficiency, and compliance in Waqf management. According to this theory, governance involves the establishment of rules, procedures, and oversight mechanisms to ensure that resources are managed in a responsible and transparent manner (Behn, 2001).

The Waqf Act, 1995, incorporates governance principles by establishing State Waqf Boards and Waqf Tribunals to regulate Waqf activities and resolve disputes. The Act also mandates the registration of Waqf properties, regular auditing of financial accounts, and submission of annual reports to the Central Waqf Council (Ahmad, 2021). However, the implementation of these governance mechanisms has been limited by administrative weaknesses, corruption, and lack of professional expertise.

Accountability theory emphasizes the importance of holding stakeholders accountable for their actions and decisions. In the context of Waqf management, Mutawallis, Waqf Boards, and government authorities are accountable to the Muslim community and the state for ensuring that Waqf properties are managed effectively and in accordance with legal and religious

guidelines. Strengthening accountability mechanisms, such as independent audits, financial disclosure, and stakeholder participation, is essential for improving the governance of Waqf properties (Rahman, 2022).

5. Public Trust Theory

Public trust theory explains the role of Waqf properties as public assets held in trust for the benefit of the community. According to this theory, the state and its agencies have a fiduciary responsibility to protect and manage public assets in the best interest of the beneficiaries (Sax, 1970). The Waqf Act, 1995, reflects the principles of public trust by establishing State Waqf Boards and the Central Waqf Council as custodians of Waqf properties.

The theory highlights the need for effective oversight and regulatory mechanisms to prevent the misappropriation and misuse of Waqf assets. Encroachments, illegal leases, and financial mismanagement undermine the public trust associated with Waqf properties (Sharma, 2022). Strengthening the capacity of Waqf Boards and enhancing legal enforcement are essential for restoring public trust and ensuring that Waqf assets are used for the intended religious and charitable purposes.

6. Stakeholder Theory

Stakeholder theory provides a framework for understanding the diverse interests and expectations of stakeholders involved in Waqf management. According to this theory, stakeholders include Mutawallis, Waqf Boards, government agencies, beneficiaries, and local communities (Freeman, 1984). The Waqf Act, 1995, establishes a legal framework for balancing the interests of these stakeholders and resolving conflicts through Waqf Tribunals.

The theory emphasizes the importance of stakeholder engagement, transparency, and participatory decision-making in Waqf governance. Effective stakeholder management requires the involvement of beneficiaries and local communities in the decision-making process, regular communication with stakeholders, and the resolution of disputes through dialogue and negotiation (Ali, 2022).

Conclusion

The Waqf Act, 1995, stands as a critical legal framework for the governance, protection, and management of Waqf properties in India. Its enactment was intended to address longstanding issues related to the mismanagement, encroachment, and illegal transfer of Waqf assets. The Act provides a comprehensive mechanism for the registration, administration, and oversight of Waqf properties through the establishment of State Waqf Boards, the Central Waqf Council, and Waqf Tribunals. However, despite its ambitious framework, the Act has faced significant challenges in its implementation, reflecting deeper structural, administrative, and political issues that continue to undermine the effective management of Waqf properties. The conclusion of this study underscores the key findings and insights drawn from the analysis of the Waqf Act, highlighting the challenges, reforms, and future directions necessary for strengthening Waqf governance in India.

One of the key conclusions from this analysis is that the concept of Waqf, rooted in Islamic jurisprudence, serves a significant socio-economic and religious function within the Muslim community. Waqf properties are dedicated for the benefit of the public and serve various purposes, including funding educational institutions, healthcare facilities, religious structures, and welfare programs. The Waqf Act, 1995, was designed to institutionalize the management of these properties by creating legal mechanisms for their protection and effective utilization. However, the implementation of the Act has been marred by bureaucratic inefficiencies, corruption, and lack of political will. The State Waqf Boards, which are central to the management of Waqf properties, often lack the financial and administrative resources to carry out their functions effectively. Additionally, political interference and lack of professional expertise among board members have further weakened the governance of Waqf properties.

Encroachment and illegal occupation of Waqf properties remain among the most pressing challenges. Despite the legal provisions under the Waqf Act to prevent such encroachments, weak enforcement mechanisms and slow judicial processes have allowed unauthorized occupation to persist. Many Waqf properties have been illegally sold, leased, or transferred due to the collusion between local authorities and influential political or business entities. The failure to hold perpetrators accountable has further emboldened encroachers and weakened the overall protection of Waqf assets. This underscores the urgent need for strengthening legal enforcement and empowering Waqf Boards to take swift and decisive action against

encroachments.

Another major challenge identified in this study is the lack of proper documentation and registration of Waqf properties. Although the Waqf Act mandates the registration of all Waqf properties with the respective State Waqf Boards, a significant proportion of Waqf assets remain unregistered or inaccurately documented. This has made it difficult for authorities to track and protect Waqf properties from illegal transfers and encroachments. Furthermore, the absence of a centralized and digitized database of Waqf properties has hindered effective monitoring and governance. The recent attempts to digitize Waqf records and create a national-level Waqf management system represent a positive step toward improving transparency and accountability in Waqf governance.

The financial mismanagement of Waqf properties has also emerged as a significant issue. Waqf assets, which have the potential to generate substantial revenue through rents, leases, and commercial activities, have often been underutilized or mismanaged due to poor financial oversight and corruption. The lack of professional expertise in financial management among Waqf Boards has further contributed to the inefficiency in utilizing Waqf resources for the benefit of the community. Strengthening the financial management capacity of Waqf Boards through training, capacity-building programs, and the involvement of financial experts can enhance the revenue-generating potential of Waqf properties and ensure that the proceeds are used for the intended charitable and religious purposes.

The governance structure established under the Waqf Act, 1995, reflects a complex interplay between religious and state authorities. While the Act attempts to strike a balance between religious autonomy and state control, the practical implementation of this governance model has exposed significant weaknesses. The appointment of Mutawallis (trustees) and the functioning of Waqf Boards have often been influenced by political considerations rather than merit and competence. This has undermined the accountability and professionalism in Waqf management. The State Waqf Boards and the Central Waqf Council require greater institutional autonomy and professional oversight to ensure that Waqf assets are managed in a transparent, efficient, and accountable manner. Reforms aimed at depoliticizing the appointment process and enhancing the professional capacity of Waqf Boards can significantly improve the overall governance of Waqf properties.

The judicial and dispute resolution mechanisms established under the Waqf Act have also faced significant challenges. The Waqf Tribunals, which are tasked with resolving disputes related to Waqf properties, are often understaffed and lack the necessary legal expertise to handle complex property disputes. The slow pace of judicial proceedings and the backlog of cases have further weakened the confidence of stakeholders in the dispute resolution process. Strengthening the capacity of Waqf Tribunals, increasing the number of judges, and streamlining the judicial process can enhance the efficiency and effectiveness of Waqf dispute resolution mechanisms.

The analysis also highlights the broader socio-political context within which the Waqf Act operates. The marginalization of the Muslim community, socio-economic disparities, and political underrepresentation have had a direct impact on the management and protection of Waqf properties. The perceived neglect of Waqf issues by the state and the lack of political will to address encroachment and mismanagement have contributed to the weakening of Waqf institutions. Enhancing political representation, increasing public awareness about Waqf rights, and fostering greater community participation in Waqf governance can help strengthen the socio-political foundation for the protection and management of Waqf assets.

The theoretical framework underlying the Waqf Act, 1995, draws on Islamic legal principles, property rights theory, governance theory, and stakeholder theory. The integration of these theoretical perspectives provides a comprehensive understanding of the legal, administrative, and social dimensions of Waqf governance in India. Islamic legal principles emphasize the permanent dedication and protection of Waqf properties for charitable and religious purposes. Property rights theory highlights the importance of clear and enforceable legal rights in protecting Waqf assets. Governance theory underscores the need for transparent, accountable, and efficient management structures. Stakeholder theory emphasizes the importance of balancing the interests of various stakeholders involved in Waqf governance.

Future reforms to the Waqf Act should focus on strengthening the institutional capacity of Waqf Boards, improving financial management, enhancing legal enforcement, and increasing public awareness about Waqf rights. The digitization of Waqf records, the establishment of professional training programs for Waqf managers, and the introduction of independent financial audits can significantly improve the governance and management of Waqf properties. Moreover, increasing community participation and fostering greater collaboration between

state authorities and religious institutions can create a more inclusive and transparent governance model for Waqf assets.

In conclusion, the Waqf Act, 1995, provides a vital legal foundation for the governance and protection of Waqf properties in India. However, the challenges related to encroachment, financial mismanagement, political interference, and weak institutional capacity have limited the effectiveness of the Act. Strengthening the legal, administrative, and financial framework for Waqf governance requires a multifaceted approach that addresses structural weaknesses, enhances stakeholder engagement, and reinforces accountability mechanisms. By implementing these reforms, Waqf institutions can fulfill their intended socio-economic and religious objectives, contributing to the welfare and empowerment of the Muslim community in India.

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