

Twitter Analysis on Waqf and Health

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This study aims to observe the evolution of public sentiment towards waqf health around the world. This research approach uses primary data by taking samples from Twitter tweets during the period 2011-2023. Sentiment analysis was conducted using VADER Python programming to classify sentiment into positive, negative and neutral. The results showed that India was the country with the largest distribution of tweet data discussing the issue of waqf health. Furthermore, positive sentiments dominate the discussion on the Twitter platform, reaching 63.2% of the total sentiments expressed. On the other hand, negative sentiments took second place with a contribution of 21.1%. Although neutral sentiment was the least, it still accounted for 15.8% of the total sentiment expressed in the discussion. Through this approach, this research provides a more in-depth picture of how people's views on waqf health evolve over time. This sentiment data can serve as a basis for further understanding of the global perception of waqf health initiatives.

Keywords: Waqf Health; Sentiment Analysis; VADER Python; Twitter User.

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INTRODUCTION

Waqf is one of the Islamic financial instruments that has the potential to be used to develop the national economy (Rofiq et al., 2022). This is relevant to the explanation of Herindar & Rusydiana (2021) who describe waqf as the transfer of funds and other resources from consumption and investment which are then used as productive assets for future benefits, both for individuals and society. Hasan et al (2020) explain that waqf is a form of stewardship or custody of property with a fixed value that is given as a religious donation and managed to help those in need. Usually, waqf involves immovable assets such as land and buildings (Khamis & Salleh, 2018). One important principle in waqf management is that it prohibits the sale or conversion into consumptive assets, and must remain as productive assets. This explains that theoretically, waqf should continue to grow and can even create new waqf (Faradis et al., 2019). To optimize the productivity of waqf assets, various sectors such as industry, trade, agriculture, service sector, health, education and others can be used as a place for waqf management. The results of waqf assets will provide benefits in the form of net profit in accordance with the purpose of waqf (Hadyantari, 2018).

Waqf health is waqf applied in the health sector, where this waqf refers to the continuous transfer of property, the benefits of which are used for health facilities and services. It is an act of worship and a sustainable form of charity that benefits people in need or supports religious institutions and public services, such as hospitals, medical equipment, and research and education (Marzuki et al., 2021). The concept of waqf in healthcare has historical significance and plays an important role in the development and sustainability of healthcare systems in Muslim communities. Moreover, waqf healthcare not only provides healthcare services to the community but also helps boost the economy by providing employment and supporting the local medical field (Marzuki et al., 2021). It plays an important role in ensuring that healthcare is accessible to all, regardless of community status, thus reducing the burden on the poor who may not be able to afford medical services (Sulistiyowati et al., 2022). Endowment health addresses contemporary health challenges such as mental health services, palliative care, and support for individuals with disabilities (Sulistiyowati et al., 2022).

Sulistiyowati et al (2022) explain that the development of waqf healthcare to date is still constrained by issues and challenges, including funding

and limited empirical studies in this area. However, the concept of waqf healthcare has historical significance and plays an important role in the development and sustainability of healthcare systems in Muslim communities. The utilization of waqf in supporting and sustaining healthcare facilities has been a part of Islamic civilization and has been in accordance with the prevailing laws and regulations (Pamungkas & Zaki, 2020). The success of health waqf in the past was started by the Prophet Muhammad and has been used to fund hospitals and other health facilities (Shakirah, 2023).

However, until now waqf health still faces various challenges in its development. Sulistiyowati et al (2022) explained in detail that the challenge in developing waqf lies in government support in maximizing the benefits of waqf, which leads to improved infrastructure, especially health services. The government budget for the health sector is huge, and waqf can be a major source of health services, especially for the poor and needy. In addition, one of the main challenges is the lack of sufficient funds for health waqf. Collected waqf funds often do not reach the expected amount, limiting the utilization of waqf-based health resources. On the other hand, health is closely related to other important sectors such as economic, social, educational, cultural, and environmental. Therefore, the lack of development of health waqf may impact these interconnected sectors (Sulistiyowati et al., 2022).

Lestari et al (2023) added that internal problems such as lack of competence and professionalism, as well as external problems such as unsupportive regulations and public understanding, pose significant challenges to waqf management. The lack of supportive regulations and public understanding of waqf can also hinder its development in the health sector. These challenges highlight the complexity of waqf development in the health sector and the need for a comprehensive strategy to address them. Addressing these issues is crucial for the rejuvenation and effective utilization of waqf in providing healthcare resources (Sulistiyowati et al., 2022; Lestari et al., 2023).

Waqf in Islam has the potential to have a significant impact on society and the economy through its role in socio-economic development, provision of public goods, and support for health and education infrastructure. This is emphasized by the opinion of Zuki (2012) that waqf has historically played an important role in improving social welfare and economic development. It is considered a strong community support institution, providing infrastructure, social, health, and education programs. The waqf sector can

help redistribute wealth between the rich and the poor, thereby reducing socioeconomic disparities. In addition, waqf is also characterized by piety, providing goodness, social justice, and promoting a multidimensional development model.

Waqf diverts funds and resources from current consumption to invest in economic activities, making it a fundamental economic institution for generating economic activity and ensuring benefits accrue to certain groups of society. It can reduce government spending and participation, thereby contributing to economic development (Budiman, 2014). Waqf can be utilized to finance public infrastructure, including health and education facilities, thereby improving socio-economic mobility and increasing the income potential of beneficiaries (Shaikh et al., 2017). These potentials need to be continuously developed considering that the development of the halal industry is also experiencing a significant increase, which of course will also have an impact on the level of awareness and understanding related to waqf which is also increasing.

However, in some situations there are still different sentiments and debates on waqf health. The sentiment surrounding waqf health is largely positive, focusing on its potential to address healthcare challenges in Muslim communities. In addition, the sentiments also sparked discussions on its effectiveness, sustainability and impact on healthcare accessibility. These sentiments reflect the diversity of views and needs in waqf health that continue to evolve, as well as the complexity of the associated opportunities, challenges and regulatory issues. The continued emergence of these debates may also influence the future direction of waqf health development. Therefore, this research attempts to further explore sentiment on the topic of waqf health, and sentiment analysis can be used as an integral part of text mining analysis.

Sentiment analysis or opinion mining is the process of understanding, extracting, and processing text data automatically to obtain sentiment from the information contained in opinion sentences. Sentiment analysis is carried out to see the tendency of opinions or opinions on a problem or object by a person, whether it is negative or positive (Rusydziana, 2018). Some previous studies that are relevant to the topic of this research include Ningsih (2022) explaining sentiment analysis on cash waqf. The results of this study show that neutral sentiment is the highest with a percentage of 44.9%, followed by positive sentiment of 31.8%, and negative sentiment of 23.4%. The diversity of sentiment results is due to the pros and cons of cash waqf. Rusydziana (2018)

determined public sentiment towards waqf in Indonesia. The results concluded that the assessment of the existence of waqf in Indonesia as much as 66% of the public showed positive and very positive sentiments, 11% showed negative sentiments, and 23% showed neutral sentiments.

Azzahro (2022) explained about the sentiment of istibdal waqf. The results of sentiment analysis of research on Istibdal Waqf show that 9% of sentiments are positive, 45% are neutral, and 46% are negative. This research also shows an increasing trend of Istibdal Waqf studies from year to year. Negative sentiments indicate that there may be doubts or rejection of the concept of Istibdal Waqf. This shows the need for wider socialization and education related to Istibdal Waqf, both for the general public and for Nazir (waqf managers). Timur et al (2023) identified netizen sentiments and emotions about waqf in Indonesia. The results showed that the words "Waqf," "Mosque," and "Land" were the three most frequently occurring words in discussions on the topic of waqf on Twitter. These three words refer to society in Indonesia, where most people donate a portion of their wealth in the form of land designated as a mosque. On social media, Twitter is dominated by tweets with neutral sentiments indicated by happy emotions, accounting for 76.37% of the total tweets. Waqf management institutions can increase the intensity of using social media in publicizing activities related to collecting waqf donations. This can also help in managing and distributing the benefits of waqf funds to mauquf alaih as a form of transparency to increase the credibility of waqf management institutions. Riani et al (2022) analyzed the sentiment generated from the social media application 'Twitter' regarding cash waqf. The results showed that positive sentiment was the highest result with a percentage of 53%, followed by neutral sentiment of 32.1%, and negative sentiment of 14.8%. Positive sentiments reflect the opinions of Twitter users who tweet about the topic of cash waqf with a positive attitude and tend to be optimistic in responding to the existence of cash waqf and supporting the development of cash waqf. While negative sentiments reflect the opinions of Twitter users who are more inclined towards criticizing developments related to cash waqf.

Based on these studies, it can be concluded that to date, empirical studies conducted in the field of waqf health are still limited (Marzuki et al., 2021; Sulistyowati et al., 2022). In addition, there is also no research that specifically examines sentiment analysis on waqf health. Therefore, this study aims to determine the extent to which existing research examines waqf health, gain a

deeper understanding of how the public and stakeholders respond and interact with the concept of waqf health at large, and identify aspects that can influence the development of waqf health. Sentiment analysis can provide valuable insights to direct a more comprehensive implementation of waqf health in the future..

METHOD

This type of research is qualitative research with sentiment analysis method. The focus of the data used in this research comes from tweets available on the Twitter social media platform. Twitter was chosen as the social media research platform in this study because it is relatively easier to access Twitter data. The platform provides users' opinions in 140 characters, which allows for more effective data analysis than longer texts and those containing many photos. In addition, Twitter allows for research that includes analysis of both individuals and media within one analytical framework (Vargo et al., 2014). Data for this study was collected from Twitter using keywords related to Waqf Health.

A common method used to collect tweets from Twitter is the website's Application Programming Interface (API), which makes it possible for developers and researchers to collect data. However, the API method still has many limitations, including only returning tweets from the last seven days and only allowing a limited number of requests to Twitter servers (Ainin et al., 2020). To overcome these obstacles, this study chose to collect data through the search feature of the Twitter website, using a Python script known as VADER (Valence Aware Dictionary and Sentiment Reasoner). VADER is a lexicon- and rule-based sentiment analysis tool specifically set up to identify sentiments expressed in social media, and works well

with text from various domains. VADER facilitates sentiment analysis by calculating a composite score, which is used to classify tweets into three categories: positive, negative, and neutral (Liu, 2012).

In addition, using this feature, the user's location is extracted by developing a Python script. Then, to identify duplicate tweets, the MD5 value of each tweet is calculated. MD5 itself is a hash function that returns a unique value for a given text (Ainin et al., 2020). Small changes in the text can change the hash value, thus, allowing researchers to identify duplicate tweets. This is considered a one-way encryption method, and has been widely used in the field of computer security (Ainin et al., 2020). Furthermore, the dataset included tweets that were not duplicated and related to the topic of Waqf Health. To ensure the relevance of the tweets, the researcher randomly screened the dataset and manually analyzed 30 tweet texts. In other words, the sampling technique in this study uses purposive non-probability sampling, with the aim of obtaining information that suits the research objectives. Other researchs using sentiment analysis can be found at Maysyaroh et al., (2022), Maulida & Rusydiana (2023), Azzahro (2022), Zaidan et al., (2022), and Nuraini (2022).

RESULT AND DISCUSSION

This study was conducted with the aim of evaluating the sentiment contained in tweet data related to "waqf health". The tweets used in this study are from the period 2011 to 2022. In general, sentiment analysis is used to reflect people's views on a particular topic, where Twitter users who post tweets are the subject of this study. The data used includes users from various countries, and below is a list of where the tweet data is distributed based on the highest frequency.

Table 1. Location of Tweet Data Distribution

No.	Country	Number of Tweets
1	India	45
2	United Kingdom	9
3	Malaysia	8
4	Pakistan	7
5	Israel	5
6	Bahrain	4

Based on the table above, it can be concluded that India has the highest number of tweets related to "waqf health" worldwide during the period 2011-2023, with 45 tweets. The second position was occupied by the United

Kingdom, which generated 9 tweets, while the third position was filled by Malaysia with a total of 8 tweets. This analysis of the distribution of tweet data reflects the level of interest of Twitter users in each region in the

interpreted to mean that the presence of waqf in the health sector has received a positive response from the community. This result suggests that waqf health efforts or initiatives have a good impact and are well received by the social media users involved in this conversation.

Negative sentiments, although present, seem to be in the minority, which could indicate that negative responses to waqf health issues tend to be fewer in social media conversations.

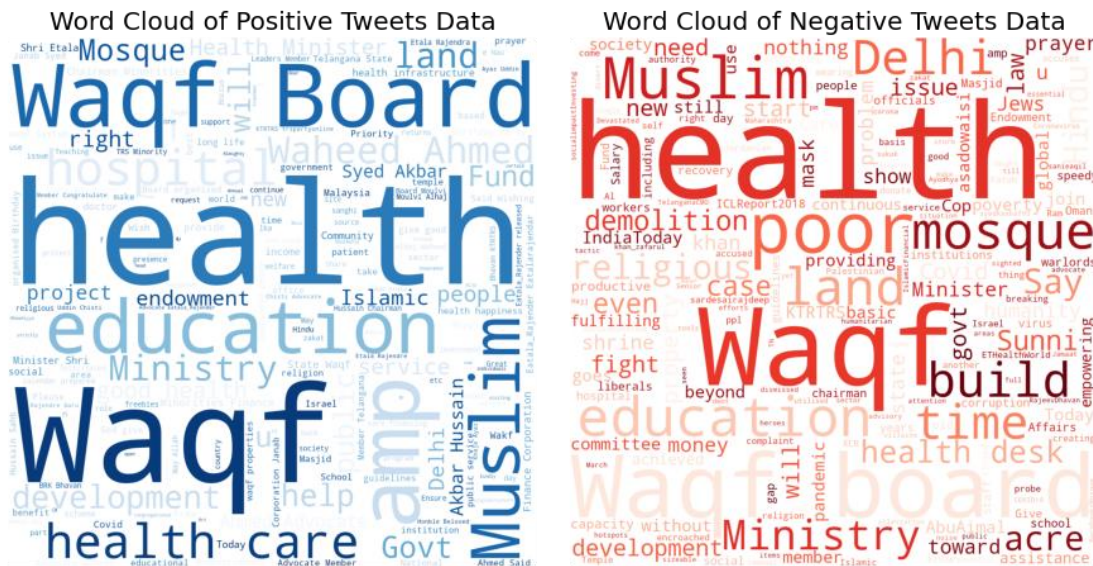


Figure 3. Wordcloud of Positive and Negative Tweets Data

In an effort to understand further, this study categorizes keywords that include words that refer to both positive and negative sentiments. Based on the wordcloud presented, it can be seen that keywords related to positive sentiments that have the highest frequency of occurrence include "waqf," "health," "waqf board," "education," "health care," "muslim," "mosque land," and "endowment." On the other hand, keywords that refer to negative sentiments also appear with

significant frequency. Some keywords that often appear in the context of negative sentiment include "health," "waqf," "muslim," "poor," "mosque," "ministry," "build," and "demolition." This analysis provides a deeper understanding of certain aspects that may be the focus of positive or negative conversations about waqf health.

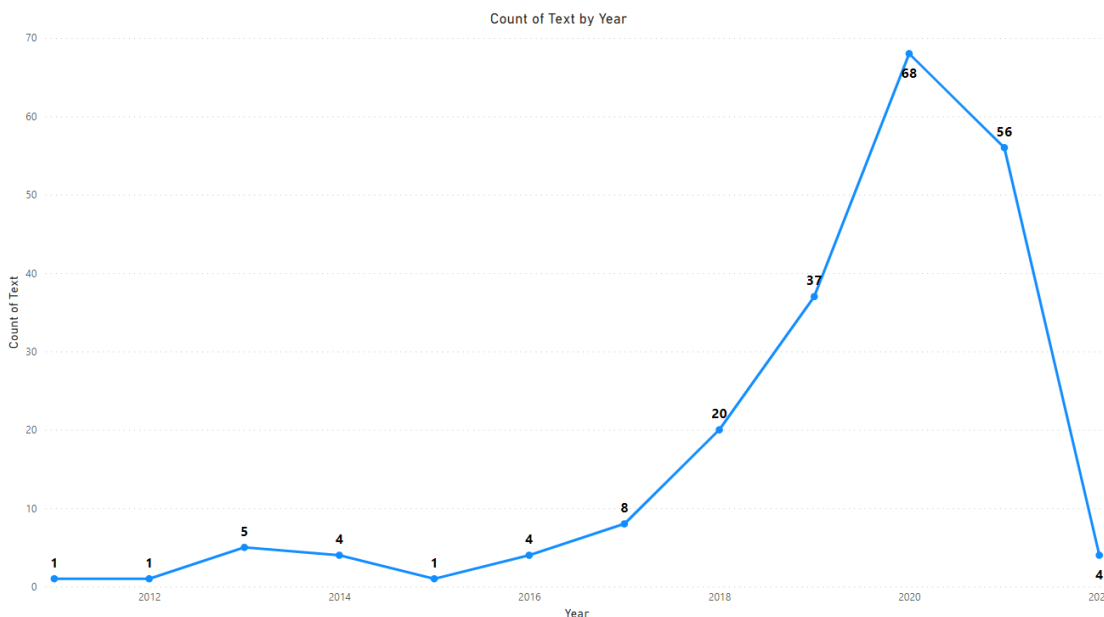


Figure 4. Count of Text by Year

The figure presented illustrates a graphical progression of the number of net tweets regarding waqf health each year during the study period from 2011 to 2022. Analysis of the graph shows a very significant growth in the number of tweets discussing the issue of waqf health. The peak of activity was seen in 2020, where the number of tweets reached a high of 68 tweets. However, after this peak, there was a sharp decline, reaching only 4 tweets in 2022. It should be noted that this study is dynamic in nature, and the results may change over time, influenced by specific variables that may affect discussions on social media. Therefore, fluctuations in the number of tweets regarding waqf health may be affected by changes in trends and specific events that may occur in the days to come.

DISCUSSION

The results revealed some interesting findings that are worth noting. The first finding shows that India dominates as the country with the most locations for Twitter tweet data related to waqf health over the past 12 years. India, as a country rich in diversity and multiculturalism, has the largest number of waqf properties globally (Conteh et al., 2020). In its historical context, large parts of India were ruled by Muslim rulers for centuries, which resulted in a lot of land being endowed by ruling groups and wealthy individuals. In particular, these lands were often located in the vicinity of the residences and tombs of various Sufi saints who were instrumental in the peaceful spread of Islam throughout the country. (Shariff & Ahsan, 2021). Although India has a strong waqf heritage, its healthcare sector is still far from international standards in terms of physical infrastructure and manpower. In fact, it is below the standards of other developing countries. With the low quality of healthcare in rural India, the emergence of innovative mechanisms for waqf property development can potentially help to increase funding that can be used to improve the quality of healthcare (Conteh et al., 2020). (Conteh et al., 2020). These findings provide an important insight into the potential contribution of waqf health in improving health infrastructure in India.

Further findings from this study reveal that positive sentiments dominate social media conversations related to waqf health. Analysis of the tweet data shows that many countries have allocated waqf funds to support health initiatives (Appendix 1). For example, the Waqf-e-Nou movement in Germany reflects positive efforts with a focus on medical services in Africa, mental health and faith, and Covid-19 vaccination efforts. This shows that waqf has proven to help ease the burden on

society and is considered a form of worship that encompasses both the spiritual and material aspects of Islamic teachings. From a socio-economic perspective, this instrument plays a major role in providing services, including healthcare (Kahf, 2008). (Kahf, 2008).

In Islamic history, health has been the focus of attention through the various large waqf hospitals, such as those in Bagdad, Cairo, and Cordova. These hospitals not only provided medical services, but were also equipped with libraries, pharmacies, outpatient centers, and separate wards for men and women. Efficient medical staff also participated in organizing these health services (Sulistiyowati et al., 2022). In OIC countries, many poor communities face serious health challenges. Waqf resources have recently become one of the solutions to overcome this problem. Health waqf plays an important role in facilitating health services that are organized following the sources, concepts, and principles of waqf. Waqf is not only an integral part of healthcare operations, but also supports various programs in the healthcare sector. For example, waqf can be dedicated to funding programs that focus on improving public health. (Wahab & Rahman, 2011). Health is considered an important aspect in measuring a country's development performance, and is closely related to the level of welfare (Bohari, 2015). (Bohari, 2015). Effective and quality health services can create a healthy society, so the sustainability of health services is crucial in efforts to improve the welfare conditions of the community (Atan et al., 2017). (Atan et al., 2017).

In the opposite context, negative sentiments were also reflected in a number of tweets related to waqf health, which are described in more detail in Appendix 3. An Indian Twitter user expressed concern that the Waqf Board did not allocate funds to help the poor during the global pandemic. According to Rasool (2017)(2017), waqf assets in India have an annual income of about 163 crores, or only about 2.7% of their book value. This data gives an idea of the financial constraints faced by waqf funds in India, which may be the reason why it has not been able to respond thoroughly to health issues. In addition, another tweet confirms that waqf is still not optimally utilized to meet humanitarian needs, especially in addressing poverty, health, and education. This analysis is in line with the findings of Shariff & Ahsan (2021) who highlighted that waqf institutions, despite their great socio-economic impact, are often plagued by poor management and tragic abuses. Therefore, despite the positive potential in the concept of waqf health, challenges related to management and fund allocation may need to be

addressed in order for waqf to have a more significant impact in supporting community welfare.

The different opinions that occur in the community regarding waqf health indicate a high level of interest and enthusiasm for this topic. This implies that people have significant interest in the concept of waqf health and its impact in the context of global health. It is important to note that this research is dynamic in nature, meaning that changes in the results may occur over time. This dynamic nature could be due to a number of factors, including changes in waqf institution policies, community responses to health initiatives, or changes in global health issues. Certain factors and variables can also influence changes in research results. For example, improvement efforts made at waqf institutions that focus on facilities and global health issues may play an important role in changing the public's view of waqf health. As such, it is important to continuously monitor and evaluate the dynamics and recent developments in the context of waqf health. This will help understand changes in public perception and participation in waqf health over time, as well as provide greater insight into its impact on improving overall public health.

CONCLUSION

Waqf Health refers to a concept where individuals or institutions set aside a portion of their assets, generally in the form of waqf or charitable donations, specifically for health-related purposes. Sentiment analysis enables the identification of positive and negative issues related to Waqf Health, seen from the perspective of the general public through the social media platform Twitter. The results show that the majority of people support the development of Waqf Health practices. This is addressed by the positive sentiment that dominates the discussion on the Twitter platform with a percentage of 63.2%. Meanwhile, negative sentiments occupy the second position with a contribution of 21.1%. Neutral sentiments, despite being the least, still accounted for 15.8% of the total sentiments expressed. This finding illustrates that most people respond positively to Waqf Health initiatives, and although there are negative sentiments, their contribution is relatively small. This sentiment analysis can be an important foundation for understanding the community's acceptance and views on Waqf Health and its potential to grow in the future.





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APPENDIX

Appendix 1. Positive Sentiment Tweet Text

	text_clean	vader_label_clean	Retweet Count	Like Count
1	Great initiative of UP CM myogiadityanath ji for triple talak victims: Annual Rs 6000 help 2. Priority in Govt Job 3. Free legal aid 4. Rights over Waqf properties 5. Priority in Shelter, Education & Health benefits BJPLive BJP4UP smritirani UPGovt	positive	156	505
2	Doctors of the Waqf-e-Nau scheme in Germany had the honor of a Virtual Meeting with the Head of the Ahmadiyya Muslim Community. Some of the topics that were discussed:  Medical services in Africa  Mental health & faith  Covid vaccine misinformation 	positive	60	120
3	Delhi Govt News 1. LG creating hurdles in Waqf Board in Delhi : msisodia 2. Delhi Gov launches Miss Call number for Art & Culture event Information 3. Delhi Health Min SatyendarJain mulls 50% profit capping for Pharma Delhi Govt to Schools : "Ensure 220 working academic days"	positive	53	53
4	Dear TelanganaCMO & KTRTRS We demand an inquiry into the Wakf Properties too, You have acted so quickly into the Health Minister's land grabbing case. What about the Wakf lands? TRS Govt Misusing Waqf Land, Illegally Constructing MRO Office	positive	33	33

On Masjid E Almas Land
At Chout Uppal.

5	ACJU kindly requests all Masjid Trustees to completely comply with the guidelines of the Waqf Board and the Ministry of Health and to avoid conducting any congregational activity in Masjids on the Day of Eid. This is the religious guidance at this juncture. EID2021	positive	21	38
6	The Ahmadiyya Community in Malaysia in association with AMMA held a symposium for Waqf-e- Nau children. This focused on the health awareness program in Malaysia. The head of the community, Mr. Saripudin Bujing, spoke at this occasion. 1/2	positive	16	32
7	On the other hand, people afflicted with illnesses should also not think that visiting a certain doctor or a certain hospital is what will become the cause of their cure, but it is only God's Grace and Mercy that will provide them with relief to complete health. AllahTheHealer	positive	15	10
8	We sincerely thank all the health care workers and essential services workers for their selfless time and effort in this hour of crisis. Humanity First has got great support from them in serving mankind. May Almighty Bless them and may the world win this battle. HumanityFirst	positive	11	18
9	As permission has been granted to re-open the Masjids, we kindly request all Muslims to strictly follow the guidelines of the Ministry of Health and the Waqf	positive	10	65

	Board in this regard. acju wakf_board masjid cmb lka		
10	The Ahmadiyya Community in Malaysia in association with AMMA held a seminar for Waqf-e-Nau children. This focused on the health awareness program in Malaysia. The head of the community, Mr. Saripudin Bujing, spoke on this occasion.	positive	10 19

Neutral Sentiment Tweet Text

	text_clean	vader_label_clean	Retweet Count	Like Count
1	A cohesive, coordinated effort to enhance partnership on QualityEducation, health, employment and YouthEmpowerment in East Jerusalem - the key topics of a 👍 meeting in the Aqsa Mosque today w/ Islamic Waqf Council and UN team	neutral	41	134
2	Geo tagging and digitization of Waqf properties and 100% Central funding to develop infrastructure for educational-socio-economic activities and health services on waqf land. 1YearofModi2 narendramodi PMOIndia	neutral	32	84
3	After obstructing the Doorstep Delivery of Services and Quality Health for All schemes of the elected government of Delhi, the Hon'ble Lieutenant Governor has now put on hold the constitution of the Delhi Waqf Board without any valid reason. LGSirLetElectedGovtWork	neutral	20	19

4	Former Gov of Sokoto state and PDP leader, Alh. (Dr.) Attahiru Dalhatu Bafarawa (Garkuwan Sokoto) has donated as 'waqf' (endowment), the School of Health Technology he's building in Shinkafi to jibwis_Nigerian, Sheikh_Bala_Lau and vowed to complete building it in six months 🤝🌸🌸	neutral	17	78
5	CM capt_amarinder Sahab, Here is a list of all the Waqf properties in Punjab encroached by various state departments including home, health, and education. All it takes is a single directive from you to evict these unauthorized occupants.	neutral	15	19
6	Waqf properties should be utilized for educational, job oriented skill development & health activities. Schemes of Minority Affairs Ministry-Garib Nawaz Skill Development Scheme, Seekho aur Kamao, Nai Roshni, Ustaad have ensured prosperity of Minorities.	neutral	11	60
7	After obstructing the Doorstep Delivery of Services and Quality Health for All schemes of the elected government of Delhi, the Hon'ble Lieutenant Governor has now put on hold the constitution of the Delhi Waqf Board without any valid reason. LGSirLetElectedGovtWork	neutral	4	1
8	Proposed: merge oil/electricity, enviro/health, reconstruction &	neutral	4	0

	housing/municipalities, hajj/waqf ministries			
9	Telangana State Waqf Board to set up women's health centers	neutral	2	4
10	State minister for haj and waqf, Mohsin Raza prayed for the health of former prime minister AtalBihariVajpayee at Lucknow's Dariya Wali Masjid Mohsinrazabjp	neutral	1	4

Negative Sentiment Tweet Text

	text_clean	vader_label_clean	Retweet Count	Like Count
1	News Today 9 pm: 10 corona hotspots: health ministers of Maharashtra, Delhi join us; TN caught in Jamaat storm, Waqf board member joins us; to wear masks or not? Cop heroes and villains. IndiaToday news without the noise	negative	26	394
2	I haven't seen yet waqf board has spent a single rupee on poor during global pandemic situation. Not even health sector, nor providing basic essential items 😞. Where is the money? asadowaisi khan_zafarul syedKashaf95 KTRTRS TelanganaCMO AbuAimal sanieaqil	negative	9	32
3	IslamicFinancial tools are still so under-utilized for humanitarian needs and if we were to use our full efforts and potential we could make a sizeable dent in areas like poverty alleviation, health and education Waqf sukuk zakat socialimpactInvesting	negative	8	18
4	JUST IN: Senior advocate RajeevDhavan dismissed any health issues sighted for his removal from the Ayodhya land dispute case by the Sunni Waqf Board.	negative	4	5
5	COVID19 outbreak: Waqf board and Hajj committee issue health advisory. No public prayers at Mosques till March 31. COVID19 Coronavirus	negative	3	5
6	Is Demolition of BarabankiMosque a tactic to divert attention from Devastated Health Care	negative	3	4

	System and unfortunate Deaths in UP? SaveWaqf Waqf Barabanki			
7	Waqf goes beyond just fulfilling the needs of the poor towards empowering them in society. This is achieved through the development and continuous assistance in education and health to build the productive capacity of the poor. ICLReport2018	negative	2	1
8	Oman Health Endowment Fund's remit transcends Covid-19 fight OmanVSCovid19 OmaniMOH waqf HealthEndowmentFund Oman Healthcare	negative	1	6
9	Delhi Waqf board to open health desk for poor in Capital - Medlarge	negative	1	4
10	namind swathikasarah Forgot AAP/TMC/INC/DMK/CPI/NAXAL taking humanity; waqf hijabis threw acid on cops, sBAGH blocked traffic for months? Health gap - sickly poor desi vs rich waqf warlords - obvious; double mutant virus hard to fight. shashisingh0707 shashi_talk swati_gs aarti411 Actor_Siddharth	negative	1	3