

## **CHAPTER 3: POPULATION AND GEOGRAPHICAL DISTRIBUTION OF DAWOODI BOHRAS**

### **3.1: The Geographical distribution in Dawoodi Bohra community.**

**Introduction:** For any government to perform smoothly it is necessary to geographically distribute the areas and give some or more control so that they work autonomously but side by side it is centrally controlled. The working of the Dawoodi Bohra community system can be compared to a government of a country. Like a country is divided into states, cities, towns and villages, similarly the Dawoodi Bohra community throughout the world as a whole wherever the members reside has some sort of distribution. Through a centralized system of identity card, known as ITS card, the benefits and the flow of information from the spiritual leader to the followers can be provided. The distribution in the Dawoodi Bohra community is the form of Jamiats, Ummaal mauze, Masooleen mauze and Mamooreen mauze.

There are about 1million of the Dawoodi Bohra community people scattered throughout the world. The concentration of the population is more in India, Pakistan, East Africa, Yemen, UAE etc. Most of the Dawoodi Bohras who reside in the western countries have their origin in India and Pakistan. According to area and the concentration of population there, these areas are clubbed into jamiats for the purpose of administrative control which maybe represented as a state. The jamiats are bifurcated into Indian jamiats and foreign jamiats. The jamiats consist of jamaats, big or small depending on the area and the number of people. These jamaats are bifurcated into Ummaal mauze headed by the Amil, Masooleen mauze headed by the Masool and Mamooreen mauze headed by the Vali Mulla. The Dawat-e-Hadiya which is headed by the spiritual leader i.e Dai-al- mutlaq of the era has all the jamiats under it. The following figure shows the bifurcation system.

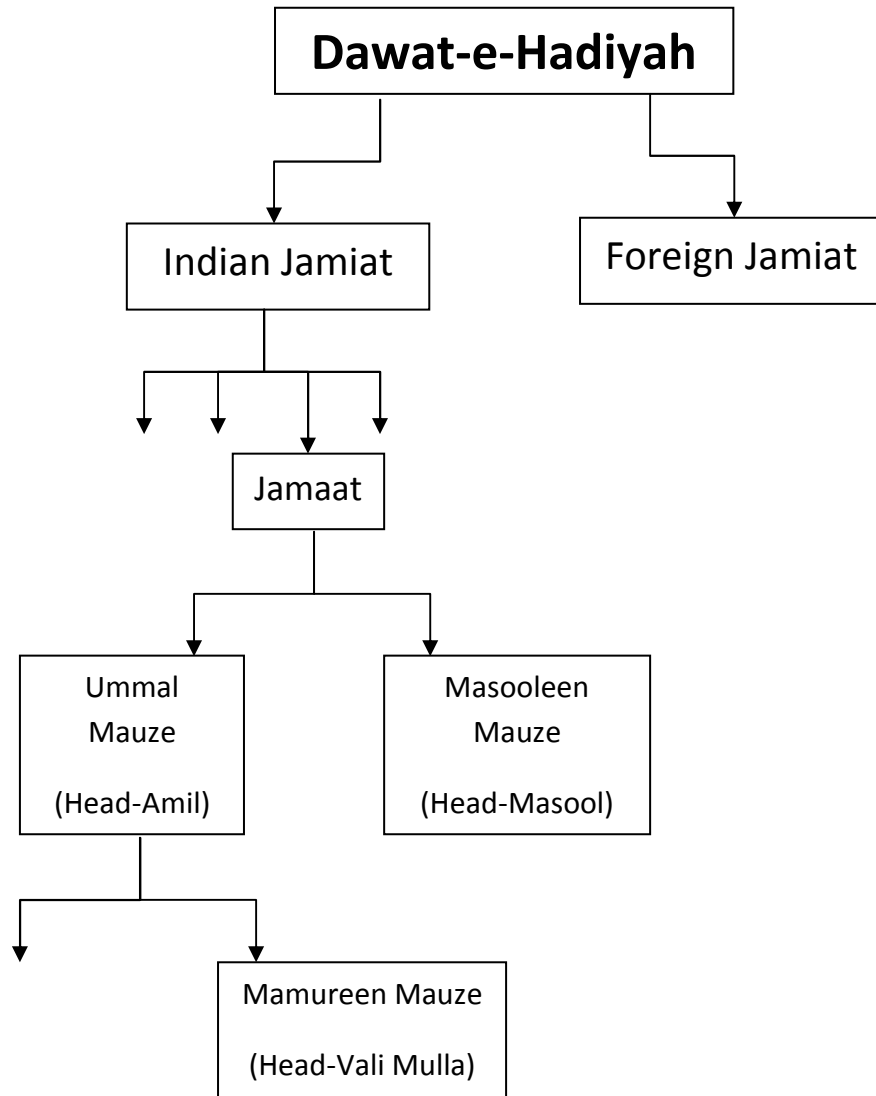


Fig. no. 1: Bifurcation System of Dawat-e-Hadiyah

The following table shows the distribution of Indian and Foreign jamiats:

<b>Indian</b>				<b>Foreign</b>	
1	Marol	10	Jamnagar	1	Far East
2	Mumbai	11	Rampura	2	East Africa
3	Nagpur	12	Dohad	3	USA
4	Pune	13	Taherabad	4	Al-Khaleej
5	Nasik	14	Kolkota	5	Pakistan
6	Burhanpur	15	Madras	6	Indian Ocean
7	Bhopal	16	Indore	7	UK
8	Ahmedabad	17	Ujjain		
9	Surat				

Table No. 1: Jamiats of Dawoodi Bohra community

There are in all 17 jamiats in India and 7 jamiats of the foreign. The Indian jamiats are named on the places which is most concentrated with the community members. The foreign jamiats include different countries in each one.

The world/ India maps and the tables below give an idea of the area-wise distribution of the Dawoodi Bohras jamiat-wise.



Fig. No. 2: World map



Fig. No. 3: Map of India.

The bifurcation of the all the foreign jamiats is explained through the following table:

<b>Foreign Jamiat's Bifurcation - 1</b>			
<b>Sr. No</b>	<b>Jamiat Name</b>	<b>Country Name</b>	
1	Far East	1	Australia
		2	Bangladesh
		3	China
		4	Malaysia
		5	Malaysia
		6	New Zeland
		7	Singapore
		8	Sri Lanka
		9	Thailand
2	East Africa	1	Botswana
		2	Kenya
		3	South Africa
		4	Tanzania
3	USA	1	Canada
		2	USA

Table No. 2.1 Foreign Jamiat's Bifurcation-1

<b>Foreign Jamiat's Bifurcation – 2</b>			
<b>Sr. No</b>	<b>Jamiat Name</b>	<b>Country Name</b>	
4	Al-Khaleej	1	Egypt
		2	Iraq
		3	Kuwait
		4	Oman
		5	Qatar
		6	Saudi Arabia
		7	UAE
		8	Yemen
5	Pakistan	1	Pakistan
6	Indian Ocean	1	Comoros
		2	Madagascar
		3	Mauritius
		4	Mayotte
		5	France
7	UK	1	France
		2	Norway
		3	Sweden
		4	UK

Table No. 2.2 Foreign Jamiat's Bifurcation-2

Among the Indian jamiats the distribution is explained with the example of Burhanpur jamiat.

Sr. No.	Ummal Mauze	Mamooreen Mauze		Sr. No.	Masoolen Mauze
1	Burhanpur	NA		1	Pachora
2	Jalgaon	1	Amalner		
		2	Chopda		
		3	Parola		
		4	Dharangaon		
3	Shirpur	1	Boradi		
4	Malkapur	1	Bodwad	2	Dharni
		2	Muktai Nagar		
5	Bhusawal	1	Savda		
		2	Faizpur		
		3	Yawal		
6	Khamgaon	1	Buldhana		
		2	Chikhli		
		3	Mahker		
		4	Shegaon		
		5	Jalgaon Jamod		
7	Khandwa	1	Jeeran		
		2	Ramgarh		
		3	Pandhara		
8	Harda	1	Khidkiya		

Table No. 3: Burhanpur Jamiat Bifurcation

**Flow of information:**

The administrative control is done from Mumbai which is the headquarter of the spiritual leader since the era of the 51<sup>st</sup> Dai-al-Mutlaq. All the messages of the leader for the performance of the functions were initially passed through telegram system and then through fax. With the advancement of technology, the Dawoodi Bohra head office took the advantage of opportunity and since then within a very short span of time, the messages are conveyed to all the representatives of different areas on various occasions. No sooner is the task completed; the reports have to be submitted, the very same day within a given period of time. In this way the to and fro information and action takes place. There may be daily, weekly or monthly reports of each area to be submitted. Each jamiat is headed by a Masool (captain) with a musaeed (helper). Similarly, not only there is administrative control in this way but each and every Dawoodi Bohra is tied up in a know through an identity card known as the ITS card which gives a proper control of all the members throughout the world.

**ITS (Idaratul Tareeful Shaksi):**

The Dawoodi Bohra community is spread throughout the world in almost 6 continents out of the 7 ones. The spiritual leader with the purpose of knitting together this widespread 1 million community members has provided the Dawoodi Bohra community with an identity card. It's a lifetime identity card issued by the authorities like that of the Adhar card or the passport. The fellow members have to compulsorily use this card for all the community relevant queries, information and benefits by the leader.

Purpose:

- To bring community members closer to the spiritual leader in one string.
- It serves as a backbone to the management of the Dawoodi Bohra system.
- To give a unique identity code to each member of the community.
- For the classification, bifurcation and tracking of the members with similar names.
- To provide the benefits of the leader's facilities to the community members.

- To facilitate the members during big and small events of the leader.

#### Registration Process:

Any person born in the Dawoodi Bohra community from the 7<sup>th</sup> day of birth, when he gets his name can get registered with the ITS department of the Dawoodi Bohra leader. Normally the people register after 6 months. The parent/guardian has to go to the respective Amil of the town and fill the details in the given form with photographs. The Amil sends his helper for verification, once verified then the details are sent to the ITS department which is based in Mumbai. The card may be dispatched to the Amil within 7 days of the receipt of information. This card is a special RFID card which contains a chip with the entire information. An email is sent to the concerned person about the dispatch of the card. The applicant has to authenticate the card through a unique identity code which is generated. The Amil, then handovers the card to the applicant or the parent/guardian in case of minor.

#### Information:

The ITS department secures deep information about each individual. The information provided includes:

Name and address.

Educational and marital status

Titles (Given by the spiritual leader)

Blood group

Family tree (Include head of the family and all the members)

Idara (To which institution of the community, one belongs)

Miqaat attendance (details of large events of the spiritual leader attended. For e.g Ashara, Ramzan events etc)





Pic. ITS card

Access to the card:

The card can only be accessed by the person through a password key. The detailed information is accessible to the person itself. The jamaat of that place can only have access to the basic information in case of emergency through the jamaats password. The ITS department secures all the information of the card holder.

Benefits:

- The data is secured as the administrators are highly professional.
- It is easy to track down a person because of its unique identity code.
- It avoids duplication of members with completely similar names. For example, there are 3 people residing in Mumbai with the name Hussain Moiz Ratlamwala, the minute details help create a unique identity code. This will avoid misuse of the similar name of the person.
- There is no discrimination or biasing between the rich and the poor when certain facilities are to be provided to members. E.g. issuing of passes for events.
- The profile shows the family tree details. It may help sometimes to find family roots and bring the families closer even if the members reside in different parts of the world.
- Since this system is E-based, the people have to learn how to use it otherwise they will be unknown to many things happening in the

community. Due to this the members have to compulsorily understand its operation. Due to this computer literacy has increased in the society.

- For any of the events of the spiritual leader to attend, the person has to get registered with the department through his ITS ID and password as soon as the event is declared. It helps to arrange the accommodation, transportation, food arrangements, passes etc which does not keep the person tensed during his arrival for the event.
- Since physical card is important everywhere, on various occasions help desks are set up for easy replacement of the card. So the person is not up on the loss of card.
- The home page gives necessary contact details of relevant mazaraats and other important contact numbers of relevant jamaats.
- The educational information of the individual helps them keep updated with the job opportunities in the community and if any support is needed for the events of the community.

Mechanism:

- 1) The ITS department is in synchronization with all the departments. For e.g. whenever the ITNC department (the department of marriage counseling and match making) requires conducting programs, it provides information of unmarried/ specific age groups/ specific type groups etc. This helps the department easier to contact them. Even the SMS and emails to be sent are done by the ITS department in coordination with the ITNC department.

The people register themselves for Haj tour. This department provides information to the Haj department about if the relevant person has gone for Haj or if yes, the number of years before which he did Haj. It helps to make a decision if preference must be given by the Haj department on the basis of age of the applicant.

- 2) Transfer: If the community member with family or individually shifts to another place in or outside the country, the Amil gives an out-letter from the existing jamaat which acts as an in-letter to the new jamaat Amil. The

ITS department creates synchronization between all jamats due to which transfer becomes very easy. Otherwise if one had to do personally family wise, it would have become a tedious job. It helps in instant shifting from one jamat to another.

- 3) Event: When any event is declared, the community member registers himself with his arrival and departure details. Once the person does arrival scanning, he/she is updated with the minute details of the event throughout his stay. If in case the person is not able to attend the event and he does not cancel the passes of the event, he gets a warning mail which may make him suffer for the benefit in the future event.

**Conclusion:** After the study of the geographical distribution among the Dawoodi Bohra community, it can be concluded that it does not coincide with the world's geographical distribution nor with the area distribution of a state in a country like that of India. However the geographical areas do not act as a hurdle in the performance of the Dawoodi Bohra Spiritual leader's governing system because through the ITS card and the best use of technology, it becomes compact. The messages and the benefits provided by the spiritual leader are reached even where only a few people reside.

### **3.2) Span of management in Dawoodi Bohra community**

**Introduction:** The span of management in the Dawoodi Bohra community is decentralized, yet centralized. The main department is Al Vazaratus Saifiyah under which almost 22 departments perform their functions autonomously under the control of Al Vazarat department which is directly related and controlled under the spiritual leader of the era. The departments that are directly related to education are

- 1) Al Jamea tus Saifiyah
- 2) Attalim
- 3) MSB

These departments are Mumbai based and they control the relevant educational institutes throughout the world that come under them. Regarding the adult education part, Al Vazaratus Saifiyah department with the synchronization of various departments control this area of education throughout the world. The ITS department is like the E-governance system which controls the information of each and every know-about of a Dawoodi Bohra individual.

The Dawoodi Bohra division is incorporated into the world of Muslim Ummah having a number in millions. They contain devotees of the Fatimiyeen Imams, who established kingdoms, cultivated honourable customs of thought and rationality, delivered and watched a huge abundance of literature, set up a radiant civilisation and the insightful lifestyle which was bedrock of Islam. The Bohra division is the gathering of devotees on the premise of the deliberate acknowledgment of a code of convictions and faith, principles, behaviour and lifestyle. There are people groups of numerous nationalities and shading under one religious pennant, tolerating the generous authority of al-Dai-al-Mutlaq. Every member of the community is allowed to stay inside of the fold or quit it. There is no space for uncertainty, disarray or impulse. Every adherent enters and stays in the fold of his free decision. Nobody is compelled. The surrender to the confidence and conduct in consonance with the religious code should be made with the fullest assent of the seeker. Participation is not acquired by conception. When the child reaches the age of puberty, needs to get the religious promise of fealty (Misaq) to be enlisted as an adherent. The Dai, in his sole and outright circumspection is the mediator of who is to be acknowledged as an adherent.

The Dai-al-Mutlaq is continually in contact with the devotees, and keeps each of the Dawoodi Bohra world focus a dynamic nursery of religious quality and control by relating to their requirements, trusts and goals. He is the impetus who saves the personality of the group. It is a belief of the Dawoodi Bohras that the Dai has complete authority over all aspects of his life.

The sombre identity, order and organization of the Dai keeps the adherents vivified, satisfied and on the path of hidayat of Mohammed, the prophet. Power is kept up, acknowledged and regarded for a considerable length of time (centuries) due to the authenticity of the statement of faith. So the certainty and love of the devotees is protected, expanded and vitalised. Confidence in the vicinity of the Dai in the essential part is the bedrock whereupon the structure of the whole group is fabricated.

In this modern age, it has wrecked or debilitated numerous religious gatherings and administrations. Due to the expansion in business, the ascent of assets, monetary advancement, movement of riches and influence, enhanced interchanges, development of schools and colleges and the healthy development in science and innovation delivered and spread new thoughts which the current power could never completely control.

Changes in the economy, new social strengths and new thoughts all joined to test the authority. Yet, the Dawoodi Bohra Community has withstood all and proceeds to keep up its character, as well as becomes more grounded in confidence furthermore in material wellbeing. This is a result of the touchy and multifaceted part of al-Dai-al-Mutlaq in the advancement of the group, who is hesitant and opposed, as a religious obligation, to face an adjustment in essential Islamic standards.

Today, worldwide there are more than approximately 470 Dawoodi Bohra Community centres. Each is administered by a constitution gave by al-Dai-al-Mutlaq. These community centres(Jamaat) are self-ruling, having group foundations like a Masjid, musafirkhana, madarsah, school, group corridor, medical clinic and so on. As per the 2009 records of the group it had for its utilization and advantage around 700 Masjids, 137 Musafirkhanas, 52 Mazars, 26 Hospitals, 50 Libraries, 75 Bachat Yojanas, 21 Maternity Homes, 15 Housing Societies, 400 Community Halls, 3

Boarding Houses for vagrants, 350 Schools and 4 Colleges. By the year 2015 it has kept on increasing.

For proliferating and protecting the Dawoodi Bohra confidence, the group has Al-Jamea-tus-Saifiyah, Arabic Academy at Surat and Karachi to prepare educators and pioneers. The Academy has earned worldwide notoriety and acknowledgment as the centre of Islamic instructive and social exercises. Furthermore, al-Dai-al-Mutlaq has set up a few open charitable trusts like the "Saifee Foundation", "His Holiness Dr. Syedna Taher Saifuddin Memorial Foundation" and the "Burhani Karzan Hasanah Trust" for the economical support under the jurisprudence of Islam. Every one of them are doing amazing work in India, Pakistan, U.K., Sri Lanka and East Africa. The corpus of every one of these trusts is contributed solely by the group. In any case, the advantages go out to all mankind without refinement of adjust, belief or shading. In like manner, in India alone the group is the recipient of more than 2000 open trusts and wakfs.

The minority Dawoodi Bohra Community has developed these assets and achieved this advantageous pride of spot because of the continuous stewardship and nonstop watchfulness of Doat Mutlaqeen who have been an always streaming wellspring of motivation and direction and have aided unpretentiously however viably in encouraging and reinforcing the essential solidarity of reason which is the cornerstone of the Dawoodi Bohra element.

Dawat-e-Hadiyah for a considerable length of time, has connected the Fatimi rationality to all the human issues, drew nearer them in an insightful way, mixed them with the essentials of the times so that the best in this world could be guaranteed as an inseparable unit with interminable liberation which was the end reason for human fate and Allah's celestial will.

The spiritual mission of Dai-al-Mutlaq and the viability of his organization is one of the securities that hold the group together as one substance. Al-Dai-al-Mutlaq upholds the immaculateness of the followers and preserves their entity. He clarifies and translates the law relevant to the confidence which elucidation is last and tying. The administration and organization of all properties, foundations and undertakings of the group wherever arranged is controlled and managed by al-Dai-al-Mutlaq or under his power and written consent and endorsement. Al-Dai-al-Mutlaq is the Sole Trustee of

the property of the group by goodness of his position as al-Dai-al-Mutlaq. The august position of al-Dai-al-Mutlaq and the striking components of the Bohra confidence were affirmed by legal declarations of the Privy Council and the Supreme Court of India. Both these judgements are currently trailed by courts in India and the world.

Today, as before, the Dawoodi Bohra Community under the infallible direction of their Dai remains steadfast to the teachings of al-Quran-e-majeed, the Prophet Mohammed (SAW) and Imams (AS). They keep on esteeming and recalling the affliction of Imam Husain (AS) in Kerbala (Iraq) whose incomparable penance is the very pith and establishment of their religious being and proceeded with profound sustenance. Along these lines the Bohra entity will monitor its overall notoriety of being a well-weaved and united element devoted to progress taking into account the strict recognition of Islam, the last disclosure of the unceasing and one of a kind truth, whose celestial message incorporates all of human life.

The Dai-al-Mutlaq for the purpose of proper administration in order to manage the Dawoodi Bohras throughout the world has the main office of administration, called Dawat-eHadiyah which is the office of Dai-al-Mutlaq. This Office is Mumbai based in a building called Badri Mahal. There are more than 20 departments managed under it which work autonomously. Each department has synchronisation with the Jamats (Community centres) throughout the world. The departments, with their basic functions are as under:



Pic. Badri Mahal

- 1) Alvazarat-tus Saifiyah: This is a major department which functions to synchronize among the community members. The official messages, orders and documents are directed towards the mumeneen through the Amil. It is a link between the higher authorities and the community members via the channel of Amil. Various grievances/complaints, irregularities in various towns and the actions to be taken is done through this department. If any benefits are to be taken by the community members, this department is involved in it.
- 2) ITS: For the purpose of smooth functioning of the affairs of the community members, this department creates a unique identity 8 digit numerical code. Like the Alvazarat department, this is also a major department, which provides specific information about the community members to the relevant departments whenever required, keeping the rest information secured.
- 3) Al-Jamea-tus-Saifiyah: The department of highest level of Qur'anic and Arabic education, which prepares leaders to serve the community in various ways. Besides this any of the recorded sermons which have to be relayed to the community members throughout the world are the copyrights of this department.
- 4) MSB department: It is the department of combined religious and secular education under the government affiliation combining MSB school branches throughout the world. It centrally looks into the matters of all the MSB's of the world.



- 5) Attalim department: The department of basic compulsory Qura'nic education for all community children throughout the world in every small and big place.
- 6) Burhani Qarzan hasanah: This is the department of loans without interest according to Islamic law to support the members. The community members can acquire secured multipurpose loans which include housing, business, education, marriage etc. Not only personal loans, but also group loans to the autonomous working jamats are provided for the upliftment of the community in the respective towns.
- 7) Amatullah Aisaheb trust: This department functions for the economical support to women upliftment, development and empowerment. Special assistance is given to the widows through this department. This department helps the women by financially supporting them in developing small scale businesses. The tour of ziyarat of Maulana Ali(A.S) and Imaam Hussain(A.S) in Karbala and Najaf is of great importance to the community members. The unprivileged old aged people who have not been able to go in their life time are sent for this tour through this trust giving 50% financial assistance to them. The rest amount is either their savings or is a voluntary contribution by the community members to send them on this tour.
- 8) Saify Foundation: The department of educational scholarships to the underprivileged.
- 9) Burhani Foundation: This department works like the CSR in business. It functions for the environment development and cleanliness drive, tree plantation etc. On the occasion of the 100<sup>th</sup> birthday of the 52<sup>nd</sup> leader, Dr. Syedna Mohammed Burhanuddin, 1 million (lakh) birdfeeders were distributed throughout the world on the very same day.
- 10) Marafique Burhaniyah: This is a department of easy loans and financial assistance for upliftment and housing. 1/3<sup>rd</sup> amount is granted, the other 1/3<sup>rd</sup> is provided as a long term loan and the remaining 1/3<sup>rd</sup> has to be arranged personally. The leader always mentions in his prayers to Allah in his sermons that those who are in rental houses, may they have their owned houses. This department works for the same purpose.
- 11) Tolobatul Kulliyat: It is the head office of the organisation of social service groups for school and college going young male members. The main purpose of this department is volunteering during events and asbaaq.

- 12) FMB (Faizul Mawaid-al-Burhaniyah): Dr. Syedna Mohammed Burhanuddin (RA) in his last years of life had started a system of community kitchen for all the members throughout the world. Everyday Tiffin goes to each house in which the community members voluntarily contribute. Through this system many women earn by making rotis. This department does follow-up and administration of the community kitchen throughout the world. The purpose of the leader behind this is that none of his followers sleeps hungry. Due to this system, the feeling of equality is there because be it rich or poor, they eat the same food.
- 13) Public relations: The department forms a network between the community and the public, connecting and maintaining political, media and social relations. The permissions required for the social gathering is a function of this department.
- 14) Sigatul Yemen: This department deals with all the matters of Yemen country mumeneen and the tourism and maintenance of the mausoleums in Yemen. The visa processing for Yemen tourist is done by this department.
- 15) Sigatul KUN: Similarly, this department deals with the touring of community members to Iraq, which has the mausoleum of Maulana Ali(A.S)and Imam Hussain(A.S) . It too does the processing of Visa of Iraq of community tourists. This department has synchronisation with other department like Alvazarat and Amatullah Aisaheb for the purpose of grant maintenance and related matters of the tour of underprivileged old aged people.
- 16) Sigatul Haj: This department deals with the touring of community members for Haj to Saudi Arab and relevant matters.
- 17) ITNC: The department of match making and marriage counselling of the community members throughout the world. I keeps records and manages the working of its members in every community centres of the world.
- 18) Burhani women's association: The head office of management of women's social service group. This group conducts various programs of social awareness, education and health and home science among senior women of the community. This department undertakes the centralized membership, maintenance, reporting and follow up. Similarly Taalebat-al-Kulliyat is its sub-department for the management of young girls and ladies social service group.
- 19) Accounts department: It deals with the finance and auditing and controlling of the Dawoodi Bohra community.

- 20) Mazaraat: This department does the development and maintenance of all the mausoleums in India. It also maintain the P.R in the relevant area.
- 21) Waqaf and Trust: All the properties of Dawat-e-Hadiya, its legalisation, taxation and synchronisation with the government is done through this department.
- 22) Legal department: The community related legal issues which include cases/laws, maintaining and following the laws of land (country) is the function of this department.

Besides these departments there are various sub-departments which may either perform permanently or occasionally. Some of them are discussed as follows:

- 1) Tijarat Rabeha: The department of business counselling.
- 2) Busahaheba: The department of pass issuance to ladies on different occasions of the spiritual leader. Through its website various knowledge gaining quizzes for females and other E-programmes are conducted.
- 3) Burhani Guards International: This department is especially active during various events of the Spiritual leader. It includes both males and females. It deals with the management about volunteering and flow control during events.
- 4) Shabab-al-Eidizzahabi: The department of men's social service group of the community which volunteer and perform among the men.
- 5) Hizbul Mashaikh: All the community members who are conferred by the rank of Sheikh by the spiritual leader perform their various activities under this branch.
- 6) Hizbul Mafasih: All the community members who are conferred by the rank of Mulla by the spiritual leader perform their various activities under this specific department.

All the department heads are the family members of His Holiness and there is a line authority hierarchy under them. All the departments take majority of the decisions as per their policies but some specific decisions are presented before the leader to be taken. One department does not interfere in the decision making of the other department but they work in synchronisation with each other.

The three major departments which are directly related to education are:

- 1) Al-Jamea-tus-Saifiyah: This department takes care of all the Arabic Academies of Jamea-tus-Saifiyah throughout the world. The Arabic syllabus was designed by the 51<sup>st</sup> Dai-al-Mutlaq, Syedna Taher Saifuddin (R.A) which is being followed since 200 years. The other syllabus relevant to the secular studies is decided by the department for all the four institutes. The Rectors take the decisions. Similarly the department takes the decision of admission to be given. The exams are centrally conducted by the department. For any of the major issues related to Al-Jamea-tus-Saifiyah anywhere in the world, they are worked upon by this department. Similarly this department centrally decides on the recruitment of Ustaads to teach in it. Mahad-al-Zahra is a sub department of it. This department function only for the memorisation of Quran, its record maintenance, examinations and relevant areas.
- 2) MSB(Madrasah-al-Saifiyah-al-Burhaniyah): This department undertakes the proceedings of all MSB's throughout the world. There are almost 24 MSB schools in various countries. Besides undertaking the general management of these schools, the same syllabus of Arabic and Qur'anic studies throughout the world is decided by this department. It undertakes the responsibility of affiliation with the council anywhere in the world. Throughout the world the ICSE pattern of study is followed wherever the council is there. Even if the school is not affiliated to ICSE, the same study pattern is followed till 8<sup>th</sup> standard and then for the board examination purpose, the stated board is followed for the ease of the student in future. Similarly the exams are also conducted through this department. The decision of recruitment of teacher for religious education to be sent anywhere in the world is decided by this department.
- 3) Attalim Department: This department undertakes the basic compulsory Qur'anic education of the children throughout the world. Because of its vast area of working, controlling is very necessary. Similar to the administration of community centres, for every 5-6 area madrasahs, there is a Masool who does the upward flow of reporting to the Jamiat heads who is supported by a helper. The Jamiat heads have to again report above. This department also finalizes the syllabus of the madrasah grades through the world. The same syllabus is followed everywhere. Similarly the recruitment of the moallim, their training programmes and relevant issues are undertaken by this department.

Round the year there are various events of the sermons of the spiritual leader in different places. For every occasion a team is formed headed by one of the family members of His Holiness. During the functioning of these events, various department work in synchronisation with each other. The biggest event of the year is the event of Ashara Mubarak, which is organized during the first ten days of Moharram month of Islamic calendar anywhere in the world which is declared by the Spiritual leader. About a million community members attend this event throughout the world. For this occasion the Alvazarat, ITS department, Busaheba, Burhani women's association, Burhani Guards International, Public Relations department, ITNC, Shabab-al-Eidizzahabi, Tijarat Rabeha, Al-Jamea-tus-Saifiyah, Hizbul Mashaikh, Hizbul Mafasih, Accounts department etc all come together to make this event a success. Once the event is over, the respective department maintain the records and do the follow-up in their fields.

**Conclusion:** The Dawoodi Bohra spiritual leader is the one under whom all the departments run within his outlook. These departments though they work and control their areas autonomously, have some sort of synchronization. Every department works with dedication and diligence to fulfill the faith of the spiritual leader in them as an individual and as a department to please His Holiness.

### **3.3 The 53 leaders at a glance : The flow of knowledge**

**Research methodology:** Relevant books

Printed sermons

**Introduction:** As Mohammed (S.A.W), the prophet of Islam has stated that it is compulsory for every man and woman in Islam to attain knowledge and become literate. The 52<sup>nd</sup> Spiritual leader of Dawoodi Bohras, Dr. Syedna Mohammed Burhanuddin had said in his 7<sup>th</sup> sermon in 1422 Hijri Ashara Mubarak event that Rasoolullah has said that it is compulsory upon his followers:

- 1) To listen to knowledge.
- 2) To remember it.
- 3) To bring into action.
- 4) If permitted, to spread this knowledge.

The Dawoodi Bohra spiritual leaders have acquired this knowledge from their past leaders, Fatemi Imaams and Duaat through a series of chain beginning from Mohammed, the Prophet. They have been spreading this Qur'anic knowledge in various forms among their followers, what they had learnt from their ancestor leaders. This subtopic gives a glance of the era period of the 53 spiritual leaders of the Dawoodi Bohras and their role in Quranic education.

The Duaat mutlaqeen are the spiritual heads of the Bohras after the Imaams went into seclusion. With the orders of the Imaam, Queen Arwa( Maulatona Hurratul Maleka) trained the 1<sup>st</sup> Dai-al-Mutlaq, Syedna Zueb bin Moosa in Yemen not only with Ilm of Aal-e-Mohammed (knowledge) but also with the working strategies of the kingdom. The Doats kept on guiding the community one after another. After a series of Duat Mutlaqeens, there was schism among the beliefs of the Bohras which separated them into different sub-sects like the Sulemanis, Nizaris, Dawoodi Bohras, Aliya Bohras etc. However the Dawoodi Bohras believe to follow the chain of Duaat Mutlaqeens among whom the 52<sup>nd</sup> leader was Dr. Syedna Mohammed Burhanuddin and today they are in the era of the 53<sup>rd</sup> Dai, Dr. Syedna Mufaddal Saifuddin. This chain has a history of more than 900 years.

The main aim of each Dai-al-Mutlaq is to educate the community and guide them on the path of hidayat i.e. lead them in the right direction in the literal or religious direction as per the instructions of Qur'an an Mohammed Rasoolullah (S.A.W), the prophet of Islam.

The Islamic religion follows a philosophy that there should be only one most capable person who can guide the community on one thought of school. The Duat Mutlaqueens, with this philosophy have tried to fulfill it. The Dawoodi Bohra's belief of following this through a series of knowledge transformation series starting from Mohammed, the prophet to the present Dai has been explained through this sub-chapter and how it got transferred towards India from Saudi Arabia from Saudi Arabia where Mohammed, the prophet resided. The Dawoodi Bohras believe that one Dai compulsorily proclaims his successor before his death and prepares him with the intense knowledge to guide and lead the community.

The following flow map of the world indicates how the Da'wat got transferred from Saudi Arabia towards India and similarly did the knowledge get transferred too.

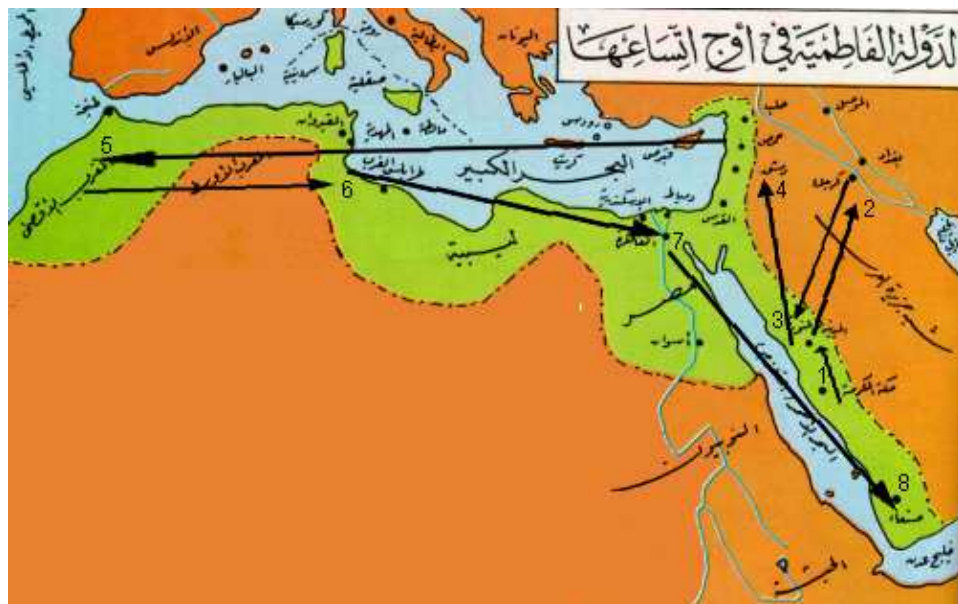


Fig. No. 4: Transfer of Dawat and knowledge map

1	Makkah(Saudi Arab)
2	Medina(Saudi Arab)
3	Kufa(Iraq)
4	Syria(Damascus)

5	Moracco
6	Tunisia
7	Egypt
8	Yemen

The Dawoodi Bohra leaders are imparting knowledge of Al Qur'an to their followers and guiding them on the path shown by Mohammed, the prophet of Islam. Being Shi'i Muslims, they believe that the path of knowledge transformation was from Maulana

Ali Ibn Abitalib who was the vasi of Mohammed Rasoolullah (SAW) which further passed away to his son Imaam Hasan and Imaam Hussain. The ultimate knowledge, each and everything was then passed in the generation of Imaam Hussain. Further the Imaams went into seclusion for a period of time, but the son after father became the Imaam selected by the predecessor imaam to the righteous son. During the reign of the 14<sup>th</sup> Imaam Moiz, he imparted knowledge in Al Azhar mosque which further became a university known as Al-Azhar University. Further Imaam Mustansir also imparted knowledge in the same mosque from where Syedna Moyyed Shirazi got enlightened with the same. The Dawoodi Bohras believe that today all the Duat Mutlaqeen are acknowledged because Syedna Moiyyed Shirazi in those days was well known for imparting knowledge especially by preaching 800 sermons in which he revealed the depth of the meanings of verses of Qur'an which today have been published in the form of Al-Majalis-il-Moiyyediyah. Syedna Moiyyed prepared Syedna Lamak bin Malik who further passed away all the knowledge to his son Syedna Yahya and through Queen Arwa (Maulatona Hurratul Maleka) to the first Dai of Yemen, Syedna Zoeb bin Moosa and other future Duats who guided the community in the seclusion of Imaam. Further when the Da'wat was to be transferred to India, the 23<sup>rd</sup> spiritual leader from Yemen, Syedna Mohammed Izzuddin taught four people who came from India namely 24<sup>th</sup> Syedna Yusuf Najmuddin, 25<sup>th</sup> Syedna Jalal Shamsuddin, 26<sup>th</sup> Syedna Dawood bin Ajab Shah, 27<sup>th</sup> Syedna Dawood bin Qutubshah. These four Duats further taught Syedna Qutub khan Qutbuddin. This knowledge kept on passing further in a series towards Maulaya Najam Khan, Syedi Khanji Fir towards the further Duats namely Syedna SheikhAdam Safiyuddin and finally reached 43<sup>rd</sup> Dai, Syedna Abdeali Saifuddin.



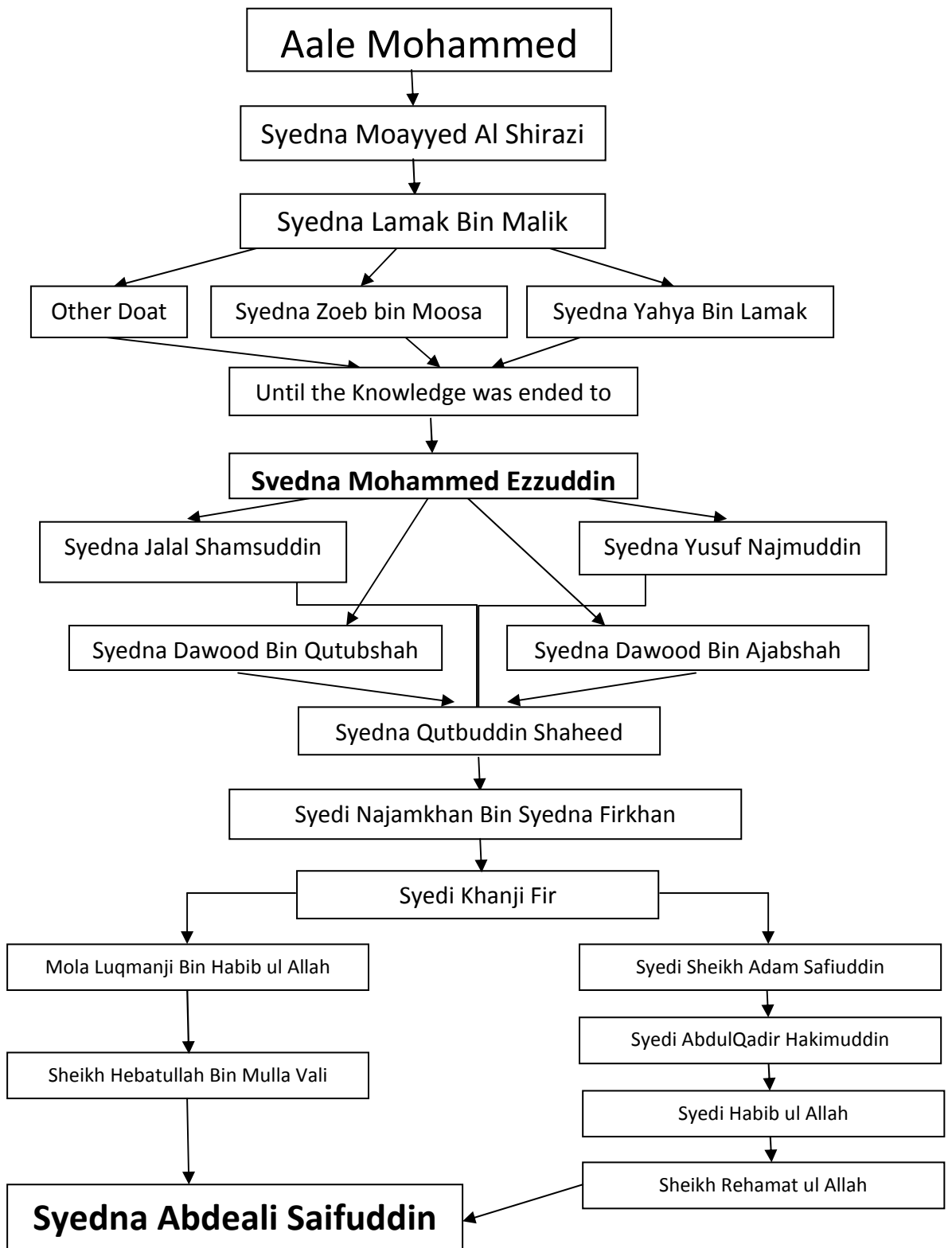


Fig. No. 5: Flow of knowledge among spiritual leaders

Further these leaders one after another enhanced the personalities with the intensive knowledge until the era of the present spiritual leader, Dr. Syedna Mufaddal Saifuddin.

In each era from the very beginning there were universities in different forms. They were in the form of Ilm Markaz, Qasar (palace of the imams) and masjids which were the centers for education. In the era of Imaam Moiz, more than 900 years back, who reigned in Cairo, the main centre of Education was Al-Azhar mosque which has kept on developing till day and now it is one of the oldest and well known universities of the world. Then, while the capital shifted to Yemen, the Masjid was again the centre of knowledge. This was the era of Duat Mutlaqeen, when the Imaams went into seclusion. Among them, some of the Duats imparted knowledge to their followers in form of educational centers. With the advancement in technology as these Duats entered into computer age, they have been developing their system of education to educate the masses to maximize the literacy rate in Qur'anic field.



Pic: Al-Azhar University

The following figure explains the chain of the Spiritual leaders in Dawoodi Bohras with a glance of work done by them in the field of education. Unlike the Imaams, it is not compulsory that the leaders should be selected as the most capable son after the

father but even then flow of knowledge passes from one leader to another. The joining lines explain the relationships of ancestry while the arrows show the flow of leadership. The shaded names are the ones who became famous in the field of education.

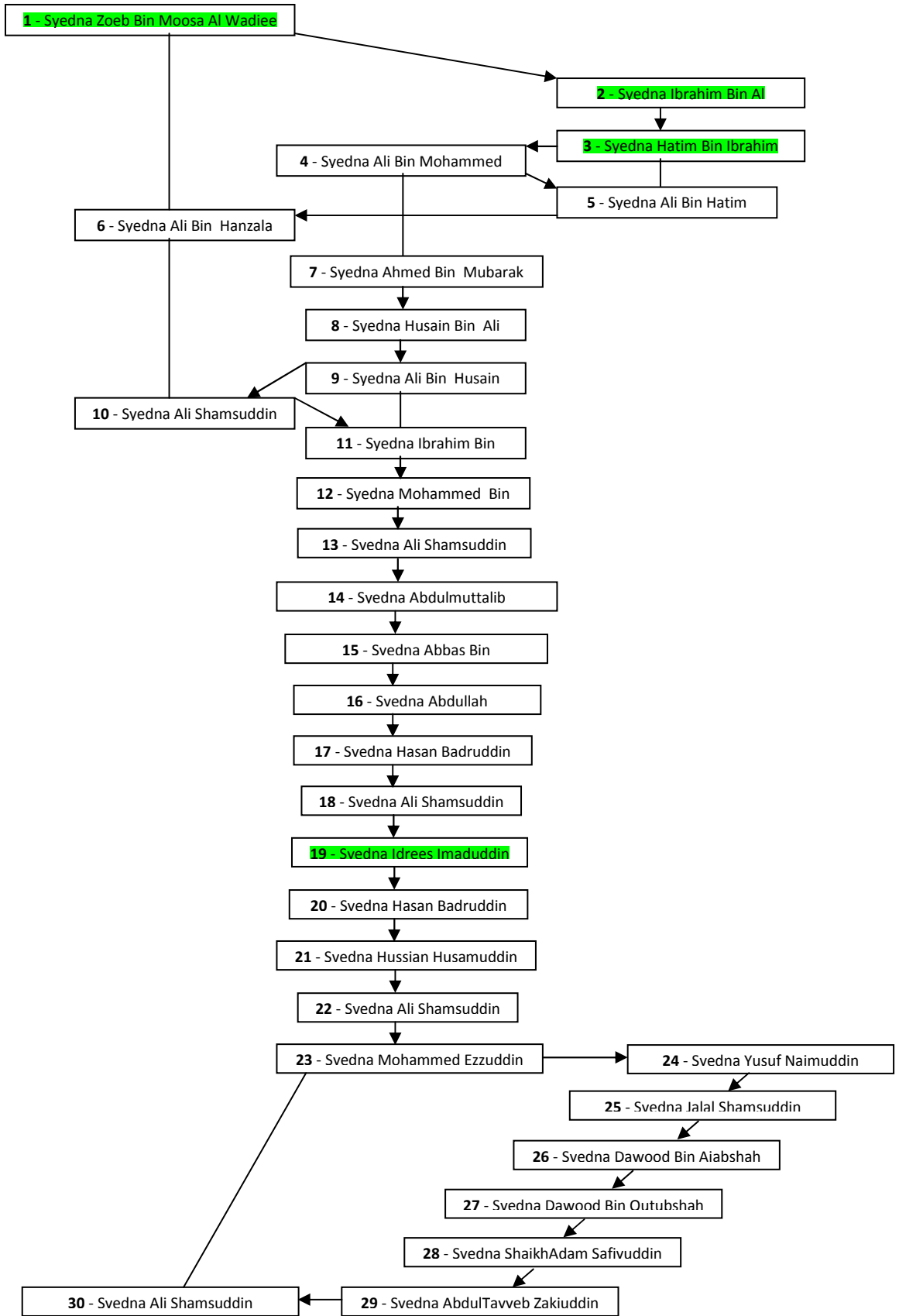


Fig. No. 6.1: Duat Mutlaqeen Flow map-1

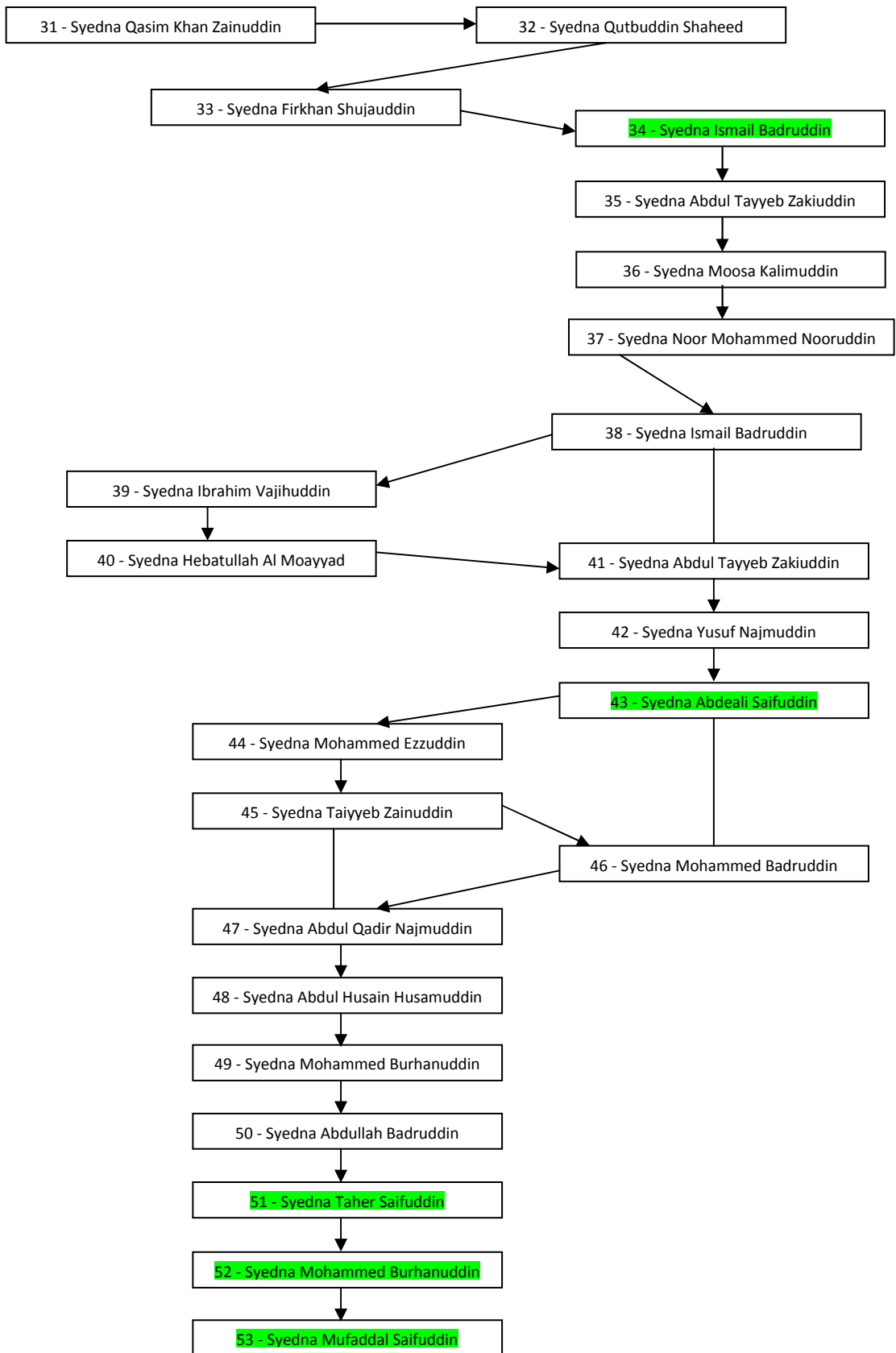


Fig. No. 6.2: Duat Mutlaqeen Flow map-2

The 1<sup>st</sup> Dai, Syedna Zueb bin Moosa was among the people as “Farrasul Kutub”. He was a deep seeker of knowledge in every field.

The 3<sup>rd</sup> Dai, Syedna Hatim (RA) was a person of shining virtues and glorious miracles. Many of the glories and miracles of Ali ibn Abitalib (A.S) and the Imaams were recounted by him. His virtues, sermons and debates made many people join the community and Hisne Kowkabaan was kingdom in Yemen but later due to enmity, he left his fort and reached Hutaib to propagate knowledge and safeguard Da’wah. From all over Haraaz, the community members would come to him to quest their thirst of knowledge. He used to impart knowledge to them in a cave below Hutaib, known as Kahf-un-Naeem. His works in literature are studied today also namely Al-Majaalis al Hatimiyyah, Risalato Tohfatil Qulub, Tanbeehul Ghafileen and Al-Shumuus ul-Zaherah.



Pic: Kahf-un-Naeem

The 19<sup>th</sup> Dai, Syedna Idris Imaduddin had an atrocious ability of writing in both prose and poetry. The history of Da’wat was collated by him in depth which included specific references to the historical places. He himself being in Yemen wrote the history of Maghreb(West) of the Imaams. The books written by him during his era are till date studied by the students of Al

Jamea-tus-Saifiyah. He wrote 7 volumes of Uyunul Akhbaar (history), Nuzhatul Afkaar and Zahrul M`aani.



Pic: Mausoleum & Place of writing of Syedna Idris Imaduddin

Al-Dai al-Ajal Syedna Ismail Badruddin RA (d. 1085/1674) was the 34th Dai among the chain of Duat Mutlaqeen RA. After times of tribulation for the Bohra group, including oppression and at last the affliction of Syedna Qutbuddin al-Shaeed RA in Ahmedabad in 1056/1646, Syedna Ismail Badruddin's RA residency was one of flourishing and abundance. Having served seven of his ancestors to the workplace al-Dai-al-Mutlaq in Ahmedabad with genuineness of heart and having been prepared at their hands, Syedna Ismail Badruddin RA had promised upon himself that if he somehow happened to be respected with the position of the al-Dai al-Mutlaq, he would give day by day dinners to the students in the al-Dai al-Mutlaq's institute. After the tragic destruction of the 33rd al-Dai al-Mutlaq, Syedna Pirkhan Shujauddin RA, Syedna Ismail Badruddin RA assumed control over the rules of Dawat and satisfied his pledge to feed the students of the foundation. Notwithstanding his maturity, Syedna Ismail Badruddin RA was prestigious for his devotion and commitment to request to God and guideline of the students. Today, the Mawaid Saifiyah, Aljamea-tus-Saifiyah's feasting lobby, and the a huge number of dinners gave to students and staff alike consistently, are an after effect of the liberality and generosity of Syedna Ismail Badruddin RA and is demonstration of the al-Dai al-Mutlaq's sustenance of both the body and the spirit.

The 43<sup>rd</sup> Dai, Syedna Abdeali Saifuddin, about 200 years back started an institute for education in Surat and named it Dars-us-Saifee. It was an institute of Islamic knowledge in the light of Qur'an which was bifurcated into subjects like Fiqh (Jurisprudence), Akhbar (History), Adab (Arabic literature), Hiqmat (Wisdom) etc. The students till day are benefitting from it. He developed a methodology enabling students to quickly become accomplished in Arabic and thus made an important contribution to the development of this language in South Asia. The instructors orally translated and explained the complex Arabic texts which indirectly helped the beginners acquire Arabic vocabulary and grammar. This methodology was opposite to the method of Arabic teaching in the prevalent time. The extremely important element of teaching methodology was the use of the dialect of the Dawoodi Bohra community known as Lisan-al-Dawat. This language was a combination of Arabic, Persian, Sanskrit and Gujrati vocabulary. Syedna Abdeali Saifuddin was an extraordinary scholar and writer. He was alluded to as Mu'ayyad Asghar, a reference to Syedna al-Mu'ayyad al-Shirazi RA (d. 471/1078), the creator of eight hundred majalis (sermons) on Fatemi thought and logic. Syedna Saifuddin RA composed various epistles and scholarly works which cleared up ambiguities relating to Fatemi thought and law. Because of his very strong and sensitive fascination in the spread of knowledge, he administered the composition of recorded and jurisprudential works, for example, the elaboration of the section of marriage from Da'aim al-Islam by Syedi Ibrahim Saifee QR and a consolidated history of Fatemi Imams and their dais by Syedi Shaikh Qutub bin Sulayman QR

The 51<sup>st</sup> Dai, Syedna Taher Saifuddin (RA) too was famous as an eminent writer in prose and poetry. He has written more than 10,000 verses of them. He served the community for 53 years and during his era he wrote 51 epistles (Risala) in the light of Qur'an. Epistles are composition in the form of letters. He wrote them every year in the month of Ramazan. He renamed Dars-us-Saify by Jamea-tus-Saifiyah. He emphasized on the right to equal education for boys and girls. For the same purpose he gave admission to girls too in al Jamea-tus-Saifiyah. All through his 53 year leadership, Syedna Taher Saifuddin (RA) worked towards enhancing the instructive organizations under his bearing through predictable direction and rehashed visits. In acknowledgment of this foreknowledge and initiative, Aligarh Muslim University offered him the position of chancellor, which he acknowledged and was collectively re-chosen to for back to back terms up until his tragic death in 1965. Syedna acknowledged a privileged doctorate in philosophy on fourteenth Jamad al-Ula, 1365 (fifteenth April, 1946) from Aligarh Muslim University and in this way, a doctorate in law from the University of Karachi. He started schools



like Madrasah Tayyebiyah in different cities to provide secular as well as religious education to children.

The 52<sup>nd</sup> Dai Dr.Syedna Mohammed Burhanuddin (RA) served the community for 50 years. During his era a huge revolution in the field of education came. The madrasahs became much organised. No parts of the world where the Dawoodi Bohras resided and were registered with the system were left untouched with Qur'anic knowledge. In his era, he started the sister concerns of educational institutes of Al Jamea-tus-Saifiyah in Karachi (Pakistan), Nairobi(Kenya) and Marol(Mumbai, India). Like the Madrasah Tayyebiyah, he started MSB institutes (Madrasah Saifiyah Burhaniyah) in various parts of the world. Advancement in technology became a boon for the community as not only educating through it was a matter but the keen follow up was also added in the system. In accordance with Fatemi logic, Syedna RA presented instructive practices and subjects in Aljamea that were crucial for contemporary understudies. The investigation of expressions and sciences was energized as a component of the endeavors to deliver graduates fit for adapting to present circumstances of the age. At 20 years old Syedna Burhanuddin (RA) memorised the Holy Quran completely. Syedna RA has composed various Arabic artistic fills in and in addition treatises on Islamic religious philosophy and rationality and has made critical commitments to the investigation of North African Fatemi history amid his travels in 1969. Syedna RA has gotten various respects from governments and establishments world over in acknowledgment of his academic accomplishments and was the chancellor of Aligarh Muslim University, India from 1419/1999 to 1422/2002. He built an institute named Al Mahad-al-Zahra for the memorisation of Quran. The diversification in cultures of east or west was no barrier to him to impart knowledge and connect people in one thread throughout the world. After uplifting the community members in various aspects of their life, in the last years of his life, through the voice of his successor, Syedna Aali Qader Mufaddal Saifuddin (TUS), he put forth his vision of having at least one person who memorizes the entire Quran.

On 14<sup>th</sup> January, 2013 after Syedna Mohammed Burhanuddin (RA) passed away, Syedna Mufaddal Saifuddin took over the responsibility of leading the community. He followed the footprints of his father. As most of the development required in education system was done by his father, he has been enhancing it. Especially the follow-up system has become more prompt. He is working on his father's vision perhaps his vision now of having one Hafiz of Qur'an in each house. His words of inspiration have motivated many to do the same. It's a type of revolution in the field of Qur'anic education and intellectual upliftment through this.



51<sup>st</sup> - 52<sup>nd</sup> - 53<sup>rd</sup> spiritual leaders of the Dawoodi Bohra Community

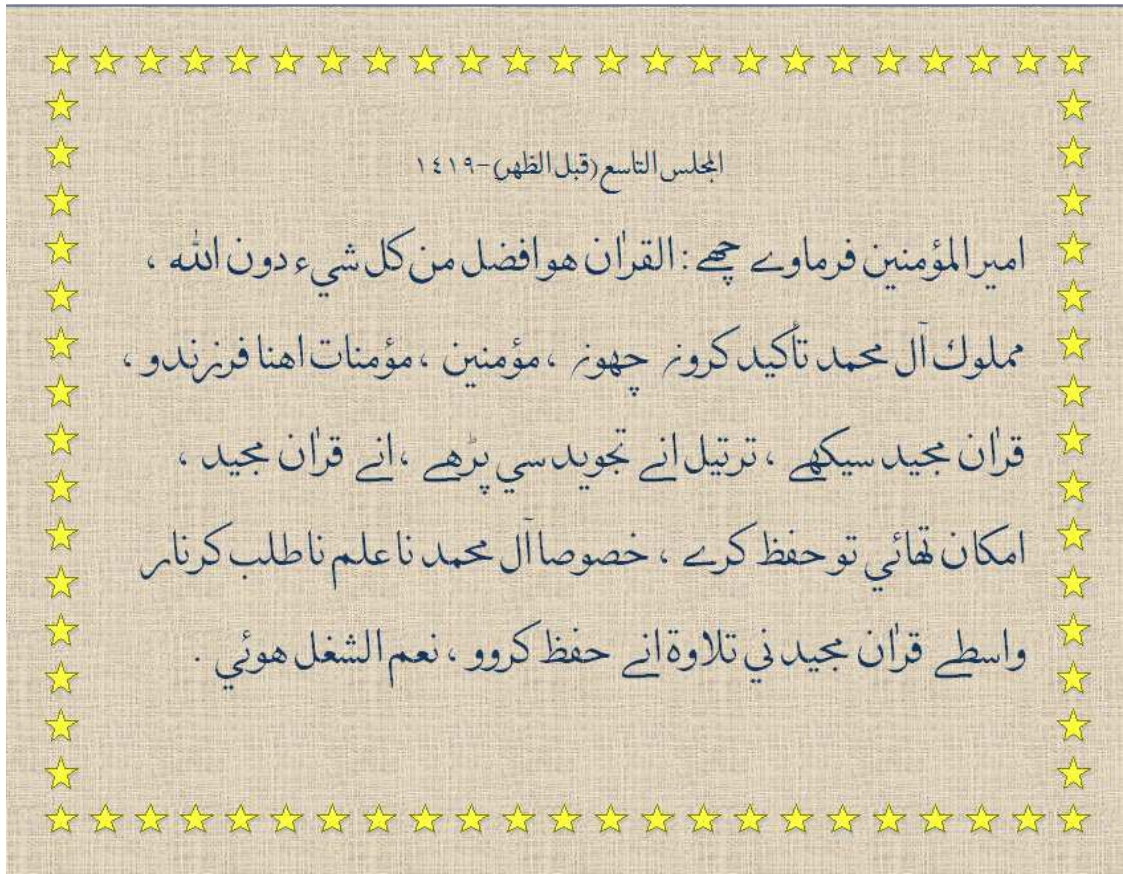
**Conclusion:** From the above study it can be concluded that the system of transfer of Qur’anic education was not only limited to the spiritual leaders of the era but the same got transferred to the next generation spiritual leaders. As Qur’an is the only book revealed by Allah. Similarly the transfer of knowledge of Qur’an and its interpretation from the spiritual leaders one after another remained unchanged. But with time and according to place, these leaders have either gathered people, or built educational institutions, or have written books in the light of Qur’an or either have used advanced technologies to educate the masses without making the changes in the interpretation of Qur’an.

### **3.4: The 52<sup>nd</sup> and 53<sup>rd</sup> leader: Source of inspiration and motivation for Qur'anic Education.**

**Introduction:** The Dawoodi Bohra community has been following the 52<sup>nd</sup> spiritual leader, Dr. Syedna Mohammed Burhanuddin and the 53<sup>rd</sup> spiritual leader, Dr. Syedna Mufaddal Saifuddin one after another for more than 50 years. Many aspects of most of the Dawoodi Bohra followers, are related to the feelings towards the spiritual leader. The permission granted by the leader to do anything in any field acts as a catalyst for success. Their preaching's through the sermons inspire most of the community members, to gain knowledge, to lead a life according to the teachings of Quran in Islam. With time the belief of the community members in their spiritual leader has become stronger and they are a source of inspiration to them. The 52<sup>nd</sup> leader has stated various times in his sermons about the thirst for knowledge and education. He has not only inspired people for Qur'anic education but also guided them in the field of secular education. During the last years of his life, through the voice of his successor, Dr. Syedna Mufaddal Saifuddin, he motivated the normal people to memorize the complete Qur'an by stating his desire of having at least one Hafiz in each house. The 53<sup>rd</sup> spiritual leader in his era has continued with the same desire of Dr. Syedna Mohammed Burhanuddin and is inspiring and motivating the community members, old or young to memorize Quran.

Following are the extracts of few sermons of Ashara Mubaraka of the 52<sup>nd</sup> and the 53<sup>rd</sup> spiritual leader where maximum numbers of Dawoodi Bohras gather in the first 10 days of the month of Moharram throughout the world. The clippings of the important points addressed by the leader are shown to all community members in their home towns. These words of the leader have been a source of inspiration to many of them to attain knowledge in all fields, especially has developed a thirst for memorization of entire Qur'an.

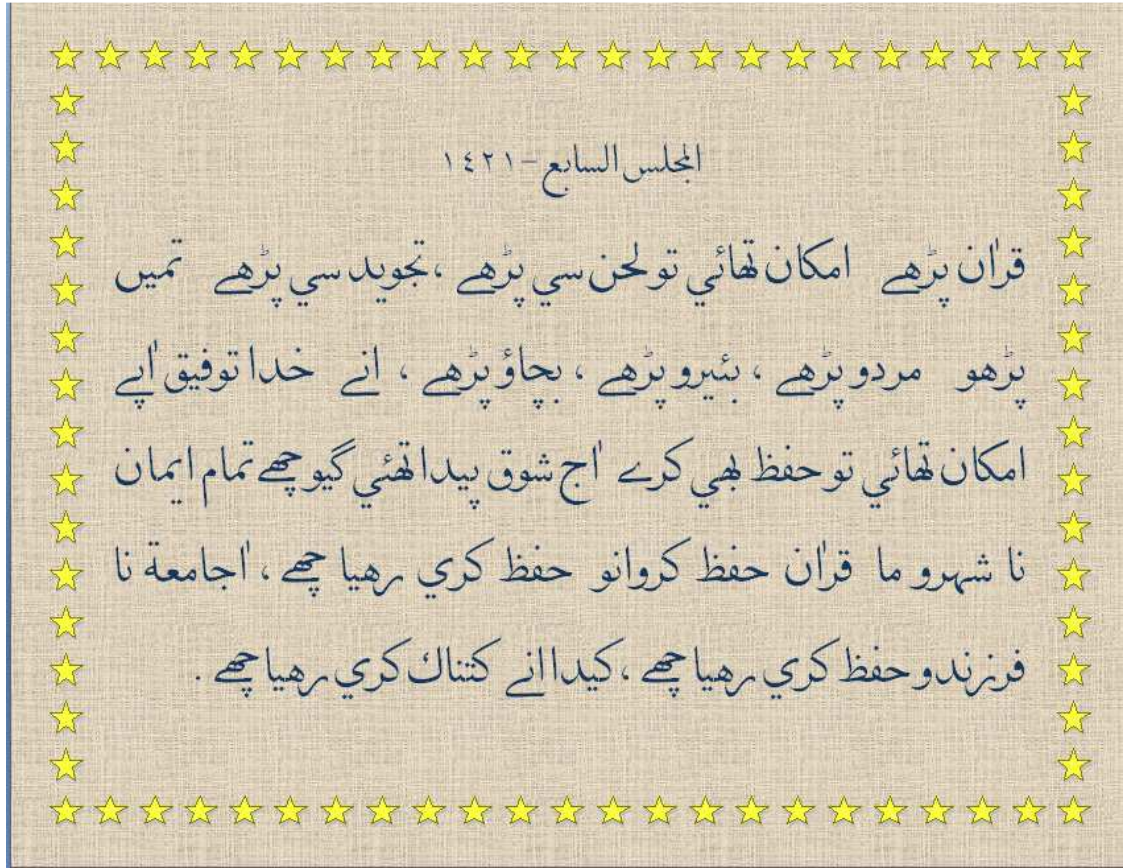
The following extract is from the 9<sup>th</sup> sermon of the 1419 Hijri, Moharram/ 6<sup>th</sup> May 1998....



AmeerulMumineen AS states,

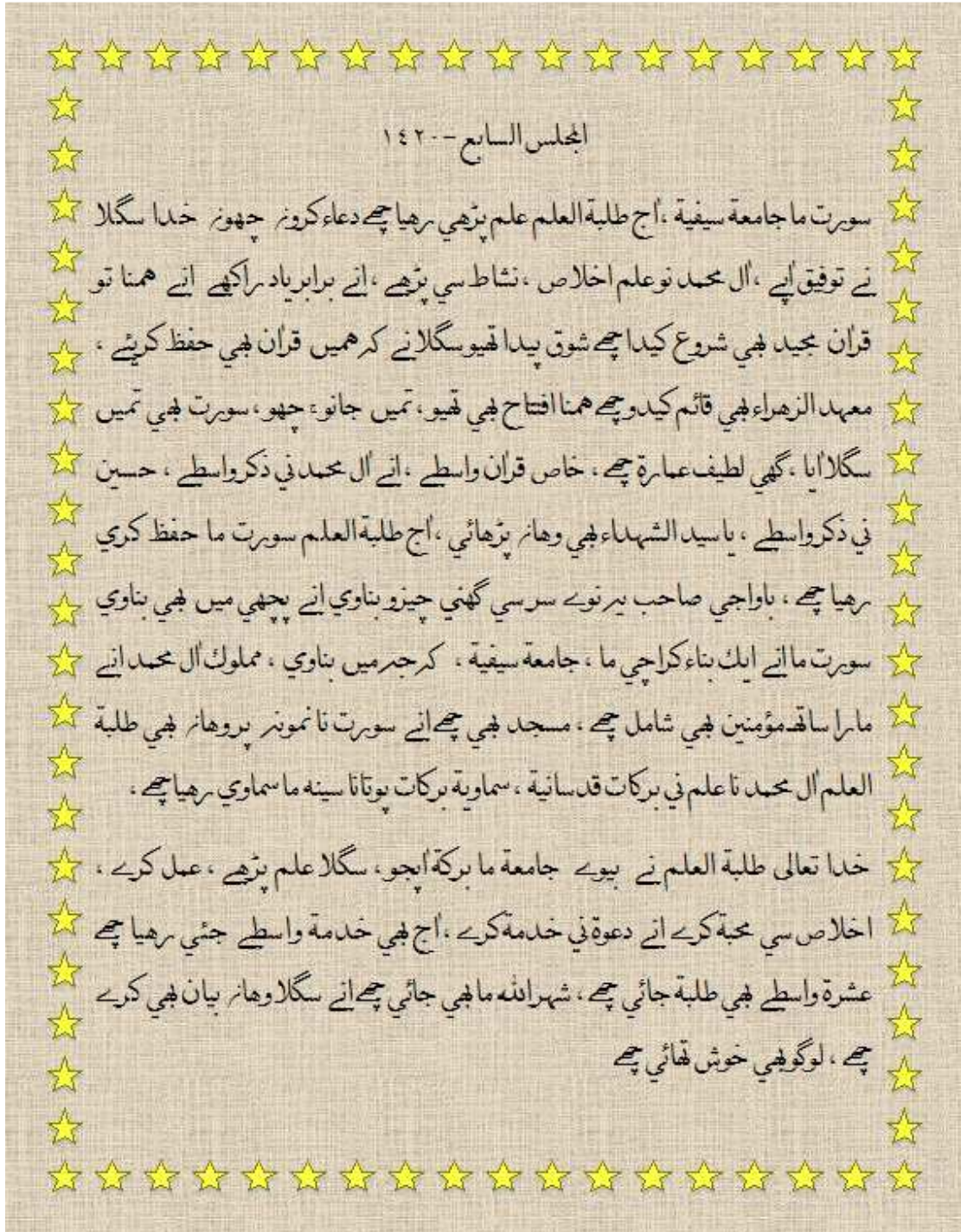
"القرآن أفضل من كل شيء دون الله"

I (Mamluk Aal-e-Mohammed) insist that Mumineen, Muminaat and their children should learn Quran, and should recite it according to the rules of Tarteel and Tajweed. And if possible, they should even memorise Quran. Especially, for those who seek the 'ilm of Aal-e-Mohammed, memorising and reciting Quran should be their primary occupation.



This extract is from the 7<sup>th</sup> sermon of 1421Hijri, Moharram/ 12<sup>th</sup> April 2000

...recite Quran, recite it melodiously, and recite it according to the rules of Tajweed. Men, women, children, everyone should recite al-Quran. May Allah TA grant you tawfeeq that you may even memorize al-Quran. Today, in various cities, amongst Mumeneen, there is great interest and a desire to memorize al-Quran. Many completed their memorization.



This extract is from the 7<sup>th</sup> sermon of Moharram, 1420Hijri/ 23<sup>rd</sup> April' 1999 by his holiness Dr. Syedna Mohammed Burhanuddin (RA)

Today in Al Jamea-tus-Saifiyah, a number of students are seeking knowledge, may Allah(TA) bless them all with success and guide them to pursue knowledge with alacrity and sincerity.

At present memorization of Quran has been also introduced in curriculum of Al Jamea-tus-Saifiyah and all students are showing promising willingness towards it.

The significance itself is seen in the buildings that are made, which includes Mahad-al-Zahra and Al Jamea-tus-Saifiyah. As my predecessor Syedna Taher Saifuddin (RA) constructed Al Jamea-tus-Saifiyah for the sole purpose of seeking knowledge of Aal-e-Mohammed and memorizing Quran-e-Majeed and I have also extended its premises in Surat and Karachi. Mumeneen and their children are obtaining precious pearls of knowledge and wisdom through this institution.

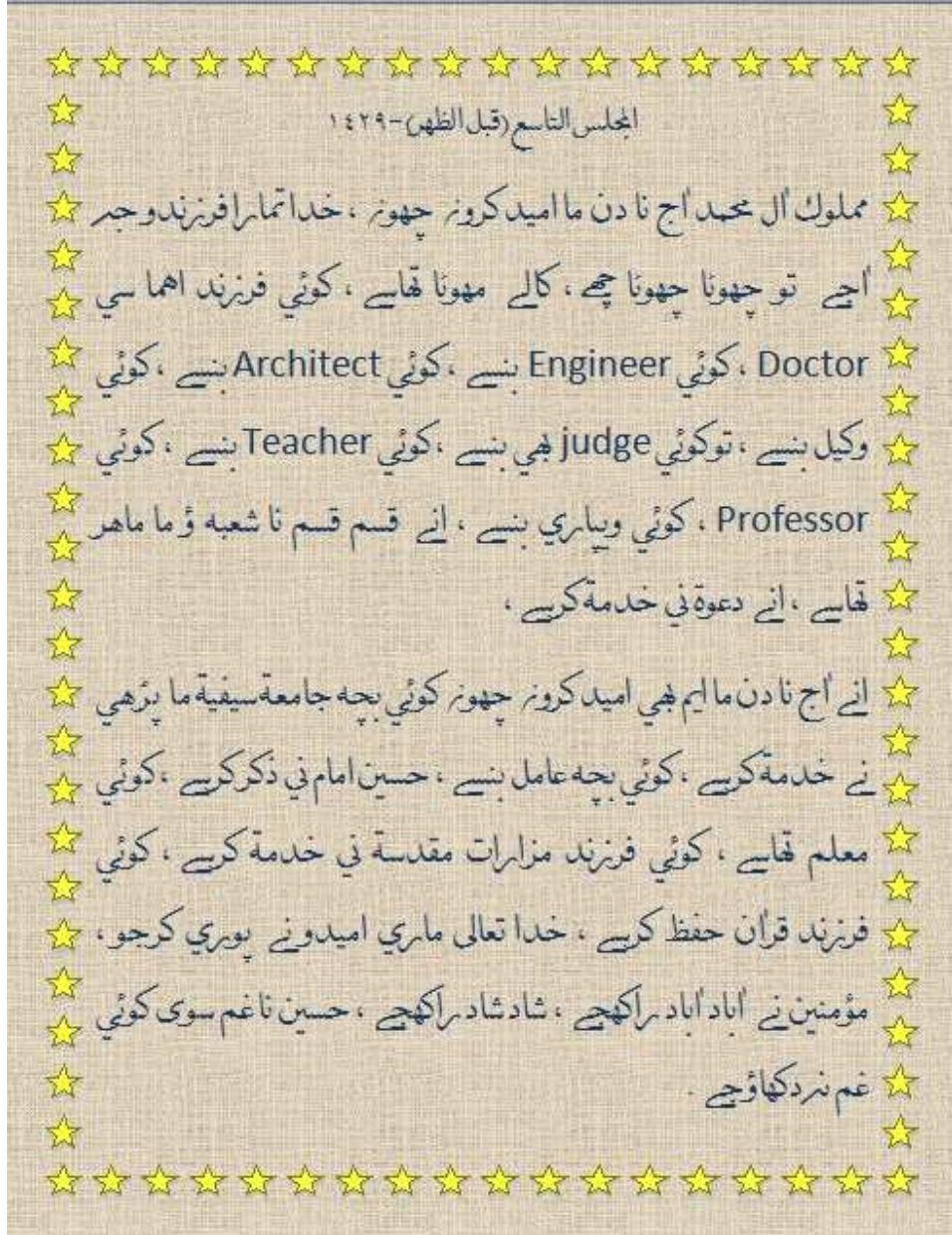
May Allah(TA) help all the students of Al Jamea-tus-Saifiyah and guide them on the path of achieving ilm of Aal-e-Mohammad and help them to perform in khidmat {service} of Dawat-e-Hadiyah, especially the khidmat of Shehrullah and Ashara Mubarak, as a number of students are already performing this khidmat throughout the world bringing all mumeneen close to maula and making them merry.

The extract below is from the 9<sup>th</sup> sermon of 1429 Hijri, Moharram/ 17<sup>th</sup> January, 2008. It says that,

I, the servant of Aal-e-Mohammed, I desire that your young children will tomorrow grow up, someone will become doctor, someone engineer, someone architect, someone might become a lawyer and the other may become a judge. Some of them might become a teacher or professor and some might go in the business field. They will achieve excellence in different various fields and will serve the community.

On this occasion, I also desire that some of your children will study in Jamea Saifiyah to serve. Someone will become an Amil, will do the zikr of Imaam Hussain, Someone will become Moallim, some of them will go to serve in the places of mausoleum and some of them will

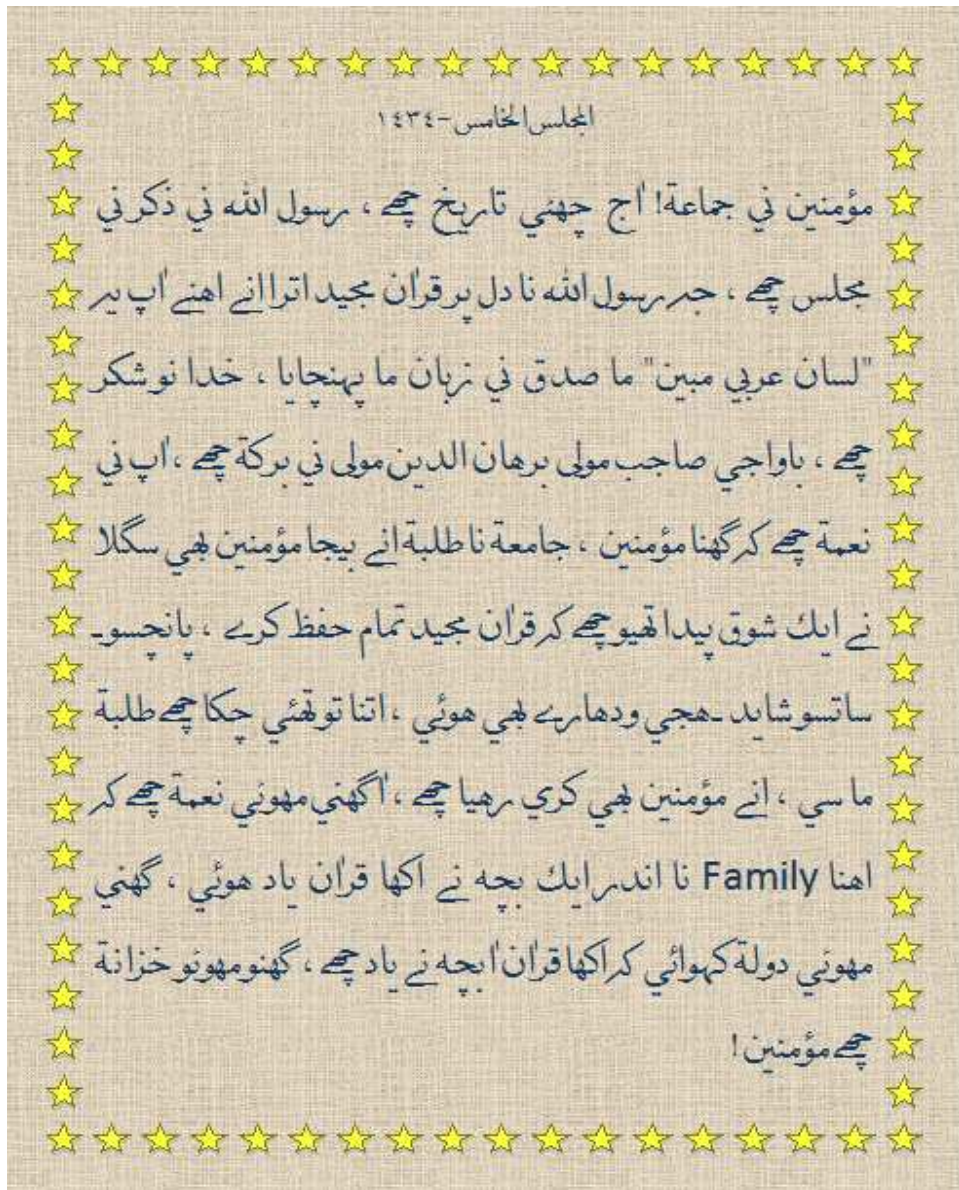
memorize the entire Qur'an. May Allah fulfill all my desires, keep you all happy and well versed.....



In the year 1434 Hijri, Moharram/ 19<sup>th</sup> November, 2012 Dr. Syedna Mufaddal Saifuudin addressed the community members and through the following lines inspired and motivated the people for memorisation of Qur'an...



O' Mumeneen, today is the 6<sup>th</sup> of Moharram, the day of event of remembrance of Rasoolullah. On his heart, al-Qur'an dismounted and he translated the Qur'an in Arabic language which is the most lovable and delivered the gospel. Thanks to Allah, this is the bounty of our father Syedna Mohammed Burhanuddin that the students of Al-Jamea-tus-Saifiyah and the other mumeneen as well have developed interest of memorizing the holy Qur'an. Probably 500 to 700 have already memorized the holy Qur'an, there might be more apparently. And the mumeneen are also memorizing. This is a great reward that at least one amongst the other family members has memorized the entire Qur'an. It is a valuable treasure and precious health.



Since then Dr. Syedna Mufaddal Saifuddin (TUS) has been continuously mentioning this in almost all his sermons wherever he travelled, about the memorization of entire Qura'n presenting his desire to have at least one hafiz in each house. He has been inspiring the young and the old saying that it a bounty, a reward, a great treasure for the one who memorizes the entire Qur'an.

In the second part regarding the same, personal written interviews of the students were taken randomly in an event of Ashara Mubarak in Houston America. It is a huge event of the discourse of ten days of the Dawoodi Bohra community where the Spiritual leader preaches the sermons in the light of Qur'an. People from all over the world gathered there. About 100 students were personally interviewed out of which 50 percent only responded. The interviewees were from different parts of America like Houston, Chicago, Detroit, Dallas etc, London, East Africa, Egypt, Pakistan and various parts of India. About 90 percent of the responders were doing memorization of Qur'an and among the remaining 10 percent had either completed memorizing the Qur'an or had wished and taken oath to memorize it. The responds were as follows:

The desire of the Spiritual Leader that there should be at least one hafiz in each house had inspired many. These words acted as a booster for their lives. Whenever some of them thought of quitting the memorization of Qur'an, they visualized the face of both the spiritual leaders which kept them consistent in their hard work and it was possible for them to achieve the target.

Some said that Aqa Maula, our spiritual leader had stated that one who follows the Qur'an will never be misguided. This developed the thirst of understanding and memorizing Qur'an. They realized that Qur'an had all the knowledge one needs.

One of them from Cairo (Egypt) said that, she had heard Dr.Syedna Mufaddal Saifuddin reciting Aayat-un-Noor( verses from Qur'an) in front of Dr. Syedna Mohammed Burhanuddin in a mausoleum in Cairo when she was just a child. The sweet voice of the leader inspired her to memorize Qur'an.

Some were highly obliged to the leader for it was a miracle for them to participate in the process of understanding and the memorization of Quran in places like America and Canada.

Some of them responded that the spiritual leader not only inspired to attain knowledge of Qur'an but also in technical education, they were motivated by the leader. These leaders have taught them the benefits of receiving education. The words of inspiration that knowledge and action should go together gave some the motivation to memorize and understand Qur'an. With the blessings of the spiritual leader they achieved a lot in every aspect of life. The counseling sessions for students that are undertaken by the volunteers and gaining the permission from the leader for studies inspired some.

A PhD scholar from Philadelphia in USA, she has related her research work to the miracles of nature created by Allah through the teachings of Qur'an. And only because of the motivational words of the spiritual leader, she thought of understanding Qur'an through the sermons of the spiritual leader.

Some of them felt that memorization was not their cup of tea but due to the desire shown by the leader and their selfless love for these leaders inspired them to do so which totally changed their life.

One of them responded that when I heard Aqa Maula saying that memorizing the complete Qur'an is a huge treasure, I thought that why not make him happy by bringing this treasure and gifting him to show my love and respect towards him. These words inspired me so much that memorizing a small poem was a big deal for me, but I started memorizing Quran and now I feel I can strive for anything which seems impossible for me.

Some said that they were inspired by the words of the leader that every mumin is a talabat which is interpreted as a student of Al Jamea-tus-Saifiyah. These words motivated them to gain more knowledge of Qur'an through the sermons of the leader.

**Conclusion:** From the overall study, after going through the various sermon's of the spiritual leaders and the interviews which were taken of the Dawoodi Bohra students and other followers, it can be concluded that there is a positive correlation between the words spoken by the spiritual leader and interest of the followers towards the thirst of attaining knowledge and understanding of Qur'an. The feeling of attachment towards the leader is pertinent to the memorization of Qur'an process undertaken by the Dawoodi Bohra followers.