

Chapter 1: INTRODUCTION

1.1) Preamble to the topic

Management:-

Management in business and association is a specialty of planning the work and endeavours of individuals for using so as to achieve the objectives and goals the accessible assets viably and productively. Administration incorporates the arranging, sorting out, staffing and driving or coordinating and controlling an association and its exercises to fulfil the objective.

Definitions:

The views about the management are as under:

- Management is characterized as the association and coordination of the exercises of a venture as per certain approaches and in accomplishment of clearly characterized destinations.
- As an order, management contains the interlocking elements of detailing corporate arrangement and sorting out, arranging, controlling, and guiding the resources of an enterprise to accomplish the objectives according to its policy.

Importance of management:

- Managers assume a vital part and impact everyone in modern organisations at every phase. The business division administrators need to keep up a business power to advertise their products. A skilled and profitable workforce is given to the associations by the faculty administrators. The creation chiefs investigate the operations of assembling for the procedure of delivering the fundamental needs of life i.e. garments, the nourishment we eat, the cars we drive etc.
- There would be no conspicuous change in the current society without the direction of the administrators towards their associations. The understood administration creator Peter Drucker highlighted this moment saying that Effective Management is likely the primary asset of developed nations and the most required asset of developing ones.
- In short, one can say that whether developing or the developed societies need good managers in a immense lot.

Principles of Management:

A principle alludes to an elemental truth. It builds up circumstances and end results relationship under given circumstance between two or more variables. They serve as a manual for thought and activities. Consequently, management standards are the announcements of essential truth taking into account rationale which gives rules to administrative choice making and activities. These standards are determined: -

- a. On the premise of perception and examination i.e. viable experience of directors.
- b. By directing test examines.

There are 14 Principles of Management described by Henri Fayol.

1. Division of work
2. Party of influential power and Responsibility
3. Principle of one leader or boss
4. Coherence of Direction
5. Equity
6. Discipline
7. Order
8. Initiative
9. Fair compensation
10. Stability of Tenure
11. Scalar chain
12. Sub-Ordination of Individual Interest to General Interest
13. Espirit De' Corps (can be accomplished through solidarity of order)

Role of management:

- Essentially, the part of managers is to direct the associations toward objective achievement. All associations exist for specific purposes or objectives and chiefs are in charge of joining and utilizing authoritative assets to guarantee that their associations accomplish their reason

- The Management's role is to guide an organization towards its purposes or goals by assigning activities for the organization members to perform.
- .On the off chance that Management guarantees that every one of the exercises are planned successfully, the generation of every individual worker will add to the achievement of the authoritative objectives.
- Management endeavours to energize singular action that will prompt coming to objectives of the organization and to hinder singular movement that will obstruct the achievement of the association destination
- There is no thought more imperative than dealing with the satisfaction of the hierarchical objectives and destinations. The importance of the Management is given by its objectives and destination

Role of management in religious organisations:

Religious exercises for the most part need some foundation to be directed. Consequently, there for the most part exist religion-supporting associations, which are some type of association that oversee.

Management, Spirituality, and Religion (MSR) Interest Group of the Academy of Management (AOM) concentrates on interdisciplinary hypothetical and connected examination and teaching method identified with the significance and relationship of most profound sense of being and religion in administration and authoritative life.

Types of organisational structures:

Organizations are a variation of bunched substances.

Organizational structure permits the communicated designation of obligations for diverse functions and procedures to distinctive elements, for example, the branch, office, workgroup and person.

Organisational structures are categorised as:

1. Line organisational structure
2. Staff /Functional authority organisational structure.
3. Committee organisational structure
4. Divisional organisational structure
5. Project organisational structure

Human Resource Management:

The capacity in associations intended to augment worker execution in administration of their boss' key objectives is known as Human resource management(HRM or essentially HR). HR is fundamentally worried with how individuals are overseen inside of associations, concentrating on strategies and frameworks. HR divisions and units in associations are regularly in charge of various exercises, including worker enlistment, preparing and advancement, execution evaluation, and remunerating (e.g., overseeing pay and advantage frameworks).



Leadership

Leadership-A theoretical approach

Leaders are individuals who look to impact the activities, convictions and the feelings of others.

This is an intricate procedure: powerful administration requires the qualities and abilities of the leader to join with individuals and their needs and in addition the needs of the authority circumstance.

This intricacy is reflected in the advancement of the theory of leadership in the course of recent years. Early administration speculations concentrated on the qualities and conduct of successful leaders.

The theory of leadership advanced with prominent comprehension of the :

- Needs and desires of individuals at work;
- Impact of diverse leadership styles on supporters and how the states of mind, conduct and fitness of the followers effect the leaders; and the
- Effectiveness of diverse leadership styles in distinctive circumstances.

Later the theories initiative speculations perceive the needs of the employees of today. The leaders of today need to comprehend the expanded desires of their kin to be counselled and included in making the decisions, and to have the self-rule to accomplish goals in the way they comprehend to be most effective.

The principle ways to deal with the theories of leadership are:

The Qualities or Traits approach: They are pioneers by birth, not made. Administration comprises of certain acquired identity characteristics or qualities.

The Functional or Group approach: This approach says that administration can be learned and created. It concentrates on the accountabilities, obligations and elements of the pioneer and the way of the followers. It looks at how the pioneer's conduct influences and is influenced by the gathering of adherents.

- Likert, Blake and Mouton and Blake and McCause thought about behavioral styles crosswise over two measurements: sympathy toward generation (identifies with McGregor Theory X) and sympathy toward individuals (identifies with McGregor Theory Y)

Styles of leadership:

It spotlights on the initiative styles of leadership and how they affect those being driven. The reason is that subordinates will probably work viably for chiefs who receive a sure style of initiative than others:

In spite of the fact that dialog is a standout amongst the most essential devices for being a leader, authority needs to show itself with activities and results. Nothing is accomplished just by talking. Consequently, initiative ought to dependably be shown through a pioneer's characterizing qualities. A leader ought to be visionary, dependable, submitted, objective, and proactive.

- A visionary is somebody who looks for and gets the data he needs from specialists and from everyone around him. He considers both the current and the past circumstances (and their results) to decide. When he has made one, he can get individuals included in his "central goal," building up short-term, medium-term and long haul objectives, and additionally a project deciding how to accomplish those objectives.

Somebody with no vision confronting an issue will be restricted to what he knows, and trusts he knows everything to know. He looks however does not listen and does not propose options on the grounds that he supposes he is the proprietor of the outright truth, because of this nothing can turn out badly. His reasoning is only in view of his own projections and activities, taking a gander at the current circumstance (disregarding what brought on that circumstance) and, in this way, being not able unmistakably foresee what is going to happen.

- A reliable leader is somebody whose behavior is weighted on what he considers, needs, says and does. He trusts in moral values and develops his self-regard and the self-regard of everyone around him, regarding their great confidence.

Despite what might be expected, somebody who is not reliable for the most part questions himself and people around him (is unstable about himself and other people) and exploits their great confidence. He is likewise conflicting and for the most part shrouds his aims (and some of his activities) in light of the fact that they conflict with what was already masterminded.

- A submitted pioneer is somebody who is completely committed to the administration of the associations he has a place with, devoting his time, consideration, exertion, and assets to finish his obligations and accomplish the basic objectives. He imparts his undertakings, destinations, and objectives (and also the best approach to arrive), being steady with his choices and what he swears.

An egotistical individual offers need to his own advantage without including everyone around him, overlooking his individual obligations and the obligations he has to the general population working with him.

- A target leader is somebody who looks for data about actualities and judges strictly when gathering and dissecting all the important data. He canalizes his feelings to his targets and acts as indicated by the amount and the nature of both his qualities and his shortcomings.

Somebody who is Subjective does not dissect every one of the truths, constructing his choices with respect to gossipy tidbits and suppositions.

- A proactive pioneer utilizes his opportunity to look for circumstances and to foresee what is going to happen, get ready for every conceivable circumstance and mishaps. Along these lines he can control the occasions. He is somebody who is continually advancing (professionally) but then he can simply discover the time (individual time) to do every one of the things he appreciates.

Somebody who is Reactive, utilizes his opportunity to tackle the issues (he was not ready to anticipate them, in this manner he was not prepared for them), and is controlled by occasions. He is somebody who is constantly late with his work and, on account of that, he doesn't encounter proficient advancement

There are basically three sorts of initiative or "administration styles", those are Authoritarian, Liberal and Democratic:

Authoritarian:

A tyrant style of leader sets mandates and the best approach to achieve the objectives without the investment of the gathering. He is likewise the person who doles out the work to every person and chooses the constitution of every group. He has a basically mandate stance, giving

particular directions and letting no space for individual imagination by his subordinates. Fundamentally, a tyrant administration is just centred on the current workload.

Liberal:

A liberal type of leader is somebody who doesn't force rules. The subordinates have all out freedom to settle on choices and add to their tasks without counseling the pioneer. The gathering dependably chooses who does what and with whom.

Democratic:

This type of leadership helps and invigorates the level headed discussion between all components of the gathering. In this sort of administration, the gathering chooses the best approach to achieve the objectives and the division of the assignments. In any case, there is a slight strength in the leader's voice. The gathering generally approaches the pioneer for specialized bolster, he proposes a few choices, and the gathering picks which one to take

It is additionally vital to push that there are no immaculate styles; that is, no pioneer has one and only administration style. What more often than not happens is that the leaders have more qualities of a decided style and, consequently, the greater part of his activities is reliable with that specific style. The style of leadership has to be decided at time as per a particular undertaking, circumstance, or group he needs to work with.

Fundamentally, the authority style a pioneer expects in the circumstances he is confronted with is frequently becomes his trademark.

Qur'an



As per Islamic conviction, Allah revealed the Holy Qur'an to the prophet Mohammed through the Angel Jibrael at forty years of his age after he turned into the Nabi (Prophet). As indicated by the Islamic teachings, the Qur'an is the one of a few perfectly uncovered sacred writings, including the Books uncovered to Moses (The heavenly book Tauraat) and to Jesus(The blessed book Bible). Mohammed Rasulullah(S.A.W) is held in the best regard as a standout amongst the most respected and critical of all prophets. Qur'an has made due in its unique structure without the smallest modification since the season of its disclosure.

The Qur'an talks in capable, moving dialect about the truth and qualities of Allah , the profound world, Allah's reasons with humankind, man's relationship and obligation to Him, the happening to the Day of Judgment, and the life in the future. It additionally contains rules for living which Muslims consider to be tying, stories of prior prophets' and their groups, and imperative bits of knowledge and understandings concerning the significance of presence and human life. In its unique Arabic, with its sincere, moving tone, the Qur'an talks specifically to the heart, offering teachings which one instinctually gets a handle on as genuine. It additionally talks significantly to the brain, admonishing people to contemplate and ponder Allah's creation as confirmation of His presence, force and value.

Since the Arabic content of the Qur'an is viewed as the immediate discourse of Allah` the Qur'an can't be truly "deciphered" into whatever other dialect. Then again, its rough significance can be given, and the Qur'an has most likely been rendered into each composed dialect on the

globe. In light of the significance of the Qur'an in the lives of Muslims, Muslims overall take in Arabic from an early age and utilize it in their supplications to God day by day. Up right up 'til the present time, endless Muslims in different parts of the Muslim world have conferred the whole Qur'an to memory; even the least difficult villager is prone to know various sections which he utilizes as a part of supplicating. Other than this a percentage of the general population concentrate on the memorisation of the entire Qur'an.

Calling the Quran astounding is not something done just by Muslims, who have a thankfulness for the book and who are satisfied with it; it has been named astonishing by non-Muslims also. Truth be told, even individuals who loathe Islam all that much have still called it astonishing. One thing which astounds non-Muslims who are analyzing the book nearly is that the Qur'an does not appear to them to be what they anticipated. Likewise Quran has been interpreted into each significant dialect.

Keeping in mind the end goal to pick up a legitimate comprehension of numerous verses in the Holy Quran, it is imperative to comprehend and know the notable connection of the disclosures. Such a variety of disclosures in the Holy Quran came down to give direction to Prophet Muhammad and the kindred Muslims taking into account what they were standing up to around then.



Quran- A guide to mankind:

There are diverse wonderful books that were uncovered to distinctive Prophets to manage the humanity. Among all these radiant books, Al Quran has an one of a kind position in light of the fact that it is a book implied for all classes till the day of Judgement to come by conviction. After this no book is to be uncovered and it is the last expression of Allah. Al Quran is a finished aide of life in each part of Human movement. This book is the one which contains hypotheses

(theories) as well as it brings a man into practice and activity by contemplating the puzzles of universe. For each Muslim recitation is one section yet it is a book to be comprehended and the guidelines be executed in one's life.

The learning bestowed through Al Quran is one of enlightens which is constantly successful and productive. There is profound intelligence in its words, the profundity of which can't be comprehended by common man; yet it is an expressway which will lead one to the right destination. There are progressive thoughts contained in the Quran directing man to take off high from the obscurity of corruption to the peak of brilliance.

Al Quran is a book of wonder which is a gift for the savvy and learned, it is a wellspring of light which enlightens the individuals who are in profound haziness. The information granted to Al Quran protects a man from sins and terrible deeds and inspires him. It gives best data about the historical backdrop of humankind and it is the best code of law for justice and equity.

The Muslim ummah consent to the way that however Al Quran is finished in itself, yet to take care of the day by day issues that emerge, appropriate elucidation is imperative. Mohammed Rasulullah (S.A.W) deciphered them in those days as indicated by the needs that emerged. The Sharia'h and the legitimate ideas of Islam are through the translation of Al Quran. Allah had instructed Rasulullah (S.A.W) to make the Law of Islam and this learning was granted to his through 'Wahye'.

Al Quran is a book which rouses the whole Muslim group. Through it any Muslim can advance in his profound life as well as materialistically as well.

For Muslims, the Qur'an is the everlasting and unquestionable expression of God. The most seasoned and most sacrosanct content of Islam, it is the foundation of each devotee's confidence and ethical quality. In any case, the Qur'an is likewise a natural book, and its history is personally joined with the life and history of a natural group.

Al Quran and its role in Muslim's life:

In other religions, spiritual life and the secular parts of life may be different but in Islamic religion, there is hardly any distinction between the two. Islam is a religion of submission to the

path of Allah and therefore majority of Muslims closely adhere to the teachings of Al Quran and the Prophet, Mohammed Rasulallah for leading their daily lives. No Muslim can deny the importance of Quran in his life. He cannot lead his life without the role of Al Quran in his life.

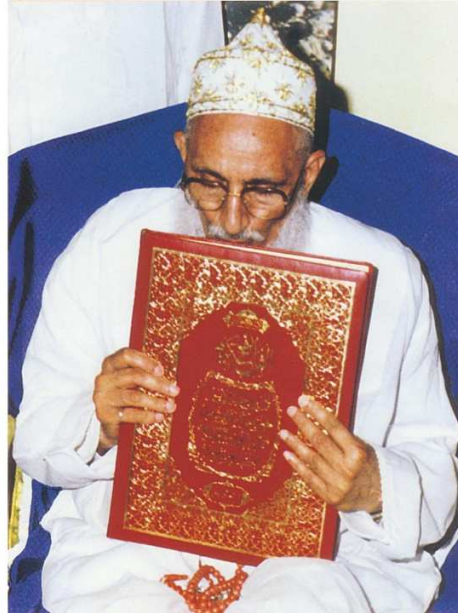
Quran reading and Quran learning guides the Muslims to live in peace, respect each other and follow the righteous path. For every Muslim, the importance of Quran cannot be denied. Teachings of Quran guide the Muslims that how to pray and please ALLAH. Islam is based on certain rules and laws and Quran learning can only demonstrate these laws to the Muslims. Quran and Islam are essential for each other. None of the Muslims can lead his life without the Holy book. As stated by ALLAH “We have revealed to you the book which clarifies every matter.”

Being a Muslim, Quran reading and Quran learning is his foremost duty. The teachings of Quran do let them know the way of living adapted by the Prophet and His companions. The teachings of Quran allow Muslims to understand the goal of their life. For Muslims, the Holy Quran is the book of advice and wisdom. They should perform Quran reading regularly and keep the guidelines in their heart. The guidance should be taken for improving their lives so that they can be called true Muslims.

The knowledge that is contained within Quran cannot be found in any other book. For any kind of spiritual ailments, Quran is the only cure. According to Imam Ali bin Abu Talib, “You should also know that no one will need anything after the Quran and no one will be sufficient without the Quran.” It is a fact that a person cannot be said completely guided if he has not followed the teachings of Quran. A Muslim who truly reads, understands and follows the sayings of Quran is complete in every aspect of life.

From this celestially uncovered source, the Book of God, Muslims determine the motivation and catalyst for their lives. Sections from the Qur'an are presented amid each of the five every day Namaz to Allah which cognizant Muslims observe and at different times too. It is Muslims' book of direction, containing the Message sent to them by Allah Himself through His honourable prophet, Muhammad, accepted to be the absolute best of humankind, as a light enlightening their way through this world. It is minimal marvel, then, that the Qur'an shapes the

premise of much improving craftsmanship all through the Muslim world, for Muslims think of it as an honour and gift to have its consecrated verses decorating their homes.



The Dawoodi Bohra Spiritual leaders with the same, as their main objective to empower people with knowledge of teachings of Qur'an and the guidance that came through the prophet Mohammed had developed system in each era. In the former era of the 52nd Spiritual leader, Dr. Syedna Mohammed Burhanuddin (RA), through the voice of his successor, Dr. Syedna Mufaddal Saifuddin had inspired many people in his community to do the memorisation of the whole Qur'an and had a vision that in every house of Dawoodi Bohra there should be at least one Hafiz(one who memorizes the whole Qur'an) and for the same purpose he had developed an education system to learn to read and understand Qur'an and also to memorize Qur'an in a period of time. This system is progressively working under the leadership of the 53rd Dai, Dr. Syedna Mufaddal Saifuddin.

Dawoodi Bohra Sect:

Dawoodi Bohra sect, is a sub-sect of Shia Muslims who follow the religion of Islam. The Dawoodi Bohras have their origin from the country of Yemen, where it evolved from the Fatimid Caliphate and where they were persecuted due to their differences from mainstream Sunni

Muslims and Zaidi Shia Muslims Around 1530 CE, the Dawat was relocated to India. The word Bohra itself comes from the Gujarati word vehru ("trade") in reference to their traditional profession,[1] while the term Dawoodi refers to the support for Dawood Bin Qutubshah in the 1592 leadership dispute which divided the Tayyebi sect, creating the Dawoodi Bohras.

The spiritual leadership of the Dawoodi Bohra group is called Dai-al-Mutlaq, which serves as the delegate of the Imam. The part of Da'i was made by Queen Arwa bint Ahmed (otherwise called Al-Hurra Al-Malika) of Yemen. It was at first made as a subordinate part to bolster different parts in that capacity Hujja, Du'at and Dai Balagh. When the 21st Imam, Al-Tayyeb, went into seclusion, according to rules of Imam's orders, Queen named Syedna Zueb bin Moosa as the first Dai-al-Mutlaq giving him the unrestricted authority and auto control the entire D'awa

Being Shi'I Muslims, the Dawoodi Bohras believe that they follow a chain of Imaams who are the descendants of the Prophet Mohammed by way of his son-in-law Ali and daughter Fatema. It is their belief that Ali (A.S) was declared as his successor in a place which was a small valley, called Gadeer which became famous after this auspicious moment. This was the moment when Mohammed Rasoolullah (S.A.W) was returning after performing his first and final Haj in the year 632 CE. The Dawoodi Bohras, like all the Shi'i believe Ali(A.S) as the rightful Wasi/Imaam/Caliph to Mohammed, the prophet. Hasan ibn Ali became the first Ismaili Imaam after Ali(A.S). Hasan transferred his succession to Hussain who was martyred in the battle of Karbala with his 72 family members and companions.

Shi'i Dissonance and the Fatemi Dynasty

The first five Ismaili Imaams from Hasan to Ja'far al Sadiq have been accepted commonly by all Shi'i though the sequence may be different. The Bohras and the Nizari Ismailis treat Ali as the Wasi and the first Imaam as Hasan. Abdullah al-Mehdi Billah was the 11th Imaam who in 909 CE found the Fatemi Caliphate in Tunisia which was formerly known as Ifriqiya which ended the occultation. The Fatemids then elongated their area towards the central west, now known as Morocco, Algeria, Libiya. Then they conquered Egypt in 969 CE, when Imaam Moiz, the fourteenth Imaam was in reign. Cairo was made the capital. After the reign of

eighteenth Imaam, al-Mustansir Billah, two sects bifurcated, the Nizaris and the Mustaalis. The Nizari sect believed that the successor to Imaam Mustansir was his son Nizar whereas the Mustaalis from whom the Dawoodi Bohras descend supported the other son, Mustaali as the heir of the Imaam. Until the reign of the 20th Imaam, Imaam Amir, the dynasty of the Fatemids continued considering Mustaali in a joint position of Imaam and Caliph.

Tayyibi-Hafizi schism:

When Imaam Amir passed away, again there was a bifurcation of the Ismaili sects, the Tayyebi and the Hafizi. The Tayyibi sect believed that that Imaam Amir had transferred the chain of Imaam succession to his two year old son, al Tayyib Abi l-Qasim whereas the Hafizis claimed that Amir did not produce an heir. They supported Amir's cousin al-Hafiz as the Imaam and Caliph. The Tayyibi Ismailis were the backers and supporters of Tayyeb.

The Queen of Yemen, Arwa al-Sulayhi commonly known as Hurratul Maleka publically supported the Tayyeb's claim as the Imaam. Queen Arwa had been designated the highest rank in Yemeni Dawat during the reign of Imaam Mustansir in 1084 CE.

The Bohra Dissonance:

The Dawoodi Bohras are named after their twenty-seventh da'i Dawood bin Qutubshah (d. 1612). Sulaymani Bohras recognize an alternate line of da'is resulting from their twenty-seventh da'i, Sulayman bin Hasan (d. 1597). Correspondingly, Aliyah Bohras take after Ali ibn Ibrahim (d. 1637) as their twenty-ninth da'i having withdrawn from the Dawoodis in 1625. Neither have huge doctrinal contrasts with the Dawoodi Bohras; however their religious associations are distinctive. The Aliyah Bohras are driven by their forty-fourth da'i, Tayyib Diya al-Daimin, living in Baroda, India and number around five thousand. The Sulaymani initiative returned to Yemen not long after the Dawoodi-Sulaymani split and in the fundamental has stayed there. Their present pioneer, Sharaf al-Husayn ibn Hasan al-Makrami, is the forty-ninth da'i in the Sulaymani arrangement; Mansub is the chief agent in India who dwells in Baroda. The Sulaymanis number around four thousand in India and around seventy thousand in the region of Yemen Najran. After the 52nd Dai of the Dawoodi Bohras, a new sect was formed known as Qutbi Bohra who follows Khuzaima Qutbuddin.

The Dawoodi Bohras first Dai al Mutlaq was His Holiness Syedna Zoeb bin Moosa followed one after another up till the 52nd spiritual leader Dr. Syedna Mohammed Burhanuddin (RA) who is succeeded by the prominent, 53rd Dai-al-mutlaq, Dr. Syedna Mufaddal Saifuddin (TUS).

Language spoken by the Dawoodi Bohras:



The Dawoodi Bohras speak the language known as the Lisan al-dawat which is said to be the language of the Imaam. In his seclusion, the language which the Dai speaks is the language spoken by every Dawoodi Bohra. It is so because the sermons of the leader are in this language and can be easily understood by every big and small. This language is a combination of the Gujrathi, Arabic and the English language. This language, though it has a vernacular of Gujrathi language but it is written in Arabic font. Arabic is a bridge to the Lisan al-Dawat. The leader emphasizes everyone to dialect in the Lisan al-Dawat anywhere in the world for the purpose of restoring the culture.

Dress code:



The Dawoodi Bohra community follows a dress code everywhere. The Spiritual leader has given the same dress code of the men which he himself wears. The men wear a dress called saya, kurta, izar and topi (cap). The topi is of generally white colour with a golden border knitted tightly with thick cotton thread and golden kasab. The Dawoodi Bohras wear fully knitted kasab topis on happy occasions. Generally the kurtas and sayas are white in colour with susi izar which are to be worn in get together called Majalis and in mausoleums. This dress is called as Libas al-Anwar. It is obligatory for the community members including children to follow the dress code even in the marriage function of the community.

Similarly, the women in Dawoodi Bohra community follow a dress code known as 'Rida'. The rida is in the form of a lower called as ghagra and the upper called as pardi which covers the head. The word rida is derived from the Arabic word meaning veil. Rida also means happiness in

Arabic which may inspire the women to follow the dress code to acquire the happiness of the Spiritual leader. This dress too has to be worn when moving outside the house. The rida is colourful attire and beautifully designed so as to keep the essence of livelihood in the women along with purpose of veil. The rida is a dress to be worn after the misaaq ceremony is done. The young girls wear a special dress called jhabla izar and colourful topa (cap). In all religious schools, this dress code is followed as a uniform for boys and girls.

The food customs:



The Dawoodi Bohra community is a non vegetarian community. They follow a custom of sitting together in one thaal for their lunch or dinner. On any of the occasions, the people gather in jamaatkhana (community hall) and follow the same system. Here the men and women sit separately. The consumption of food begins with a pinch of salt after uttering 'Bismillah' and then sweet is served. It is a custom to keep the head covered while having food as a matter of respect to the food which is a bounty to Allah (ta). Like, one follows the table antiquates, similarly the Dawoodi Bohras follow the 'aadaab of jaman' i.e. the food etiquettes' which are taught to them at a very tender age.

Dawoodi Bohra spiritual Leadership



The religious progression of the Dawoodi Bohras is basically Fatimid which serves as the delegate of the Imaam and is ongoing by the Da'i-al-mutlaq who is delegated by his forerunner in office. The role of Dai was made by the Queen of Yemen, Arwa binte Ahmed (otherwise called Hurratul Maleka) when the 21st Imaam went into seclusion giving them the ultimate powers as per the rules of Imaam's orders. The Da'i chooses two others to the backup positions of Mazoon and Mukasir. These positions are trailed by the rank of shaikh and mullah, both of which are held by many Bohras. An amil (ordinarily an alum of the higher learning of al-Jami'ah al-Sayfiyah) who leads of the local assembly in religious, social, and communal issues. The amil as a representative of the leader is sent to every town where a sizable number of people reside.

A small introduction of the 53 Fatimid Duat Mutlaqeens (Spiritual leaders) is given below:

- 1) Syedna Zueb bin Musa al-Wadii (R.A) served for 16 years from 530-546 Hijri. His head office as a Dai was in Houth, Yemen. He breath his last on 10th of Moharram, 546 Hijri i.e 28th of April 1151 A.D. He had two Mazoons named Syedna Khattab bin Hasan and Mukasir and Syedna Ebrahim bin Husain Al Hamidi.
- 2) Syedna Ebrahim bin Husain Al Hamidi (R.A) served as a spiritual leader for 11 years from 546 to 557 Hijri/1151 to 1162 A.D. The Darul Hijrat was Bani Hamid, Yemen. He passed away on 10th of Shawwal, 557 Hijri. He too had two Mazoons, Syedna Ali bin Husain bin Ahmed bin Waleed and Syedna Hatim bin Syedna Ibrahim Al Hamidi. The Mukasir position during his reign was held by Syedna Mohammed bin Taher Al Haresi.
- 3) Syedna Hatim ibn Muhyuddin al-Hamidi(R.A) served as Dai for 39 years from 557 to 596 Hijri / 1162-1199 AD.His Darul Hijrat was Al Huteib ,Yamen. He rested in peace on

16th of Moharram 596 Hijri. His first Mazoon was Syedna Mohammed bin Taher, after he passed away his position was held by Syedna Ali bin Mohammadinil Waleed .

- 4) Syedna Ali bin Hatim al-Hamidi (R.A) served as Dai for 9 years. His period was from 596 to 605 Hijri / 1199-1209 AD. His office was at Sana'a, Yemen. He died on 25 Zilqad, 605 Hijri. His Mazoon was Syedna Ali bin Mohammadinil Waleed.
- 5) Syedna Ali bin Mohammadenil Waleed(R.A) became the 5th Spiritual leader then. He also held his main office of leadership at Sana'a, Yemen. He led the community for 7 years, from 605 to 612 Hijri /1209 to 1216 A.D. He passed away on 27th of Shabaan ,612 Hijri. Syedna Ali bin Hanzala was his Mazoon.
- 6) Syedna Ali bin Hanzala (R.A) now became the 6th Dai-al-Mutlaq for 14 years from 612 to 626 Hijri /1216 to 1229 A.D. The Dai's office was at Hamadan, Yemen. His Mazoon was Syedna Ahmed bin Mubarak and Mukasir was Syedna Husain bin Syedna Ali.He rested in peace on 22nd Rabiul Awwal, 626 Hijri.
- 7) Syedna Ahmed bin Mubarak (R.A) was the leader for 1 year from 626 to 627 Hijri/1229 to 1230 A.D. He passed away on 28th Jumadil Akhir, 627 Hijri. He had his office at Hamadan, Yemen. Syedna Husain bin Syedna Ali was his Mazoon and the position of Mukasir was held by Syedna Al Qazil ajal Ahmed.
- 8) The 8th Spiritual leader, Syedna Husain bin Ali (R.A) served the community for 41 years in Sana'a Yemen as his head office from 626 to 667 Hijri/ 1230 to 1269 A.D. Now Syedna Al Qazil ajal Ahmed was his Mazoon after the of whom Syedna Ali bin Syedna Husain took his place. His Mukasir was Syedi Mohammad bin Assad bin Mubarak. He died on 28th Safar, 667 Hijri
- 9) Syedna Ali bin Syedna Husain (R.A) was the 9th Dai for a period of 15 years in Sana'a, Yemen who passed away on 1st Safar, 682 Hijri. His leadership period was from 667 to 682 Hijri /1269 to 1283 A.D. There were two Mazoons one after the death of another namely Syedi Husain bin Syedna Ali bin Hanzala and Syedna Ali bin Syedna Husain. The position of Mukasir was held by Sheikh Assad Hatim Sanjani.
- 10) Syedna Ali bin Syedna Husain (R.A) was the Dai from 682 to 686 Hijri /1283 to 1287 A.D for a period of 4years. His Darul Hijrat was in Sana'a, Yemen with Syedna Ibrahim bin Syedna Husain as his Mazoon. He passed away in 686 Hijri on 13th Zilqad.
- 11) Syedna Ibrahim bin Syedna Husain (R.A) led community from 686 to 728 Hijri/ 1287 to 1328 A.D. His office was located at Hamadan, Yemen. He period of leadership lasted

for 42 years which was longest among Yemen. He died on 16th Shabaan, 728 Hijri. His Mazoon was Syedna Mohammad bin Syedi Hatim.

- 12) Syedna Mohammad bin Syedna Hatim (R.A) ascended as Spiritual leader. He served for 1 year. He passed away on 16th Juma-dil-ula . His Darul Hijrat was at Hamadan, Yemen. His period was from 728 to 729 Hijri / 1328-1329 A.D. His Mazoon was Syedna Ali bin Syedna Ali.
- 13) Syedna Ali Shamsuddin bin Syedna Ibrahim (R.A) was the Dai al Mutlaq from 729 to 746 Hijri/ 1329 to 1345 A.D for a span of 17 years. His head office was at a place called Hamadan in Yemen. Syedna Abdul Muttalib was his Mazoon. Syedna Ali died serving the community on the 18th of Rajab, 746 Hijri.
- 14) Syedna Abdul Muttalib bin Mohammed (R.A) had his Darul Hijrat on a huge mountain known as Zimarmar in Yemen. He guided his followers for 9 years from 746 to 755 Hijri/1345 to 1354 A.D. The 2nd in position was Syedna Abbas during his leadership. Syedna Abdul Muttalib passed away on 24th Rajab, 755 Hijri/ 13th August, 1354 A.D.
- 15) Syedna Abbas bin Mohammed (R.A) was the 15th spiritual leader in the 900 years history of Duat Mutlaqeen. He served for a period of 24 years from 755 to 779 Hijri/1354 to 1377 A.D. Hamadan in Yemen was his main office. Syedna Abdullah Fakhruddin was his Mazoon till 8th of Shawwal 779 Hijri when the soul of Syedna Abbas rested in peace.
- 16) Then Syedna Abdullah Fakhruddin (R.A) held the seat as a leader for a time span of 30 years from 779 to 809 Hijri/1377 to 1406 A.D. with Zimarmar as his Darul Hijrat. Syedna Ali Shaibani was his Mazoon, after his death Syedna Husain Bin Syedna Hasan served as Mazoon. Syedi Abdul Muttalib Bin Syedna Abdullah was serving the community as Mukasir. The 16th leader passed away on 9th of Ramadan 809 Hijri.
- 17) Syedna- al-Hasan Badruddin (R.A) was the 17th Dai al Mutlaq .He guided the community for 12 years. His presence as Dai was from 809-821 Hijri/1406-1418 AD. During his reign the head office was situated at Zimarmar in Yemen. Syedi Abdul Muttalib Najmuddin was his Mazoon. After him Al Maula Mohammed bin Idris succeeded at his place. Syedi Ahmed bin Syedna Abdullah was the Mukasir of Syedna Al Hasan Badruddin. He died on 6th of Shawwal 821 Hijri/5th November, 1418 A.D.
- 18) Syedna Ali Shamsuddin (R.A) was crowned as Dai al Mutlaq from 821 to 832 Hijri/n1429 to 1467 A.D. He led 11 successful years as a leader of which Shareka in Yemen was the Darul Hijrat. 2nd of Saffar , 832 Hijri was the day when his presence was missed from the world. Syedna Idris Imaduddin was his Mazoon during his period of leadership.

- 19) The 19th Spiritual Leader, Syedna Idris Imaduddin (R.A) was proclaimed as Dai from 832 to 872 Hijri/ 1429 to 1467 A.D until his death on 19th of Zilqad, 872 Hijri. The Mazoon of Syedna Idris was Al Maula Masad bin Abdullah. Shareka in Yemen was his main office. He led the community for 40 glorious years.
- 20) Syedna al- Hasan Badruddin (R.A) was the Dai al Mutlaq from 872 to 918 Hijri/ 1467 to 1512 A.D. His head office was at Massar, Yemen. His followers mourned at his death on 15th of Shaban, 918 Hijri. Al Maula Abdullah Fakhruddin and Syedna Ali shamsuddin bin Syedna Hussain were his Mazoon and Mukasir respectively. Syedna al- Hasan served the community for 46 years.
- 21) The 21st Spiritual leader was Syedna al- Hussain Husamuddin(R.A) . The community was blessed under his leadership for 15 years from 918 to 933 Hijri/ 1512 to 1527 A.D. His Darul Hijrat was at Massar in Yemen. Syedna Ali Shamsuddin was appointed as his Mazoon. He died on 10th of Shawwal, 933 Hijri.
- 22) Syedna Ali Shamsuddin (R.A) was the 22nd Dai al Mutlaq. He served as a leader for very short period of more than a month as he died in the same year on 21st of Zilqad 933 Hijri. Syedna Mohammed Izzuddin was the Mazoon of Syedna Ali (R.A). Zabeed in Yemen was the place from where he guided the community.
- 23) Syedna Mohammed Izzuddin (R.A) guided his followers from 933 to 946 Hijri/ 1527 to 1539 A.D for 13 years until he passed away on 27th Safar, 946 Hijri. His head office was in Zabeed, a place in Yemen with Syedna Yusuf Najmuddin as his Mazoon.
- 24) Syedna Yusuf Najmuddin (R.A) was throwned as the 24th leader, guiding the community from Taiba in Yemen. He selected Syedna Jalal Shamsuddin as his Mazoon and Maulai Miya Musaji as his Mukasir. Syedna Yusuf passed away on 16th Zilhajja, 974.
- 25) Ahmedabad was the headquarters of the 25th Dai al mutlaq, Syedna Jalal Shamsuddin (RA) who until his last breathe on 16th Rabi-ul-Akhir, 975 Hijri served the community for less than a year. He held the office from 974 to 975 Hijri/1567 to 1568 A.D. Syedna Dawood bin Ajabshah served as the mazoon in that era.
- 26) Syedna Dawood bin Ajabshah Burhanuddin (R.A) became the 26th Dai-al- Mutlaq selecting Syedna Qutubkhan Qutbuddin as his Mazoon He worked for the cause of the community for 22 years and 11 months until his death on 27th Rajab, 997 Hijri. The period of his leadership was from 975 to 997 Hijri/ 1568 to 1589 A.D.
- 27) Syedna Dawood bin Qutubshah Burhanuddin (R.A) was proclaimed as 27th Dai from 997 to 1061 Hijri/ 1591 to 1612 A.D until his death on 15th of Jamadil Akher 1612A.D. The Mazoon of Syedna is was Syedi Qazi Aminshah followed by Syedi Aminji bin Jalal, followed by Syedna Sheikh Adam Safiyuddin. Al Maula Ali Mohammed bin Firoz was

the 3rd in position of Mukasir. Ahmedabad in India was his main office. He led the community for 22 glorious years.

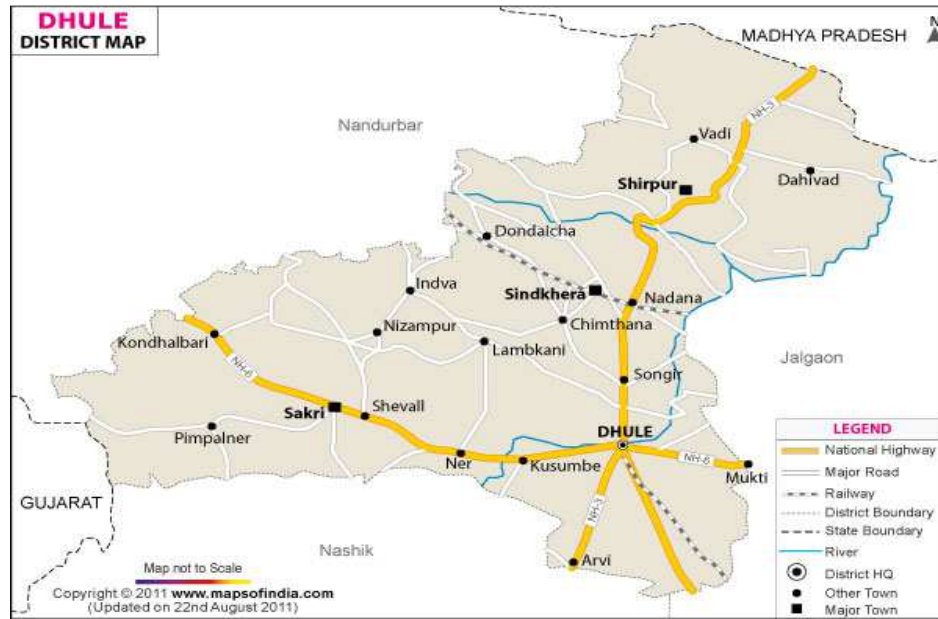
- 28) Syedna Shiekh Adam Safiuddin (R.A) reignd as the 28th Spiritual leader for 9 years with his Darul Hijrat in Ahmedabad ,India from 1021 to 1030 Hijri / 1612 to1622 A.D. He selected Syedi Ali Mohammad bin Firoz as his Mazoon. He died on 7th of Rajab 1030 Hijri.
- 29) Syedna Abdul Taiyyeb Zakiuddin (R.A) was the 29th Dai who served the community for 11 years from 1030 to 1041 Hijri / 1622 to 1633 A.D. Ahmedabad was the place of this Dai's office. His Mazoon was Syedna Ali Shamsuddin and Mukasir was Syedna Qasimkhan Zainuddin. He passed away on 2nd of Rabiul Awwal 1041 Hijri.
- 30) Syedna Ali Shamsuddin (R.A) held his office as 30th Spiritual leader for 1 year in Yemen from 1041 to 1042 Hijri/ 1633 to 1634 A.D with Syedna Qasim Khan Zainuddin as his 2nd in position of Mazoon .He rested in peace on 25th Rabiul Akhir 1042 Hijri.
- 31) Syedna Qasim Khan Zainuddin (R.A) became the 31st Dai-al- Mutlaq selecting Syedna Qutubkhan Qutbuddin as his Mazoon for 12 years until his death on 9th Shawwal 1054. The period of his leadership was from 1042 to 1054 Hijri/ 1634 to 1646 A.D.
- 32) Syedna Qutub Khan Qutubuddin (R.A) held the position of the 32nd leader of community for 2 years. Until he was martyred by Aurangzeb on 27th of Jumadil Akhir 1056. His period as a Dai was from 1054 to 1056 Hijri / 1646-1648 A.D. Syedna Phirkhan Shujauddin was his Mazoon.
- 33) The 33rd Spiritual leader Syedna Phirkhan Shujauddin selected Syedna Ismail Badruddin as his Mazoon. His head office was in Ahemdabad , india for a time span of 9 years from 1056 to 1065 Hijri / 1648 to 1657 A.D. He passed away on 9th of Zilqad 1065 Hijri / 1657 A.D.
- 34) Syedna Ismail Badruddin (R.A) was the 34th leader for 19 years 1065 to 1085 Hijri/ 1657 to 1676 A.D. He had his Jamnagar in India. He died on 23rd Jumadil akhir 1085 Hijri. Seydi Najamkhan and Syedna Abdultaiyyeb Zakiyuddin were His Mawazeen and AL- Maula-abdul Waheed and AL- Maula Shams Khan were his Mukaserin.
- 35) Syedna Abdultayyib Zakiyddin (R.A) was the 35th leader and served for 16 years from 1085 to 1110 Hijri/ 1676 to 1692 A.D. He had his office at Jamnagar in India. He passed away on 12th of Zilqad 1110 Hijri. The position of Mazoon was held by Syedna Musa Kalimuddin and that of Mukasir was held by AL- Maula Sheikh Adam Safiyuddin.

- 36) Syedna Musa Kalimuddin (R.A) was the 36th leader. The period of his leadership was from 1110 to 1122 Hijri/ 1692 to 1711A.D. His Darul Hijrat was in Jamnagar in India. He rested in peace on 22nd Rabi ul akhir 1122 Hijri. There were Two Mazoon one after the death of another namely Seydi Sheikh Adam safiyuddin and Noor Mohammed Nooruddin. His Mukasir was syedi khanji Phir.
- 37) Syedna Noor Mohammed Nooruddin was crowned as the 37th leader from 1122 to 1130 Hijri/ 1711 to 1719 A.D. His main office was at Mandvi, in India. His presence was missed after 4th Rajab 1130 Hijri. Syedi Qasimkhan bin Syedi Hamzabhai and Syedna Ismail Badruddin bin Sheikh Adam were his Mawazeen. The position of Mukasir was held by one after another by Syedi Hakimuddin bin Bawa Mulla Khan, Syedi Esamkhan and Shiekh Dawood bhai.
- 38) Syedna Ismail Badruddin (R.A) served as 38th Dai-al-Mutlaq for 20 years from 1130-1150 Hijri/ 1719-1733 A.D. His Darul Hijrat was Jamnagar in India. He rested in peace on 7th of Moharram 1150 Hijri. His first Mazoon was Syedi Qasim Khan bin Syedi Hamza bhai. After he passed away his position was held by Syedi Abdul Qadir Hakimuddin bin Bawa Mulla Khan and his Mukasir, the 3rd position was held by Syedi Shams bin Sheikh Hasan bhai.
- 39) Syedna Ibrahim Wajihuddin (R.A) the 39th Dai's period was 18 years from 1150- 1168 Hijri/ 1738-1756 A.D. The place of Dai's office was Ujjain, India. He passed away at 17th Moharram 1168 Hijri. His Mukasir was Syedi Ali Bin Phirji. His Mazoon was Syedna Hebatullah al- Moayyad Fiddeen held the position.
- 40) Syedna Hebatullah al- Moayyad Fiddeen (R.A) guided the community as the 40th leader for 25 years from 1168 to 1193 Hijri/ 1756 to 1780 A.D. During his reign four persons namely Syedi Lookmanji bin Sheikh Dawood, Syedi Khan Bahadur and Sheikh Fazal Abdul Taiyyeb and Syedi Hamza held the position of Mazoon one after the another. Syedi Abdul Musa Kalimuddin was his Mukasir. Syedna Hebatullah died on 1st Shaban, 1193 Hijri.
- 41) The 41th spiritual leader Syedna Abdultayyib Zakiuddin (R.A) served the community for 7 years in Burhanpur (India) as his head office from 1193 to 1200 HIJRI / 1780 to 1787 A.D. There were two Mazoons, Syedi Sheikh Adam Safiyuddin and Syedna Yusuf Najmuddin who served in this position one after another. His Mukasir was Syedna Abdeali Saifuddin. He died in the year 1200 Hijri on 4 Safar.

- 42) Syedna Yusuf Najmuddin (R.A) was the 42nd Dai from 1200 to 1213 Hijri / 1787 to 1799 A.D for a period of 13 years. His Darul Hijrat was in Surat (India). There were two Mazoons, Syedi Sheikh Adam Safiuddin and Syedna Abdeali Saifuddin, two Mukasirs, Syedi Qamruddin and Sheikh Adam who served the community on their respective posts one after the death of another. He passed away in 1213 Hijri on 18th Jamadil Akhir.
- 43) Syedna Abdeali Saifuddin (RA) served as a 43rd Dai for 19 years from 1213 to 1232 Hijri / 1799 to 1817 A.D. His Darul Hijrat was Surat (India). He rested in peace on 12 Zilkad 1232 Hijri. His first Mazoon was Syedi Sheikh Adam Saifudin after he passed away his position was held by Syedna Mohammed Ezzuddin. His first Mukasir was Syedi Qamruddin and when he passed away his position was taken by Sheikh Adam.
- 44) Syedna Mohammed Ezzudin Syedi Jivanjee (RA) served as a 44th Spiritual leader for 4 years from 1232 to 1236 Hijri / 1817 to 1821 A.D. His main office was situated at Surat (India). He died on 19 Ramzan 1236 Hijri. He declared Syedi Sheikh Adam Saifuddin as his Mazoon. He also declared Syedna Mohammed Badruddin as his Mukasir during his reign.
- 45) Syedna Tayyeb Zainuddin Bin Syedi Jivanjee(RA) was the 45th Dai of Dawoodi Bohras. He became Dai for 16 Years from 1236 to 1252 Hijri / 1821 to 1836 A.D. His head office was in Surat (India). He died on 15 Zilkad 1252 Hijri. His first Mazoon was Syedi Sheikh Adam Safiyuddin; after he passed away his position was held by Syedi Hebatullah Jamaluddin. His Mukasir was Syedna Mohammed Badruddin.
- 46) Syedna Mohammed Badruddin (R.A) was 46th person to guide the community. He served as a leader for 4 years from 1252 to 1256 Hijri / 1836 to 1840 A.D. His Darul Hijrat was situated at Surat (India). He rested in peace on 29th Jumadil Akhir 1256 Hijri. His Mazoon was Syedi Hebatullah Jamaluddin. His Mukasir was Syedna Abdul Qadir Najmuddin.
- 47) 47th Dai of Dawoodi Bohra community was Syedna Abdulqadir Najmuddin (R.A). He served as spiritual leader for 46 years, 1256 to 1302 Hijri / 1840 to 1885 A.D. His main office was at Ujjain (India). He died on 26th Rajab 1302 Hijri. His first Mazoon was Syedi Hebatullah Jamaluddin(RA) after he passed away his position was held by Syedna Abdulhusain Husamuddin. His first Mukasir was Syedi Abdeali Imaduddin after he passed away his position was held by Syedi Ismail Badruddin.

- 48) Syedna Abdul Husain Husamuddin(RA) was 48th Dai. He served as Dai for 6 years from 1302 to 1308 Hijri/ 1885 to 1891 A.D. His Darul Hijrat was at Ahmedabad (India). He passed away on 27th Zilhaj 1308 Hijri. He declared Mazoon as Syedi Ismail Badruddin. He declared Mukasir as Syedna Mohammed Burhanuddin.
- 49) Syedna Mohammed Burhanuddin (RA) held the office as the 49th spiritual leader of the Dawoodi Bohra community for 15 years from 1308 to 1323 Hijri i.e. from 1891 to 1906 A.D. His headquarter was in Surat in India. He left the world on 27th Zilhaj, 1323. The mazoon of His Holiness was Syedi Ismail Badruddin and Mukasir was Syedi Hasan.
- 50) Surat was again the headquarters of the 50th Dai al mutlaq, Syedna Abdullah Badruddin(RA) who until his last breath on 10th Rajjab, 1333 Hijri served the community for 9 years. He held the office from 1323 to 1333 Hijri/1906 to 1915 A.D. Syedi Ismail Badruddin and Syedi Dawood Shehabuddin served as mazoons one after the other in the same era. Similarly Syedi Ibrahim Vajihuddin, after whom Syedi Taiyyeb Zainuddin were the mukasirs that time.
- 51) Syedna Taher Saifuddin (RA) guided the community at a very young age of 28 years from 1333 to 1385 Hijri / 1915 to 1965 A.D. for 50 years. During his era Syedi Dawood Shahabuddin, Syedi Fazal Qutbuddin and Syedna Mohammed Burhanuddin served as mazoons, while Syedi Ishaq Bs Jamaluddin and Syedi Saleh Bs Safiyuddin were the mukasirs of Dawat. The headquarters of this leader was in Mumbai, India. Serving the community, he slept in peace on 19th Rajab, 1385 Hijri.
- 52) Syedna Mohammed Burhanuddin (R.A), the 52nd spiritual leader of Dawoodi Bohras served the community till the age of 102 years until his death on 16th Rabiul Awwal 1435 Hijri/ 17th Jan, 2014. His era lasted for 50 years. Syedi Saleh Safiyuddin (QS) and Syedi Husain Bs Husamuddin (DM) served as the mukasereen of His holiness. The darul hijrat of His Holiness was in Mumbai, India.
- 53) The successor to the 52nd Dai, Syedna Mufaddal Saifuddin (T.U.S) is presently leading the community actively and under his guidance Syedi Husain Bs Husamuddin(DM) is his Mazoon and Syedi Qasim Bs(DM) is his Mukasir. Mumbai is the headquarter of this 53rd Dai.

Dhule District



In the northwest corner of the Deccan Plateau of Khandesh region, in the central part of India is situated the district of Dhule in the state of Maharashtra. The administrative headquarters of this district is the city of Dhule. It is located about 350 kms from the northern side of Pune whereas from the northeast of Mumbai it is about 340 kms. This district is bounded in the east by Jalgaon district, Nasik district from south and the northwest side is bounded by Nandurbar district. Dhule district has the Tapi basin on the lower side. The Satpudas separate Dhule district from Madhya Pradesh state and Gujarat. The Deccan region is separated Sahyadri Mountains that stretch in the east direction and a hill range named Satmala.

Three national highways cross through this district i.e. NH-3 (Mumbai to Agra), NH-6 (Surat to Nagpur) and the 3rd national highway is from Dhule to Solapur, NH211.

This land comes in the Adivasi belt because previously most of the land was inhabited by Adivasi or Tribal population. Then in 1998 it was divided into two separate districts i.e. Nandurbar and Dhule. The Nandurbar comprises of the tribal region. The Dhule district is clubbed to the Nashik division for its administrative purpose. A little more than 25 percent of the Dhule district's population is found to reside in the urban area. There is about 70 percent literacy rate in this district. The Dhule district is a part of the historical region of Khandesh in Maharashtra state.

Climate: Hot and Dry with a maximum temperature of 45 degrees Celsius. There is an average rainfall upto 592 mm.

Languages Spoken: Ahirani, a language which is a combination of Marathi and Gujrathi is spoken by the rural areas of Dhule district whereas Marathi is spoken in the urban areas of this district.

Profession: The basic profession followed by the people in this district is Agriculture.

Crops grown: Most part of this district is non irrigated but the climatic conditions are suited for the cotton crop for commercial purpose. Regular Monsoon water decides the cultivation here Jowar, bajra, wheat and onion are the crops grown here.

Population: 17,07,947 (2001 census)

Sex ratio: 944:1000

Throughout the district the neem trees have been planted as avenue trees on roadsides. Less common is the tamarind and other trees are seldom to be found.

The Economy and the Industries:

The large scale industry is the cotton textile mill here.

The most exported products from Dhule city are the ropes, fatty acids, edible oils and oil cakes. In the MIDC of Dhule we may see various industries like the chemical, plastic, forest, agro and oil based.

It is normal that the development of MSMEs will help up in and around Dhule District because of its availability to the Delhi-Mumbai Industrial Corridor Project (DMIC).

Dhule is understood for the production of milk-ghee, most extreme cultivable area, and groundnut production, first in agro-based commercial ventures, pioneer in wind power generation.

Sewing units of durries and covers are found everywhere throughout the region. Agro-based businesses like Daal factories, ginning and squeezing are likewise prospering in the area. Crude materials for paper factories, cotton plants and readymade article of clothing industry are additionally accessible from this district.

Groundnut is the locale's fundamental product. The locale is additionally a noteworthy maker of ground nut, driving in the State in groundnut creation. Sorghum, Spiked Millet, Sesame, Cotton, green gram are additionally developed in the region. The cultivation of fruits like Banana, Guava, Papaya and melon also takes place here.

Bhadane, Sakri Taluka (Panzarkana Sahakari Sakhar Karkhana), at Shivajinagar in Shirpur Taluka (Shirpur Sahakari Sakhar Karkhana) and at Vikhurla (Dondaicha) in Shindkheda Taluka (Shindkheda Taluka Sahakari Sakhar Karkhana) are the places in Dhule district which have co-operative sugar factories.

The other major rural produce of the area are the Milk and its products. Milk chilling focuses are situated at Dhule City, Shirpur, and Nardana.

Dondaicha in Shindkheda taluka is famous for the chilly market. There is also a Starch factory here. Many cottage industries are operational in the district. Beedi rolling, pottery, brick making, knitting saris on handlooms, oil extraction from ground nut and sesame are few of them. Wood cutting units are operated at Dhule, Shirpur and Pimpalner.

Chilly business sector is well known by Dondaicha in Shindkheda taluka. There is additionally a Starch processing plant here. There are numerous cottage industries here. Beedi moving, stoneware, block making, knitting saris on handlooms, oil extraction from ground nut and sesame are few of them. Dhule, Shirpur and Pimpalner has wood cutting units which are operated here.

The taluka of Shirpur is famous for the gold refinery. It is also a well developed education industry.

The water conservation project developed under the MLC, Amrish bhai Patel is well known throughout India as the Shirpur Pattern.

Tourism:

The various tourist places which are worthwhile to visit in the district and nearby are:

- Aner dam
- Toranmal

- Prakashe
- Laling fort
- Sarangkhedda
- Nageshwar

Constituency:

The Dhule city is the sole member of the Lok Sabha constituency.

There are 5 Vidhan Sabha constituencies in the Dhule district, viz.

1. Shirpur
2. Sindkheda
3. Dhule
4. Sakri
5. Kusumba.

Khandesh:

Dhule is a district under the Khandesh region. So it would be unfair to leave this region without a short discussion about it.

Khandesh is a surely understood locale for its ancient and rich legacy. Its way of life is old as well as multifaceted. Numerous groups are cheerfully dwelling in the lap of this district.

Arya, Non-arya and Mughal societies and its amalgamation:

Khandesh displays a homogeneous blending of diverse societies of Arya, Non-arya, Buddha, and Mughals. Adivasis (primitive tribes) occupying in and at the foot-slopes of Satpuda slopes have held their unique traditions and customs even today. Theirs is an antiquated unique culture and is more seasoned than the Arya intrusion in this nation. A gathering of daring and itinerant tribe of Aryas called Ahir/Abhir settled in this locale and the subgroups of this tribe like Gurjar, Ahir, and Gavali individuals changed the situation of Khandesh for advancement.

The Mughal rulers-Akbar, Jahangir, Shahajahan, Aurangzeb and Danial and Farukhi Kings have left engravings of their way of life and standard on Khandesh. Satvahan rulers who were highly awed by Buddhist logic and the hollows and frescoes cut by them at Pitalkhore close to the

Chalisgaon town of Jalgaon area demonstrate the consistent amalgamation of societies in this region.

Different hypothesis on the nomenclature of Khandesh:

There are different opinions about how the province of Khandesh got its name. Some of the theories about it are described below-

- I) Khandesh is the locale of Ahirs who worshipped Lord Krishna, who is affectionately called "Kanha" by his lovers. They alluded to this as nation (desh) of Kanha subsequently Kanhadesh which got the name 'Khandesh in due course of time'.
- II) According to another perspective, Kanbai (Kandevi) is the divinity of numerous groups of this locale. Henceforth nation of Kandevi subsequently Kandesh which further transformed into 'Khandesh'.
- III) Still some have diverse perspective concerning numerous years this area was under control of Muslim rulers who were known by the name 'Khan'. Their nation consequently named 'Khandesh'.
- IV) One more view expresses that as this area was the mine (privately called khan) of human pearls and gems and mineral assets. In this manner it is named as 'Khandesh'.

Tribes, groups and tongues of Khandesh:

Tribes-Since remote past, really differing sorts of tribes and groups have been living joyfully together in this place where there is Khandesh. Planned tribes incorporate Gond, Bhil, Konkana, Pavara, Gavit, Pardhi, Tadvi; Vimukta Jaties incorporate Kaikadi, Kanjarbhat, Gorbanjara, Lamani, Jogi, Pardeshi Bhamta, Ramoshi Vadar, Chhapparband; Nomadic tribes incorporate Gosavi, Bairagi, Sanyasi, Beldar, Kingarivale, Ghisadi, Gopal, Dombari, Dhelari and different in reverse incorporate Gavali, Kongadi, Rangari, Tambat, Sonar (Smiths), Bhavsar, Sutar, Pinajara, Tamboli and Schedule standings incorporate the general population fitting in with Mahar, Mang, Chambhar, Mehatar (Scavengers) Jangam, Mochi, Dhor, Khatik, Garudi, Meghwal groups. Alongside them, the propelled groups too have been staying since remote past.

Vernaculars major tongue of this area is the dialect of Ahirs called Ahir-wani which further truncated to 'Ahirani'. It is otherwise called 'Akkadibhasha'. Ahirani is spoken to by distinctive sub-dialects of diverse shades, for example, Leva patidari, Gujarau, Bagalani and so forth. Antiquated vernaculars incorporate Pavri, Dehwali, Bhili, Tadvi, and Warali. Other lesser spread lingos incorporate Vanjari, Bhavsari, Pardeshi, Beldari, Mehatari, Panchali, Dhori, Mahari, Mangi, and so on.

Adivasi (primitive) societies of Khandesh:

Deep in the soils of Khandesh lays the foundation of Adivasi societies. The requirement for making of Nandurbar as an exceptional Adivasi region mirrors this very reality. The adivasi living in the slopes of Satpuda are the surviving successors of Mohenjo Daro and Hadappa societies. Their way of life mirrors their association with the extremely unique society of this nation. The social capital of these adivasis is 'Dab' in the Satpuda. The small colonies that are situated at remote spots in Navapur, Nandurbar, Dhadgaon, Saakri, Yawal, Raver, Chopada, are reproductions of old societies. Gonds and Bhils are significant occupants. They incorporate sub tribes, for example, Rajgond, Maharaja Gonds, Pachhashi Gonds, Bada Gonds, Pavaras, Gavit, Tadvi, and Barelas. They Gods worshipped by them are Devmogara Mata, Ganda Thaakur, Raja Fanay, Mandhar Mata, Ravan, Meghnaath, Hirava Deva, Motha Dev, Waagh dev, Kanasari mata, Holika. By worshiping regular symbols of these Gods, they offer supplications to God to the 'Natural force'. Indeed, even in the amazing states of starvation or catastrophes, they excitedly observe Holi, Divali, Gandi Divali, Navai, and Pola. Being mother commanded family culture, ladies' uniformity and flexibility is an esteemed trademark.

People expressions and specialists of Khandesh:

Khandesh is an affectionate partner locale of society expressions. Numerous Art cherishing gatherings are scattered in this district. Huge gatherings of Mahar and Mang groups acquire the natural soul of conventional expressions. It is suitably said in Khandesh-"Singing and moving (is found) at Mahar's home and perusing, composing at Brahmin's". Late times have changed the points and method for expressions, yet extravagance of customary expressions is still noticeable in their homes. Presently a day Mang, Mahar groups display singing, moving,

music playing, acting, through distinctive society expressions, for example, people plays, Tamashas (customary stage acts), symphony, band gathering and banjo bunches. This is clear from the gatherings of Bhika Bhima Sangvikar and Anand Loknatya Mandal. Fugadi move of ladies in most likely all groups, Bhillau move of Bhill, and Viroba move of Dhanagars (Shepherds) are entirely well known among the general population.

Dawoodi Bohras in Dhule district

The Dawoodi Bohra sect is scattered in the areas of Dhule district with a population of approximately 1000 to 1500 pupils having one to five houses also in different villages of the district.

1.2) NECESSITY OF THE STUDY:-

a) Background (Status)

1. Dhule is considered as an adivasi belt in the Khandesh region of Maharashtra. So it may be thought that the literacy rate here may not be 100 percent.
2. The Dawoodi Bohra sect is one of the sects of Shia Muslims. This community is scarce and scattered in this area. Similarly this sect is spread throughout the world with only one spiritual leader followed by the whole sect. The need for research only in this sect is to understand the eminency of their leader and his work especially in the field of education, to study the concept of the education system managed by the leader.
3. Quran is a religious book of Islam and the Olomas (learned) of Islamic study say that this book is a source of education in the field of science, business, sociology history etc and if one is able to read and understand it, he/she can lead a satisfactory and successful life. Any person may be called a literate if he is able to read, write and understand any language. So with this concept in mind the need to understand the literacy rate in the sect and the education system managed by their spiritual leader was felt.

b) Research Problem

1. With advanced technologies and western culture, people are forgetting their origin of religion.
2. Every community is guided by some leader and they work on the various issues of their community. Dawoodi Bohra community is also guided by a spiritual leader and does constructive work regarding the various issues of their community.
3. The researcher feels the need to understand what work he has done and his management in the field of Qur'anic education and whether the benefit of his work is reaching the masses which are following him.
4. The researcher wants to understand the effect of his leadership in the field of Qur'anic education especially in a remote place, Dhule district of Maharashtra which is an area under Adivasi belt where the males and females are scattered in small villages and towns of Dhule district.
5. The researcher feels the need to understand the future vision of the leader in the Qur'anic field and his work to fulfil the vision.

1.3) OBJECTIVES OF THE STUDY:-

1. To identify and to analyse the Quranic education system in Dawoodi Bohra sect.
2. To analyze the quality of leaders in Dawoodi Bohra community.

3. To identify the problems in Quranic education system in the Dawoodi Bohra sect.
4. To develop a novel conceptual model for an improved Quranic education system in Dawoodi Bohra sect.
5. To identify the number of people inspired by the leader to have at least one hafiz in the house.
6. To investigate the number of people who have actually taken a step to bring the vision of the leader into reality.
7. To find out the interest of the people to read, understand and memorize Quran.
8. To analyze the best time for memorizing Quran.
9. To ascertain the faith of the followers on their leader.

1.4) HYPOTHESIS:-

H.1. There is a significant relationship between memorizing Quran and the faith in the spiritual leader.

H.2. There is a direct relationship between the leader and Quranic education system.

H.3. There is a co-relation between the benefits of memorizing and their status in the society.

H.4. There is no proportionate relationship between huffaz and the population of people in the targeted area.

1.5) Scope of the study

We can create awareness in the sect (community) to read, understand and maximize the number of huffaz (one who memorizes the whole Quran) in the community in general.

The study of this type will help to implement it in the other areas of education to increase the literacy rate.

If the leader is capable and eminent and has faithful followers, then it can help to develop a proper system and anything can be achieved successfully to a great extent.

The Topical scope of the study covers the education system that is related only to learning to read, understand and memorize Quran.

The Geographical scope of the study has been restricted to the Dawoodi Bohras in the Dhule district of Maharashtra state which will cover all the towns and villages in it.

The Analytical scope covers the fulfilment of the objectives set out for study.

The Functional scope is confined to offering certain meaningful suggestions for the improvement of the education system related to learning to read and memorizing of Quran so that the vision of the leader is realized.

1.6) Research Design:

On the basis of the research problem, the objectives and the hypothesis were first formulated keeping in mind the Dawoodi Bohra spiritual leader, Dawoodi Bohra community.

Literature related to the topic was collected and reviewed from various printed research journals, books and through websites. About 100 articles and books were reviewed.

The primary data was collected through a questionnaire through random sampling...

- a. Through Dawoodi Bohra community members from Dhule district.

Approximate population-1000

Sample size-202

- b. From Dawoodi Bohra Huffaz which were gathered from throughout the world on an occasion of Al Jamea tus Saifiyah exams.

Approximate population-500

Sample size-79

- c. From students throughout the world who gathered on the occasion of Ashara Mubaraka, a congregation held in Houston, America.

Approximate population- 100

Sample size-50

The primary data was also collected through field surveys of Qur'anic education institutes of Dawoodi Bohras and the various relevant organisations. Expert interviews were also taken to get the information.

The secondary data was collected from relevant websites and books of da'awat to get the information about the system of Qur'anic education in Dawoodi Bohra and about the spiritual leader.

On the basis of data that could be collected, chaperization scheme was formed and the relevant data was used wherever required. The quantitative data was analysed through SPSS software. This data was interpreted trough required tables and graphs.

On the basis of interpreted data the hypothesis was tested and the conclusions were drawn relevant to the objectives and the research problem. Some suggestions were given after

understanding the total concept of Qur'anic education system managed under Dawoodi Bohra spiritual leadership.

1.7) **Limitations of the study**

The limitations as stated in the synopsis, the areas are as follows:

- 1) The reliability of the study area may depend on the authenticity of the information provided by the respondents.
- 2) The methodology to be accepted; the method of data collection, analysis and interpretation may have their own limitations.
- 3) The study is related to only the registered Dawoodi Bohra people in Dhule district of Khandesh region.
- 4) Cost and time constraints might have affected the effectiveness of the study though every attempt will be made to keep the spirit of the objectives and research methodology intact.
- 5) The source or the population of the respondents are totally based on the information provided by the top management of the Dawoodi Bohra sect.
- 6) The study is limited to Quranic education system only, while the regular academic education is excluded in this study.