

CHAPTER 7: THESIS SUMMARY AND CONCLUSIONS

7.1 SUMMARY

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.

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.

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.

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 shaykh 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.

Qur'an

As per Islamic conviction, Allah revealed the Holy Qur'an to the prophet Mohammed through the Angel Jibraeel 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.

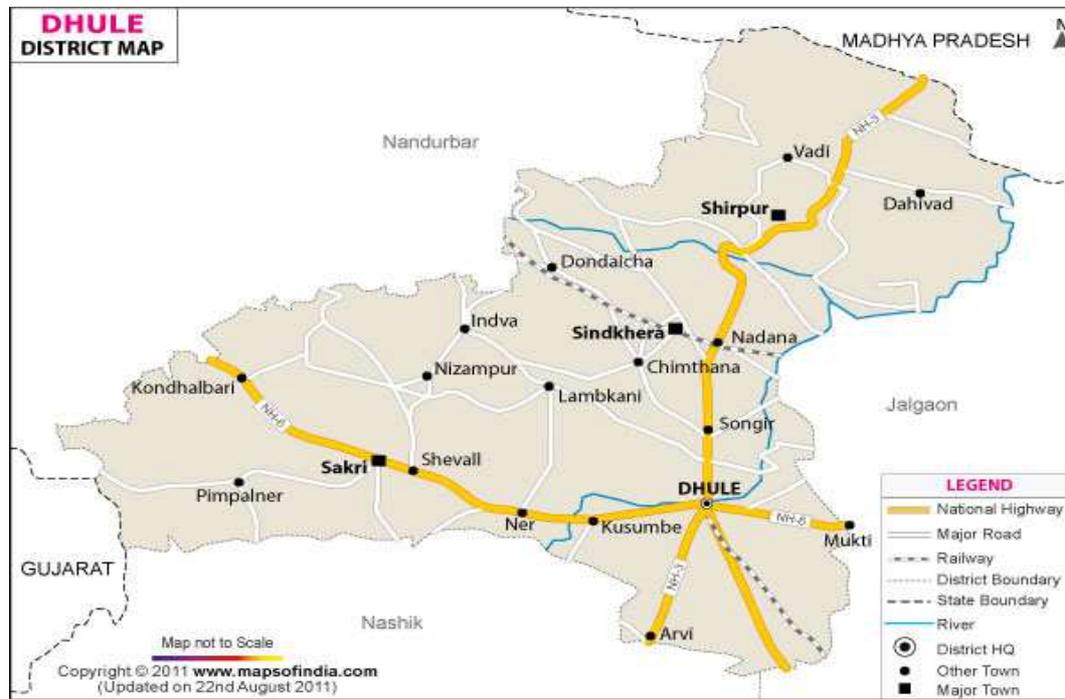
Since the Arabic content of the Qur'an is viewed as the immediate discourse of Allah` the Qur'an can't be truly "deciphered" into whatever other dialect. Then again, its rough significance can be given, and the Qur'an has most likely been rendered into each composed dialect on the globe. In light of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

The Dawoodi Bohra Spiritual leader has inspired many people in his community to do the memorisation of the whole Qur'an and has 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 has developed an education system to learn to read and understand Qur'an and also to memorize Qur'an in a period of time.

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 Nasik 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.

Dawoodi bohras in Dhule district

The Dawoodi Bohra sect is scattered in the areas of Dhule district with a population of approximately 1500 to 2000 pupils having one to five houses also in different villages of the district.

1.1) NECESSITY OF THE STUDY:-

- **Background (Status)**

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.

1.2) 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.

1.3) HYPOTHESIS:-

1. There is a significant relationship between memorizing Quran and the faith in the spiritual leader.
2. There is a direct relationship between the leader and Quranic education system.
3. There is a co-relation between the benefits of memorizing and their status in the society.
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.

1.4) 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 Mubarak, 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.

1.5) 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.

3: HISTORY, MANAGEMENT AND DEVELOPMENT UNDER DAWOODI BOHRA SPIRITUAL LEADERSHIP

3.1: The Population and 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 Jamiat, 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. This distribution maybe explained with the help of following table:

Indian				Foreign	
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.

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.

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 benefits provided by the spiritual leader are reached even where only a few people reside.

3.2) Span of management in Dawoodi Bohras.

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-abouts of a Dawoodi Bohra individual.

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.

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.

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 52nd Spiritual leader of Dawoodi Bohras, Dr. Syedna Mohammed Burhanuddin had said in his 7th 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 Duats 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.

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 centres. 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.

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 52nd and 53rd leader: Source of inspiration and motivation for Qur'anic Education.

Research methodology: Sermons of the spiritual leaders

Personal interviews

Introduction: The Dawoodi Bohra community has been following the 52nd spiritual leader, Dr. Syedna Mohammed Burhanuddin and the 53rd 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 52nd leader has stated various times in his sermons about the thirst for knowledge and education. He not only 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 53rd 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.

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.

4) The management system of Dawoodi Bohra leaders for maximum literacy rate through Quranic Education

Research methodology: Field surveys

Expert interviews

Relevant Websites

Introduction: As in Islam, Allah has stated that Al-Quran is in the highest authority of all books. The prophet of Islam, Mohammed Rasoolullah S.A.W has conveyed this message to his

followers that it is compulsory on every Muslim man and woman to be literate. The Dawoodi Bohra Spiritual leaders have been striving in each era to bring maximum literacy rate in their community. Every leader in his era had developed some system to educate people. In the era of the 51st, 52nd and the 53rd Spiritual leaders, many educational institutes were built and with time and need of hour they are more organized and technology based. Not only religious education but also secular education has been undertaken. The Quranic education system is not only specified to children but every age group has been covered by the Spiritual leaders and different systems have been developed for this purpose under their leadership. These sub-topics cover the following:

4.1: Al Madrasah

4.2: Madrasah Saifiyah Burhaniyah (M.S.B)

4.3: Al Jamea Tus Saifiyah

4.4: Ashara Mubaraka

4.5: Asbaaq

4.6 Mahad-al-Hasanah Buhani

4.1 Al Madrasah:

Introduction: The Madrasahs are part time schools for religious education to teach cultural values and all that is related to Quran which includes reading, memorizing and understanding it to some extent. It is also known as Islamic Educational school.

The Dawoodi Bohra Spiritual leaders have established madrasahs in every place where the Dawoodi Bohra people reside whether a big or small place, or with large or sparse population. Not only in India, have they established these madrasahs but also in foreign countries including the European countries.

The following table gives the details of the madrasah going students in Dhule district.

Sr. No.	Places	Houses	Students
1	Shirpur	60	53
2	Dhule	120	76
3	Boradi	5	4
4	Korid	8	2
5	Sindkheda	10	0
6	Songir	6	4
7	Pimpalner	12	0
8	Dahiwel	7	0
9	Sakri	0	0
10	Nardana	5	Study at Dhule Madrasah
11	Dondaicha	38	18

Table No. 4: Madrasah student(Dhule district)

Conclusion: From the overall study of the Madrasah system managed under the Dawoodi Bohra spiritual leadership, it may be concluded that it is a very controlled system and managed so well that each and every child who deserves education is taken care of. The leaders have focussed on the right to education of a child till standard 10th which is completed parallel to the school education of a child. The system develops the child in such a way that he or she can lead a balanced life. The parents of these children are satisfied for their children to be developed as good patriotic citizens. Though Madrasahs are for religious education, but the leaders have used all the technicalities required to satisfy the need of time. Due to this system of education there is maximum literacy rate in the community. Through this system, the sense of equality is developed in the child in any part of the world because same teaching procedures and syllabus are applied.

4.2: Madrasah Saifiyah Burhaniyah (M.S.B)

Research Methodology: Primary data: Expert interviews, Field survey in Nasik.

Secondary data: Relevant websites

Introduction:

MSBs are 20ubaraka20al institutes whose founder was the 52nd spiritual leader, Dr. Syedna Mohammed Burhanuddin (R.A). These academic institutes are a combination of regular education along with Qur'anic education of deen from nursery to grade tenth. The first MSB was founded in Nairobi in the year 1405 Hijri/1985 A.D. Since then, throughout the world in various countries, there are 23 MSB education institutes which provide education par excellence. The aim of all of these institutes is to focus on the Holistic education and groom the children according to the culture of Bohra community. The philosophy behind this education is to foster an Islamic way of thinking in the light of Qur'an about all aspects of learning various subjects.

Conclusion: On the basis of the primary and secondary data available, it can be concluded that the teaching methodology provides a child centric learning environment which are in line with the recent philosophy of teaching. These MSB institutes have stuck to the vision of the 52nd spiritual leader, Dr. Syedna Mohammed Burhanuddin (R.A) that the students should be enabled to become an entrepreneur with solid professional base. The system of education in these institutes is such that the upbringing of the students is in the light of Qur'an teachings but consecutively learn in academics which is in line with any country regular educational system. The students save their time of separately attending madrasahs and also the parents are free from the tension of inculcating Islamic culture in their children as they grow.

4.3 Al Jamea-tus-Saifiyah: The Academy of light.

Introduction

Al Jamea –tus-Saifiyah is the highest level of Qur’anic educational institute among the Dawoodi Bohra community. It is a prestigious institution of knowledge and psychology based in the city of Surat, Gujarat. Incepted in as early as the 18th century, it is one of the oldest institutions of teaching and learning. It’s benefactor and sole patron is the head of the Dawoodi Bohra community, a sub-sect of the Shia-Ismaili lineage believers, who is recognized as the representative of the imam in seclusion as the Dai-al-mutlaq (the fully authorized vicegerent)

As the name suggests Al-Jamea-tus-Saifiyah is a university affiliated to ‘Saify’, i.e. this university acquires its name from two prolific spiritual leaders who were champion scholars and intellects of their time, the first being al-dai-al-ajal Syedna Abdeali Saifuddin (R.A) who found this university and initially named it al-dars-us-saifee,(the madrasah of Saify), and then a hundred years later, his heir, al-dai-al-ajal Syedna Taher Saifuddin (R.A), who brought about numerous changes in the structural and educational infrastructure of this elite university and renaming it as al-jamea-tus-saifiyah.

With the wear and tear of the ages, al-Jamea-tus-Saifiyah has withstood all the incredulity and educational reforms of the times to breed and prepare a community of leaders, reformists, teachers, educators, civil service-men, etc. In the light of the words of al-Qur’an-al-majeed (the holy book pertaining the word of Allah revealed upon his prophet Mohammed (S.A.W): ‘from darkness to light’

Al-Jamea-tus-Saifiyah constantly strives courtesy a strong educational curriculum and a robust faculty of professors and scholars to elevate the status and enhance the overall understanding of its students about modern day society and help them to serve it in the light of this educational upbringing.

In the present leaders era these institutes are in Karachi, Pakistan, in Nairobi (Kenya), in Marol (Mumbai, India) along with which is in Surat

Conclusion: The motto of every learning institution is to promote thriving learners onto new platforms of discovery, erudition and knowledge. Al-Jamea-tus-Saifiyah, likewise upholds the same principles and boasts of a proud history of innumerable alumnus who came there, stayed for their due course, trained rigorously and passed out with an esteemed identity and mettle to serve the community with a fortified resolve.

The educational system governed by the Islamic-Qur'anic pattern directs the students to those fundamental ideals that the Quran has spoken of and advocated which include

- 1) The obligation of acquiring the righteous knowledge and not giving into temporal infatuations.
- 2) The welfare of all mankind, maintaining an aura of peace and prosperity and condemning the elements of hatred and enmity.

Al-Jamea-tus-Saifiyah is a complete leadership development institute, the responsibility for employment and a fruitful living is taken by the spiritual leader of the era.

4.4: Ashara Mubaraka- The Quranic Education system for all ages.

Introduction: Ashara Mubaraka is a yearly gathering of first ten days according to the Islamic calendar of the Dawoodi Bohras worldwide. These are the days of remembrance of Imaam Hussain A.S, the grandson of Mohammed, the Prophet. Imaam Hussain was martyred along with his 72 family members and his fellow members in a place called Karbala in Iraq. Apart from this people gathering from the event are taught various aspects of Quran and better living creating bond and attachment among the people of the community. Quran being an encyclopedia with vast depth of knowledge, it is practically not possible for any Muslim to decode the verses of Quran and one may not interpret it correctly. By attending Ashara 22ubaraka, the community members are helped to grasp the actual aim and meaning of Quran. The Dawoodi Bohra Spiritual leader takes great efforts for the community members to attend it for these ten sermons which are held during the first ten days of Moharram month of Islamic Misri calendar. This gathering of 9-10 days is a type of crash course of Quranic education every year which according to the spiritual leader, benefits a person at all ages. These gatherings are held at every place of the world wherever Dawoodi Bohra reside and a huge gathering of the event takes place with the Spiritual leader anywhere in the world chosen by his holiness where thousands of Dawoodi Bohra's participate.

The following table gives the details of the places of Ashara Mubaraka gatherings with the spiritual leader:

No.	Spiritual Name	Leader's	Hijri year	English year	Personally Attended	Place

1	Dr.Syedna Mufaddal Saifuddin	1437	2015	25 Thousand	Houston, U.S.A
2	Dr.Syedna Mufaddal Saifuddin	1436	2014	1.25 Million(Approx)	Surat, India
3	Dr. Syedna Mufaddal Saifuddin	1435	2013	1.10 Million (Approx)	Mumbai, India
4	Dr. Syedna Mohammed Burhanuddin	1434	2012	90 Thousand(Approx)	Surat, India
5	Dr.Syedna Mohammed Burhanuddin	1433	2011	1.50 Thousand(Approx)	Mumbai, India
6	Dr.Syedna Mohammed Burhanuddin	1432	2010	1.30 Thousand(Approx)	Mumbai

Table No. 5: Ashara Mubarak gatherings of Spiritual leaders

Conclusion: From the study of the event of Ashara Mubarak which is a crash course system of Quranic education of the Spiritual leader, it can be concluded that under the leadership of His Holiness the community has used technology at its best to reach maximum community members so that at least they get some understanding of the Quran. Besides this the management is very well organized to benefit the attendees. Also the leader has taken care of his followers who are not able to attend the event through the worldwide relay of his sermons either complete or through clippings. The system of follow up is such that if every community member accepts and responds to it positively, he/she is surely going to gain knowledge from it.

4.5 Asbaaq

Introduction: The spiritual leaders, with the aim of giving the benefit of knowledge of Al Jamea Tus Saifiyah educational books to the normal people of the community in every small and big town had started discourses known as Asbaaq. The system of Asbaaq is from the era of the 1st Spiritual leader i.e. Syedna Zoeb. Every leader during their era, according to the need of time used their own methodology to educate people. During the era of the 52nd spiritual leader Dr. Syedna Mohammed Burhanuddin with the use of technology had a controlled system of Asbaaq

where the benefit of education of Quran through various books could reach the people. The same system is being followed during the era of the 53rd leader Dr. Syedna Mufaddal Saifuddin. The books which are taught in Al Jamea Tus Saifiyah, the Arabic academy of the Dawoodi Bohras in the 11 years of the educational period are superficially taught to the followers step by step. There are 6 to 7 discourses each including 3 books to study and 8 to 10 Arabic poems. Every chapter of each book begins with the verse of Qur'an and the explanation is an extraction of Qur'an.

The following table gives an exemplary detail of the people attending Asbaaq in Shirpur town of Dhule district.

Sr. No.	Group Name	Males	Females
1	Hashimi	NA	29
2	Dawoodi	10	NA
3	Hasani	NA	35
4	Najmi	9	NA
5	Saify	14	NA
6	Zaini	8	NA
Total		41	64

Table No. 6 Asbaaq attendees in Shirpur

Conclusion: It can be concluded that through the use of technology, the system of Asbaaq which is developed to educate people is so controlled that a proper check is kept about both the parties so that it cannot be manipulated. As it is not obligatory to attend it, interest towards this knowledge might need motivation. Also it may depend on the teacher to develop interest through his method of communication. It may be suggested that the followers should take benefit of this opportunity which is provided by the spiritual in their home towns. Overall the system is to reach the masses throughout the world.

4.6 Mahad al Hasana Burhaniyah (MHB):

MHB is another system of educating people by the 53rd leader in the midst of 2014 with the vision of continuing education as it is a lifelong process. As the 52nd leader used to say that you should not feel shy about learning to read Qur'an even at the age of 70 years. The beginning of

this system was from Mumbai and within a period of about one and half years it has spread into some other metro cities too which has MSB schools. These courses are conducted in the evening during one's personal time for both aged men and women and anyone who wants to learn Arabic language, Qur'an reading, Arabic typing or develop their personality. Each course is of 10 sessions, twice per week. Besides this there are courses like Herb gardening cooking and home science to equip youngsters and prepare them for future life. Similarly for middle aged women who after certain age are free and have areas of interests are trained to use their hobbies in earning.

This system is in the process of development through which those areas of illiteracy in Quran will be covered along with the development of life skills.

5) The management system- Memorisation of Quran in Dawoodi Bohras

Research Methodology: Expert interviews

Field survey

Introduction: The 52nd Spiritual leader in his era and the 53rd Spiritual leader have been a source of inspiration and motivation for the Dawoodi Bohra community members to memorize Qur'an. Through their sermons on different events, they have been motivating people to memorize Quran. For the same purpose, Dr. Syedna Mohammed Burhanuddin had developed educational institutes and a proper system which helps the community members to memorize Qur'an. This system is ongoing and progressive in the era of the 53rd Spiritual leader, Dr. Syedna Mufaddal Saifuddin too. Mahad-al-Zahra is a centralized system and institute of memorization of Qur'an which has used various methodologies with the benediction of the Spiritual leader and is trying to reach as many people in a professional way. Mahad-al-Zahra has the Elearning System, Nisab-The residential system, Atfal-For kids, Ta'alim al Quran, Monthly and yearly camps for memorization of Qur'an. This system has been developed round the globe in different countries. Mahad-al-Zahra is the controller of exams and certification of any Dawoodi Bohra who memorizes Al Qur'an throughout the world. The 52nd and 53rd leaders have inspired their followers such that every alternate Dawoodi Bohra dreams to have a Huffaz in his house. The beginning of memorization phase started in 1436 Hijri/1996 A.D. when there were 3 Huffaz. Dr. Syedna Mohammed Burhanuddin (R.A) was himself a Hafiz. Round the globe the Mahad-al-Zahra system has been developed in

- 1) Houston (America)
- 2) Kuwait
- 3) Dubai
- 4) Shareqa (UAE)
- 5) Colombo (Sri Lanka)
- 6) Mumbai (Maharashtra, India)

7) Taherabad (Rajasthan, India)

8) Burhanpur (Madhya Pradesh, India)

9) Hutaib (Yemen)

By the year 2012, according to ITS 52 records there were 806 Huffaz.

By 2013, the ITS 52 records showed 905 which was an increase in 99 number of Huffaz.

And till 2014 the records went up to 1042 which was a hike of 137.

5.1 The residential Qur'anic memorization system

Nisaab Mahad al-Zahra- 1426 H/2005 A.D.

Surat

The 'Nisaab Mahad al-Zahra' is a custom made four year course for children between 12 to 16-17 years to memorise the entire Qur'an and simultaneously study the full four year course of Aljamea-tus-Saifiyah Arabic academy. Students are accommodated in a residential place called "Nuzul al-Barakat" in the midst of the art facilities and exquisite décor. In addition there is a host of other blessings and privileges including:

- Arabic & English language study.
- Computer training.
- Sports and recreation in Khaimat ur Riyadat (Aljamea's sports complex)
- Access to the Ma'mal, a unique audio and video lab.
- Barakaat of Al-Mawaid al-Saifiyah (the dining hall of the academy)
- Above all is the barakaat of Ziyarat of Duat Mutlaqeen (RA) in Surat.

Conclusion and Recommendation: From the detailed study of the Residential Qur'anic education system managed under Dawoodi Bohra Spiritual leader by Mahad-al-Zahra, it has brought into light the management issues undertaken by the institute. It has been concluded that the methodology applied by the system, the daily assessment system provided in a personalized manner and the passion of learning in the students , the passion of fulfilling the target of Qur'anic memorisation by the top management and the teachers makes the most difficult task of

memorisation of Al Qur'an possible in a limited time. Also the love towards the Spiritual leader has made this most difficult task of memorisation possible according to the study. Qur'anic education may be considered as a religious issue but the professionalism reflected in each and every work by the institute reflects its success. It is suggested that if such dedication is present in any educational institute from the top to bottom of the system the results can be excellent.

5.2 The Online Quranic memorization system-Elearning Quran, Surat

A synchronous method of learning

In the year 2006, Dr. Syedna Mohammed Burhanuddin (R.A) started an online Qur'anic memorization system for his followers of any age, any profession and residing anywhere in the world. It is a synchronous method on online learning in which the student and teacher sit facing each other online. The teacher is able to see the student but he is not seen by the student. In these years this system has achieved such momentum that there are about 1000 students in waiting list to get enrolled. If any student follows the system properly, he can memorize the Quran in 6-7 years. Through this system 600 students are memorizing Quran, online.

Conclusion and Suggestions:

From the detailed study of the Online Quranic education system managed under Dawoodi Bohra Spiritual leader, it has brought into light the management issues undertaken by the institution, the methodology applied by its teachers, the daily assessment system provided in a personalised manner and the student support system developed to guide its students. Qur'anic education may be considered as a religious issue but the professionalism reflected in each and every work by the institute reflects its success. It is suggested that this type of system can be applied to other areas of study too to get accelerated results.

5.3 Atfaal- A custom made for children

The 'Atfaal Mahad al-Zahra' is a custom made for children between 8 to 12-13 years to memorise the entire Qur'an. The children simultaneously continue their schooling when he follows the atfaal system. Any child to get admission in the atfaal has to undergo a probation camp of 3 months. If they do not have juz amma certificate then they have to memorize juz amma and pass the examination for its certificate within these 2 months .

5.4 Ta'alim al Quran

An asynchronous method of learning

Ta'alim al Quran is an approach to reach the doors of Dawoodi Bohras for the memorization of Quran, comprising the benefits of Distance learning. Being an offline program in one sense, it provides the opportunity for the anxious learner to upload his/her recordings at his preferred timings and place with his android mobile phone. Similarly the teacher is at his ease of evaluating the recordings to his convenience in a day span. The student can repeatedly record and remove if he feels to attempt again in order to achievement betterment in recitation's fundamental rules.

This program was introduced from October, 2014 in the month of Moharram 1436 Hijri. After undergoing various phases, this program has emerged currently in the form of an ideal Juz Amma (30th chapter) hifz and ahkaam program. Till the month of April, 2015 this program has enrolled 100 students and is guiding them to achieve the Juz Amma certificate. This program foresees to maximize the number of Juz Amma Sanads(certificates) as a pre-requisite for attaining the desire of the Spiritual leader for having one Hafiz in each house.

This process empowers his self assessment responsibility and makes him/her matured enough to learn by own.

5.5 Memorization of Qur'an through various camps.

Mahad al-Zahra has now started organizing camps for children (both boys and girls) between the age of 12 to 15. Children of this particular age are targetted as this age is an ideal and best regarded for the memorization of Quran as the memorization power is highest during this time. These camps are setup in holy places of the Dawoodi Bohras known as Mazaars or Dargah, built by the spiritual leaders of Dawoodi Bohra Community in Galiakot(Taherabad) in Rajasthan, Hasanfeer(Denmal) in Gujarat and Burhanpur in Madhya Pradesh of India. All these places provide essential necessities like proper accomodation, lush greenery, hygienic food and a

cultural environment which helps the children to memorize Quran in best way possible. These camps may be attended on either monthly basis or yearly basis.

Conclusion: The management of these Quran memorization camps is such that it gives an opportunity to every boy and girl attending it, not only to memorize Qur'an but also teaches how to manage time for the other priorities of life. In a short period of time they may develop the confidence that memorization of Qur'an is not an impossible job. It might be a bit hectic to those who lead a sedentary life.

5.6 Rawdat al-Quran al-Kareem

Mahad al-Zahra has initiated a new academic programme, Rawdat al-Quran al-Kareem for Qur'anic education. This is a school situated in Mumbai. This system of schooling not only commits a student for memorization of entire Quran but also a student is exposed to the various forms of knowledge in the light of Quran which are important for the child's development at that particular age. Rawdat al-Quran al-Kareem is founded upon a unique art for children from the ages of four to twelve specifically developed by Mahad al-Zahra. The studies are in line with Aljamea-tus-Saifiyah's philosophy which is a combination of past traditions and the existing cause of education. This school has its affiliation to the Edexcel Board, UK.

The table below gives the details of the pupils in the Dawoodi Bohra community who are memorizing Qur'an through the centralized system of Mahal-al-Zahra.

Sr. No.	Qur'anic Memorization institute	Boys	Girls
1	Al-Jamea-tus-Saifiyah	562	374
2	E-Learning	198	131
3	Nisab	120	-
4	Ta'alim Tamam	10	10
5	Full year camps	100	100
6	Monthly camps	210(20X11 every month for 11 months)	210(20X11 every month for 11 months)
7	Atfal	20	23
8	Raudat al Qur'an al kareem	44	45
Total		1264	893

Table No.9: Quran memorization through Mahad-al-Zahra.

Area	Houses	People	Huffaz
Dhule	120	455	1
Shirpur	60	309	3
Sakri	0	0	0
Sindkheda	10	35	0
Nardana	5	19	0
Songir	6	25	0
Pimpalner	12	36	0
Dahiwel	7	50	0
Korid	8	24	0
Boradi	5	29	0

Table No. 10; Huffaz in Dhule district

Final Conclusion and suggestions: From the study of the memorization system of Qur'an of Mahad-al-Zahra which begets under the leadership of the Spiritual leader, it can be concluded that it has used almost all techniques to reach the people and help them memorize Qur'an. The admission standards for any of the system of memorization in Mahad-al-Zahra are quite high so as to maintain the quality of the institute. But since the vision of the leader is to have at least one Hafiz in each house and it is a one million community throughout the world, it needs to build more hands for support. If the representative of every town concentrates on the vision of the leader with some support of Mahad-al-Zahra, some speed can be achieved. Also it should be taken care to main the level equivalent to the standards of Mahad-al-Zahra because it is the controller of exams.

Chapter 6: DATA ANALYSIS & INTERPRETATION

Data analysis: For the purpose of Data analysis of the Quantitative primary data, SPSS software was used. The data was analysed into two sections i.e. Section A and Section B. The data that was collected in section C was from the present Spiritual leader of the Dawoodi Bohras, which did not need any analysis through any of the statistical tools. It was for the purpose of defending the thesis by the leader towards the responses of his general followers in Dhule district and the Huffaz responders.

Data Interpretation: Required tables, graphs and charts were made for the interpretation of data.

Section A

Table No. 1

Q .N	Females-118		Males-84	
	Yes	NO	Yes	No
1	100%		100%	
2	100%		100%	
3	100%		100%	
6	100%		100%	
7	100%		100%	
8	100%		100%	
9	100%		100%	
10	100%		100%	
11	100%		100%	

14	100%		100%	
16	100%		100%	
18	100%		100%	
20	100%		100%	
21	100%		100%	
24	70.34%	29.66%	75%	25%
25	48.31%	51.69%	59.52%	40.48%
26	100%	0	97.61%	2.39%
27	87.28%	12.72%	70%	30%
28	57.62%	42.28%	51.%	49%
31	46.50%	53.50%	23%	73%
35	100%	0%	100%	0%
37	100%	0%	100%	0%
38	100%	0%	100%	0%
39	100%	0%	92%	8%

Table no 2

Q N	Females -118				Males -84			
	A	B	C	D	A	B	C	D
17	22%	75%	1.5%	1.5%	12%	85%	1.5%	1.5%
23	85%	3%	6%	6%	90%	2%	5%	3%
30	60%	32%	7%	1%	77%	20%	3%	0%
32	3%	4%	20%	73%	2%	4%	8%	86%
36	92%	6%	2%	0	93%	6%	1%	0

Out of approximately 1000 registered Dawoodi Bohra members throughout Dhule district, 300 questionnaires were randomly distributed. Only 202 responses were received from the people.

There were 100% yes responses by 118 females and 84 males out of the 202 respondents as given below:

- when they were asked of the belonging to the Dawoodi Bohra sect. These people believe that it is a sect of Shia Muslims because they follow Maulana Ali A.S as the Wasi of the Prophet of Mohammed Rasulullah(S.A. W).
- said yes that the Dawoodi Bohra sect to which they belong have the system of following one leader at a time. No doubts were there that they follow only one leader at a time.
- believe in following their sect leader and 100% of 84 males believe the same. The base of Dawoodi Bohras itself is following one leader at a time.
- were clear in their thought of following one leader at a time. They have the understanding about their Dawoodi Bohra sect that any leader which is selected guides the community until death and before it he selects another leader who is the most capable. There is no change in any name of the leaders from beginning till the present day. They believe that they have followed the same chain of leaders one after another, that is the reason they are known as Dawoodi Bohras today.
- followed their 52nd leader, Dr. Syedna Mohammed Burhanuddin Saheb. They tried to practice their lives in every aspect according to what he preached in his era. They believe that with his blessings and guidance, they can never fail in whatever they do.

- follow Syedna Mufaddal Saifuddin, the 53rd leader who was selected as the future leader by the 52nd leader, Dr. Syedna Mohammed Burhanuddin Saheb. These people were all a witness for declaration of Syedna Mufaddal Saifuddin which was transmitted by live audio video relay throughout the world.
- respondents said, 'Yes' that they believe in the words of Mohammed(S.A.W), the Prophet that it is compulsory for each and every Muslim to get educated. The responses were so because it is made compulsory by the leader to go to Islamic schools and thereby to regular schools. Also there are schools which provide both the education i.e. religious as well as regular school education. Continuous follow up is taken by the incharge in each place big or small to attend school.
- Both the males and females agreed 100% to the fact that learning to read Quran and trying to understand it is also a part of education because it is imbibed in the minds of everyone that Al Quran teaches values, the laws of Islam to lead a successful life, the best of information of history, medicines to heal spiritually as well as physically.
- Said, 'Yes' that they know about the education policy of the 52nd and 53rd leaders to improve the literacy rate. Because either they are the participants of the policy or have someone in their homes. Continuous follow up on educating the people is done by the responsible person of the town. Latest technology is used to educate the young and the old.
- Everybody follows the teachings of Quran including 118 females and 84 males according to their response. The complete life of a Muslim is based on the teachings of Quran. The upbringing and culture of a Dawoodi Bohra is such that subconsciously the teachings of Quran are followed and as they grow up and start analyzing their lives, they understand that they are following the teachings of Quran.
- 100% of the respondents of Dhule district in the random survey, including both the males and females are able to read Quran. This is so because Salaat the base of Quran has its verses to be read 5 times a day, which is obligatory on every Muslim.
- said that they are perfect and fluent in reading Quran. However their definition of perfection and fluency may vary according to their own scale of measurement. Whereas according to the field survey of the department of education, which was done recently the results vary. It is because the scale of measurement according to this department is quite high.

- all of them know about the vision of their Spiritual leader that there should be at least one person in each house who memorizes the whole Quran. This vision was conveyed by the leader in the form of dua (prayers) during many of his sermons since last 2-3 years and this vision was implanted in every Dawoodi Bohra's mind.
- The vision of the leader has 100% inspired and motivated all the 202 respondents which were taken through a random survey. Everyone has a wish to 36ohra36 the vision of the leader because it was presented in the form that it is huge wealth to be a Haafiz. And even a poor through his hard work and dedication can achieve this wealth.

Similarly the responses of the males and females varied for the following data collected:

- When the respondents were asked of who had taught them to read Quran, Out of 118 female respondents, 22% of them learnt it from their parents, 75% learnt from their Madrasa Teacher, 1.5 responded that they taught to read Quran through some other person from the sect whereas 1.5 % learnt to read it from some other person outside the sect. Similarly out of 84 gents respondents 12% learnt it from their parents, 85% from their Madrasa Teacher, 1.5% from a person appointed by the sect whereas only 1.5 % said that they learnt from a person who did not belong to the same sect. This indicates that maximum of them learnt to read Quran from a person appointed by the sect who may be a Madrasa teacher or someone else and the rest learnt to read from their parents. Only a negligible population had to learn to read Quran from someone else not from the sect.
- The respondents were questioned if they had memorized the Quran. Four options were given to them. a) A small part of it, b) A major part of it, c) It's in planning to memorize the whole Quran, d) Have not memorized even a small part of it. The response of 85 % of the females was option 'a' 3% responded for option 'b' 6% of the females responded 'c' and 6% went for option 'd'. 90% of the male respondents opted for 'a' , 2% of the respondents said for option 'b', 5% of the respondents said that it was in planning which was option 'c' and 3% of the respondents said that they did not even memorize even a small part of it. The results indicated that there were maximum respondent who had at least memorized a small portion of Quran, 2-3% of them memorized a major part of it and 5-6% had plans to memorize the complete Quran in future. Overall results indicated there were a negligible 5-6% of respondents who did not memorize even a small part of the holy Quran.

- Out of 118 females 70.34% of them said yes and 29.66% said no when they were asked about, if they had crossed any of the steps of memorizing Quran. Memorization of Al Quran is divided in certain steps by Mahad Al Zahra which is a system of memorization of Quran of Dawoodi Bohra. This is an institute built by the 52nd Spiritual leader in 2006 A.D. 75% among the males have crossed some of the step while 25% have not crossed.
- 48.31% of the female respondents said that they have been certified for crossing the steps of memorization while 51.69% said no. Similarly 59.62% males said yes and 40.48% said no. Mahad-al-Zahra, Surat is the controller of exams and anyone crossing the steps of memorization except the very initial step has to pass an online exam to obtain the certificate.
- When the respondents were asked that if they have information about the means provided by the sect leader to memorize Quran, 100% of 118 females said yes whereas 97.61% of the 54 males said yes and 2.39% of them said no. Females are more aware of the means because they have to look after their children's education and they themselves are inspired by their leader to have at least one Haafiz in their homes.
- The ratio of females was more compared to men who wished that either they or some of their family member join some system to get help to memorize Quran. 87.28% said yes and 12.72% said no in 118 females whereas 70% males gave a positive response and 30% did not wish to join the system.
- 57.52% of females agreed that either they or some of their family member has joined some system to get help in memorizing Quran and 51.00% of males also agreed to this. 42.28% of females and 49% of males said that they have nobody who has joined the system. The system maybe E-learning, Nisab, Al Jamea tus Saifiyah, or Madrasah.
- The respondents were asked about the person else than the leader who motivated them for memorization of Quran. Four options were given, a) your parent/children, b) you were self motivated, c) someone else from your sect, d) someone else from outside Muslim or other sect. Among 118 females, 60% gave option 'a', 32% gave option 'b', 7% responded for option 'c', whereas 1% responded the option 'd'. Out of 84 males 77% responded the option 'a', 20% responded for option 'b', 3% said 'c' and 0% said 'd'. The results indicated that maximum of the males and females were motivated to memorize the Quran either partially or fully by their parents or children, then more of females compared to males got self motivated because of the vision of the leader. An average of 5% of the respondents were motivated by

their peers in the sect whereas only 0 to 1% were motivated by someone else from outside. Ultimately the vision and inspiration from the leader was the main reason for their memorization.

- 46.50% of females and 27% of males said that they find hurdles in joining the Quran memorization system. Among 118 females 53.50% and among 54 males 73% said that they see no hurdles in joining the system . The passion in them was seen that if one wants to memorize Quran , hurdles even if there should not be a barrier.
- The respondents were asked about the obstacles they would face in joining any of the Quranic memorization system either by them or any of their family members for which they were given 4 options. a) Financial problem, b) No one to help you to memorize Quran in your place, c) Long waiting to join the centralized system of Memorizing Quran d) Any other problem. 3% of the females and 2% of the males responded for option 'a', Both 4% of the males and females responded to option'b', 20% of the females and 8% of the males responded to option 'c' whereas 73% of females and 86% of males responded to option'd'. This could be interpreted as maximum of the males and females had some of their personal problems for not joining the Quranic memorization system. It was not much of a finance problem or if there was no one in their place to help them do so. There were some very interested people who wanted to join the centralized system of memorization which was the elearning system but because of the long waiting list it was a hurdle for them.
- The respondents were asked about the frequency of speed of messages received from their leader's side which was a) fast, b) medium, c)slow. 92 % of females and 93 % of males said that the frequency was fast. 6% of the males and females said that it was medium whereas there were 2% females and 1% males who said the frequency of messages was slow. The negligible percent of people may not be updated with the technology, for this reason they got the messages slowly.

Section A

Qualitative Data analysis

- 1) The respondents were asked about how many leaders existed in their sect whom they followed being a Dawoodi Bohra. Everyone responded that till then there existed 52 leaders and now they were following the successor of the 52nd leader who was their 53rd leader. Among them many responded that After Mohammed Rasoolullah(S.A.W),they followed Maulana Ali (A.S) and the 21 Imaams. When the Imaams went into seclusion they have been following the Duat mutlaqeen who are till then 53, one after another.
- 2) When they were asked that if there was any special name for their leaders, the response was yes. They said that they were known as Dai al Mutlaq and they all called them by the name of Aqa Maula/Huzurala/ Bawaji saheb. As their leader was their spiritual father to them.
- 3) The respondents were asked to give a brief about the education policy of the 52nd and 53rd leaders, due to which the literacy rate of the community was improved. They responded that there are madrasah in every place either small or big. In certain places there are MSB schools to give religious education along with regular school education. Al Jamea Tus Saifiyah is high level Arabic academy in different places of the world where high quality education is provided. For the memorization of Quran there is Mahad al Zahra institute. In different places, the representatives of the leader conduct special classes(Sabaq) to educate the young and old.
- 4) When the respondents were asked of their opinion that if the 53rd leader followed the same education policy as the 52nd leader, the responses were positive. They said that whatever the 52nd leader, Dr Syedna Mohammed Burhanuddin Saheb did, the same is followed by the 53rd leader, Syedna Mufaddal Saifuddin Sabeb. A few additions may have taken place. The 53rd leader is focussing more on the memorization of Quran and for this purpose improvements are continuously taking place.
- 5) The respondents were asked to give a brief of how were the teachings of Quran known to them. They responded that these are taught in their madrasahs, through the sermons of their spiritual leader during Ashara Mubaraka, through the speeches of the representative of their leader during various gatherings in their places. They also have been gifted books in every

house by the 52nd spiritual leader, Dr. Syedna Mohammed Burhanuddin(R.A). Also there are asbaaq in their places where they learn about the teachings of Quran.

- 6) There were responses regarding suggestions to improve the literacy rate in the community because they thought everything was provided to them. And if they could not learn anything, it was because they did not grab the opportunities provided to them in their place.
- 7) When the respondents were asked if they had any suggestion which could help to fulfil the vision of the leader, some of them responded that there should be motivational seminars in their places like that of Shz Hussain Bhaisaheb D.M which can give them a kick start to memorize Quran.

SECTION B

Table no 1

Out of 79 participants

Question no	Yes	No	Did Not Respond
1	100%	0%	
2	100%	0%	
3	100%	0%	
6	100%	0%	
7	100%	0%	
8	100%	0%	
9	100%	0%	
10	100%	0%	
15	100%	0%	
23	58%	13%	29%
26	96%	4%	
27	96%	4%	
30	97%	3%	
32	97%	3%	
33	97%	3%	
34	97%	3%	

Table no 2

OUT OF 79 PARTICIPANT

Question no	A	B	C	D
17	60%	35%	5%	
18	96%		1%	3%
19	72%	8%	11%	9%
20	71%	29%	-	-
21	62%	38%	-	-
22	23%	77%	-	-
24	77%	23%	0%	-

The second questionnaire was mailed to the Huffaz category; they were the ones who had memorized the complete Quran. Out them 79 of them only responded on the basis of which the data analysis has been done as follows:

Quantitative analysis

- The Dawoodi Bohra Huffaz also 100% responded positively to all the questions for which the Dawoodi Bohra members in Dhule district said yes in the initial stages of the questionnaire. They too said that they are a sect among the Shia Muslims who follow one leader at a time. This is the era of 53rd leader, Dr.Syedna Mufaddal Saifuddin (T.U.S), the successor of 52nd leader, Dr. Syedna Mohammed Burhanuddin(R.A). Like every Muslim, they believe in the words of the Prophet for compulsion of education on every Muslim and they believe that learning to read and understand Qur'an is a part of education because of which they have memorized Qur'an.
- All the respondents who had memorized the complete Quran, 60% from 79 Huffaz said that it took less than 4 years for them to memorize the complete Quran. 35% of them said that they did it between 4 to 8 years while only 5% of the Huffaz took more than 8 years to memorize the complete Quran.
- When the Huffaz were asked about the basis on which they memorized the Quran, 96% from 79 of them said that they had the practice of memorization on daily basis. No one said that they did it on daily weekly basis. Only 1% said that they memorized on monthly basis. 3% of them said that they memorized according to their wish. To conclude it may be said that if one wants to memorize the complete Quran, it would be more possible to 54% of the respondent

Huffaz said that when they started memorizing Quran they did not understand the Arabic language which is the language of Quran. It is the toughest of all languages. 46% out of 79 said that they could understand the language from before. However when everyone was in Madrasah , they were explained with many of the verses of Quran which were used basically in Salaat by their teacher.

- 96% out of 79 respondents agreed that they began to understand the Arabic language in the further stages of memorization of Quran. 4% said that they could not understand Arabic in the later stage also. However they said that in the further stage they could recognize what was being said in Quran through its words, but understanding grammar was not their cup of tea.
- 79 of the Huffaz , were asked that if there is a system of recognition so that they are called a Hafiz. 96% of them said yes including both males and females. 4% of them who were females said no. This is because of the lack of understanding of the question. It is because even if one memorizes the complete Quran on his own, he/she will be titled as Hafiz only after passing all the steps of the memorization. The final recognition as a Hafiz is only when he/she passes the final ikhtabar and obtains the certificate duly signed by the Spiritual Leader. The 4% replied so because they said that they do not need any recognition to be called a Hafiz. They said that they interpreted the question in this sense.
- 97% of the respondents in the Huffaz agreed that there is scope for employment in the form of khidmat whereas 3% said that there is no scope. Among all the male and female respondents only 3% females said that no about the scope. These respondents were students and they do not have much idea about it. The Mahad Al Zahra is continuously working on creating employment for women Huffaz through Tahfeez system so that women can earn in their own time priority sitting at their own homes. There is scope of khidmat for females memorize and remember if one does it daily.
- In the survey of the Huffaz to find the best time for them to memorize, which was done with 79 respondents including both males and females 72% could memorize best in the morning. 8% of them could find it easier to memorize best in the afternoon. During the evening hours, 11% said that they could memorize more perfectly whereas 9% could do it better at night.

- Since Quran is a holy book of 30 chapters, 71% of the Huffaz said that in the initial stages they memorized for less than 5 hours and 29% said that it took more than 5 hours to memorize in the initial stages.
- Out of 79 respondents 62 % of them said that below 5 hours was enough for them to memorize in the in mid stages. Whereas 38% said that it took more than 5 hours for them to do so.
- In the last stages of memorization of Quran, only 23% could do so below 5 hours whereas 77% out of 79 respondents Huffaz said that they had to devote more than 5 hours for memorization in the last stages. It is so because the memorization of Quran is not learning the new pages but one has to also retrieve the back pages that were memorized earlier. So the person has to revise the earlier chapters before going to the new page.
- Out of 79 Huffaz respondents including the males and females, 58% of them said that repetition is the only way for memorization of Quran. 13% did not agree whereas 29% of them said that repetition is somewhat a way of memorization of the Quran.
- The Huffaz respondents having memorized 600 pages of Quran were asked to reply on the best way of memorization for them among the visual way, audio or 43ohra4343hetic way. 77% out of the total 79 males and females said that they were visual type of learners, 23% said that they were audio type of learners and 0% said that they were 43ohra4343hetic in their way of memorization in their home towns too.
- 97% of the respondents said that they were satisfied with their earnings whatever they received to for their service to the society in the form of khidmat for helping people to memorize Quran. 3% said no because they are doing it voluntarily with no expectations of earnings. So no question arises of being satisfied with the earnings.
- When asked about the preferences they got as an employer (Khidmatguzar), 63% gave a positive response, 3% said no and 37% did not respond.
- 97% of the Huffaz respondents said that besides the earnings, they get other facilities from the leader. These facilities include a staying facility, food facilities both the time, medical facilities and educational facilities for their children. Besides this they also get preferences in each and every related religious field wherever they go. They hold a status in the society among not only the Dawoodi Bohras but among any Muslim anywhere in the world. 3% denied for the facilities because they are doing it voluntarily and they do not want any

facilities regarding their service to the society. But they too hold the same status of respect in the society locally and abroad among the Muslims. Besides these they have a special place to sit in any of the religious occasions in front of the Leader.

- 97% of the respondents said they are obliged to their leader for being a Hafiz . It is so because it is the Spiritual Leaders blessings and the educational system which made it possible for them to memorize the complete Quran. Otherwise it was nearly impossible for them. 3% denied the obligation as they interpreted the question, that if it was a pressure from the leader on them to memorize the Quran. These 3% have also memorized Quran in the education system of the leader so they also believe in the blessings of the leader and the management system which made it possible.

Chapter 6: HYPOTHESIS TESTING

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

The following data was collected and analysed in which 100% respondents out of 202 through a random survey among the Dawoodi 45ohra people was done:

- All of them know about the vision of their Spiritual leader that there should be at least one person in each house who memorizes the whole Quran. This vision was conveyed by the leader in the form of dua (prayers) during many of his sermons since last 2-3 years and this vision was implanted in every Dawoodi Bohra's mind.
- The vision of the leader has 100% inspired and motivated all the 202 respondents which were taken through a random survey. Everyone has a wish to 45ohra45 the vision of the leader because it was presented in the form that it is huge wealth to be a Haafiz. And even a poor through his hard work and dedication can achieve this wealth.
- From the above answers of the people and also as discussed in the sub-topic 3.4: The 52nd and 53rd leader: Source of inspiration and motivation for Qur'anic Education in which the students, memorizing the Qur'an responded positively towards the Spiritual leader as their source of inspiration, the hypothesis is proved that there is a significant relationship between memorizing of Quran and the faith in the spiritual leader.

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

As per the study by the researcher through the chapter 4,

4. nic EducatioThe management system of Dawoodi Bohra leaders for maximum literacy rate through Quran, which covers the following sub-topics:

4.1: Al Madrasah

4.2: Madrasah Saifiyah Burhaniyah (M.S.B)

4.3: Al Jamea Tus Saifiyah

4.4: Ashara Mubaraka

4.5: Asbaaq

4.6 Mahad-al-Hasanah Buhani

These various systems of Quranic education are under the Spiritual leader of the era of the Dawoodi Bohras. These systems cover almost all age groups from school-age until the last years

of life. Thus it can be said that the spiritual leader has covered all areas to educate the Dawoodi Bohra masses in Quranic knowledge and therefore these people do not have to go for any other means of Quranic education which proves the Hypothesis-2 that there is a direct relationship between the leader and Quranic education system.

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

The following data was collected and was analysed through a random survey among the Dawoodi 46ohra Huffaz which relates to the testing of hypothesis-3

- 79 of the Huffaz , were asked that if there is a system of recognition so that they are called a Hafiz. 96% of them said yes including both males and females. 4% of them who were females said no. This is because of the lack of understanding of the question. It is because even if one memorizes the complete Quran on his own, he/she will be titled as Hafiz only after passing all the steps of the memorization. The final recognition as a Hafiz is only when he/she passes the final ikhtebar and obtains the certificate duly signed by the Spiritual Leader. The 4% replied so because they said that they do not need any recognition to be called a Hafiz. They said that they interpreted the question in this sense.
- 97% of the respondents in the Huffaz agreed that there is scope for employment in the form of khidmat whereas 3% said that there is no scope. Among all the male and female respondents only 3% females said that no about the scope. These respondents were students and they do not have much idea about it. The Mahad Al Zahra is continuously working on creating employment for women Huffaz through Tahfeez system so that women can earn in their own time priority sitting at their own homes. There is scope of khidmat for females in their home towns too.
- 97% of the respondents said that they were satisfied with their earnings whatever they received to for their service to the society in the form of khidmat for helping people to memorize Quran. 3% said no because they are doing it voluntarily with no expectations of earnings. So no question arises of being satisfied with the earnings.
- When asked about the preferences they got as an employer (Khidmatguzar), 63% gave a positive response, 3% said no and 37% did not respond.
- 97% of the Huffaz respondents said that besides the earnings, they get other facilities from the leader. These facilities include a staying facility, food facilities both the time, medical

facilities and educational facilities for their children. Besides this they also get preferences in each and every related religious field wherever they go. They hold a status in the society among not only the Dawoodi Bohras but among any Muslim anywhere in the world. 3% denied for the facilities because they are doing it voluntarily and they do not want any facilities regarding their service to the society. But they too hold the same status of respect in the society locally and abroad among the Muslims. Besides these they have a special place to sit in any of the religious occasions in front of the Leader.

From the above responses, it can be proved that there is a co-relation between the benefits of memorizing Quran and their status in the society because 96/97 % responses were positive and the 3/4 % responses that were controversial was not because they did not get the status for being a Hafiz, the responses were because either interpreted the question in some other way or because they wanted to serve the community as a Hafiz without any of the expectations. This proves the hypothesis that there is a co-relation between the benefits of memorizing Quran and their status in the society.

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

Area	Houses	People	Huffaz
Dhule	120	455	1
Shirpur	60	309	3
Sakri	0	0	0
Sindkheda	10	35	0
Nardana	5	19	0
Songir	6	25	0
Pimpalner	12	36	0
Dahiwel	7	50	0
Korid	8	24	0
Boradi	5	29	0

Table No. 10; Huffaz in Dhule district

According to the above record of the Dhule district, if the researcher compares the house count with the number of Huffaz in each place or even if the comparison is made among the people count and the number of Huffaz, in both the ways the ratio is not proportionate. Thus the hypothesis is proved that there is no proportionate relationship between Huffaz and the population in the targeted area.

Chapter 8: FINDINGS

On the basis of the survey among 79 huffaz, it was found that

1. Whoever has memorized the entire Qur'an has joined a system, either it is of Mahad-al-Zahra or the other educational systems that come under Dawoodi Bohra spiritual leadership.
2. Memorization of Qur'an is possible if done on a daily basis because 96% response was towards it.
3. Best time to memorize Qur'an is morning time as 72% responded. Evening time is 11%, night is 9% and afternoon is 8%. So overall comparison of three timings can be said negligible against 72%.
4. On the basis of 71% responses, it can be said that in the initial stages of memorization of Qur'an it takes less than 5 hours in the initial stages.
5. In the mid stages of Qur'an memorization 62% said less than 5 hours and 38% said more than 5 hours. So it is about 50/50. Some may require less than 5 hours where as others may require more.
6. In the last stages one has to dedicate more than 5 hours for Qur'an memorization, which was found through 77% of the respondents.
7. The best method of memorization is visual way and then audio type of learning as the ratio was 77/23.

Chapter 9: SUGGESTIONS AND CONCLUSIONS

Conclusion:

- 1) There is a strong belief of the Dawoodi Bohra members in the Dhule district in their spiritual leader
- 2) The people here are clear in their thoughts about following the present Spiritual leader, Dr. Syedna Mufaddal Saifuddin who is a successor of Dr. Syedna Mohammed Burhanuddin.
- 3) The people know the importance of Quranic education as a follower of Islam.
- 4) The people of Dhule district are aware of the education policy and the system of the Spiritual leader.
- 5) The people are aware of the vision of their Spiritual leader that there should at least one Hafiz in every house through his sermons. This has inspired them for themselves or someone else in the house to strive for memorization. But they need a push to do so.
- 6) The Spiritual leader's education system has tried to cover all the masses of his follower's, making the best use of technology. But it depends on the people to take the benefit of it.
- 7) After the complete study of the various systems of education which run under the leadership of the spiritual leaders of Dawoodi Bohras, it can be concluded that these leaders have tried to cover all areas and age groups to educate their followers in Quranic studies. All the systems are controlled under one roof which improves the proficiency. The studies are not only related to reading and understanding Qur'an but these leaders have made efforts to bring the implementation of the teachings of Qur'an in the lives of their followers.
- 8) The Quranic memorization system; Mahad-al-Zahra is progressively striving to reach the masses to fulfil the vision of the leader of having at least one person in every house who memorizes the complete Quran(Hafiz)
- 9) If one wants to memorize complete Qur'an, he/she needs to plan and dedicate 3-4 hours in the initial stages but in the later stages of memorization he has to plan for more than 5 hours.
- 10) The best time to memorize Qur'an according to the study is the morning time.

Suggestions:

- 1) It is suggested that the Dawoodi Bohra community members should take the opportunities provided by the Spiritual leader and join the systems of Quranic education.

- 2) In order to fulfilling the vision of the leader of having at least one Hafiz in each house, there is a need of more Huffaz in the Mahad-al-Zahra to support the system.
- 3) The representative of the spiritual leader in their areas should concentrate on this vision and should plan and strive for people to at least achieve the certificate of Juz Amma, so that some standards of Mahad-al-Zahra are attained which may be worked upon further. On personal levels, motivational seminars including various learning techniques of Quran Memorization should be conducted.

6.4 Module

For Qur'anic memorization of 30th chapter i.e. Juz Amma

Purpose: A simple module for anyone to follow under some supervision which will not only help memorize the 30th chapter in limited period but also boost the morale of a person to memorize Qur'an further.

Requirements: Misri Qur'an

Android cell phone/ mp3 player

Techniques used: Audio, Visual and Kinesthetic

Juz Amma: 37 Surahs (275 lines) which are divided into 2 sub modules

- Upto Surah-e-Balad – 116 lines
- Onwards from Surah-e-Balad – 159 lines

Time required: a) 30 days inclusive of Sundays.

b) 40 days inclusive of Sundays.

Sub- module A: Each day if a student learns 4 lines by heart, the system of doing is as follows which may be divided throughout the day as per convenience.

- 1) Audio- 15 minutes.
- 2) Repetition- 15 minutes.
- 3) Recording – 5 minutes.
- 4) Revision- 15 minutes.

Sundays- classes where writing practices will be done and meaning of the lines explained and somebody will be there to listen to the memorized verses.

After the sub-module 'A' memorization is complete, a test will be taken and the student will be helped to achieve the certificate from Mahad-al-Zahra.

Sub-module B: The student again starts with the memorization of 4 lines daily. But by this time, the memorization power will be increased.

- 1) Revision- 15 minutes.
- 2) Audio listening- 15 minutes.
- 3) Repetition -15 minutes.
- 4) Recording- 5 minutes.

Sundays, the same procedure will be followed as in sub-module A.

After its completion in 40 days, 10 days may be required for preparation of online exams of Mahad-al-Zahra.

Benefit: This module easily helps to perform the recitation rules and pronunciation of Qur'an naturally i.e. ahkaam and makhaarij for Qur'an memorization.

7.2: FUTURE SCOPE OF STUDY

The future researcher can cover other areas in different states of India and abroad internationally with the same objectives. In addition to this one can study

- 1) The management of the Spiritual leader to fulfil his vision of having at least one Hafiz in every house.
- 2) About the different types of people in the Dawoodi Bohras who have memorized the complete Quran.
- 3) The ways and means of creating employment and the means of increasing the earnings of females who have memorized the complete Quran by the Spiritual Leader's management.
- 4) The work of the Spiritual leader to improve the Quality of education in Quran among the elderly people.
- 5) The impact of work of the Spiritual leader on the materialistic and spiritual lives of people.
- 6) Compare the Dawoodi Bohras Quranic education system with other Muslim communities in India and other countries