CHAPTER 6: DATA ANALYSIS AND WORK PLAN

6.1: 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

Quantitative Data

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Fig.1.1 Belong to Dawoodi Bohra

There were 100% yes responses by 118 females and 84 males, 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).

![Bar chart showing the percentage of females and males who follow one leader at a time](chart.png)

**Fig. 1.2 Following one leader at a time**

183 females out of 183 said yes and 84 males out of 84 said yes that the Dawoodi Bohra sect to which they belong have the system of following one leader at a time. There was 100% yes response of both males and females. No doubts were there that they follow only one leader at a time.
Out of 118, 100% of the females 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.
Fig. 1.4 Followed leader one after another

100% of the males as well as females 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.
Fig. 1.5 Followed the 52nd leader, Dr. Syedna Mohammed Burhanuddin Saheb.

100% of the males and females, i.e. 84 out of 84 males and 118 out 118 females 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.
118 females i.e. 100% and 84 males which is also 100% 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.
Out of 202 respondents, 118 females responded positively and 84 males did the same. It means 100% of 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 in charge 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.
100% of the respondents which included 118 females and 84 males said Yes that they know about the education policy of the 52\textsuperscript{nd} and 53\textsuperscript{rd} 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.
Fig. 1.10 Follow the Quran Teachings

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.
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.
118 out of 118 females and 84 out of 84 males 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.
Out of 202 respondents in which there were 118 females and 84 males, 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 speeches since last 2 years and this vision was implanted in every Dawoodi Bohra’s mind.
Fig. 1.15 Leader’s vision motivates you.

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 fulfill 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.
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.

**Fig. 1.16 Memorized 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.

**Fig. 1.19 Know means to memorize Quran**
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.

**Fig. 1.20 Join the system to memorize Quran**
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. On 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.
100% of the males and females responded positively when they were asked about receiving the messages conveyed by their leader. There is a system called ITS52 in which all the Dawoodi Bohra’s are registered throughout the world with email ids and mobile numbers. Any of the important message of the leader is broadcasted by the ITS department which is considered authentic by the people.
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.
118 females and 54 males out of 202 respondents were satisfied with the message system adopted by the leader. 100% gave a positive response. The common messages of the leader are received from the ITS department through text message. They also receive mails from time to time. The messages of the jamaat are received via whatsapp or messages. Most preferable is whatsapp by the jamaat committee. The community members who do not use android phones might have a delay in receiving the messages. Thus the satisfaction level might differ on the basis of technicality or perception.

**Fig. 1.27 Message convey system, satisfaction**
100% of the respondents out of 202 in the males and females believe in the capability of their Spiritual leader to guide them and also uplift them. They had been under the leadership of 52\textsuperscript{nd} Dai, Dr. Syedna Mohammed Burhanuddin Sahib since 50 years and then his successor Syedna Mufaddal Saifuddin who is the present 53\textsuperscript{rd} leader. Blessing is of course a very important factor for them but in the past years the standard of living of every Dawoodi Bohra has highly improved. These leaders have not only materialistically uplifted but the people young and old are intellectually uplifted by continuously educating them. The community itself is known by the leader as a peace loving community. According to them these leaders could be a role model for any other leaders to follow. They have brought equality among the rich and the poor by managing the dress code which is the same as they themselves wear. The same food management through Faiz Al Mawaid Al Burhani, which is a centralized community kitchen in every city, town or village where the Dawoodi Bohras reside. They have introduced schemes of supporting each other financially which is a loan without interest where everyone is benefitted and a poor is also able to help a rich. The management in any of the fields of work is such that they have no question of doubting the capability of the leader.
Fig. 1.29 Employment scope after memorizing Quran

100% of the females in Dhule District say that there is scope for employment in the form of Khidmat which is a very respectable position in the community for those who have memorized Quran whereas 92% males agree to the same. 8% of the males out of 54 have doubt of employment scope. But since the ratio of Huffaz is less now and because of the vision of the leader, there might be high scope because the saturation has not yet come. It will take many years to come.
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 Saheb. A few additions may have taken place. The 53 rd 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.
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Section B
Quantitative analysis

Fig. 2.1 Responses to questions 1 to 11

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 memorize and remember if one does it daily.

**Fig. 2.3 How did you memorized Quran?**
In the survey of the Huffaz to find the best time for them to memorize, which was done with 79 respondants 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.

Fig. 2.4 Best time to memorize Quran
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.

Fig. 2.5 Hours to memorize Quran in initial stage
Q=21 How many hours did you give for memorization of Quran in the mid stage?

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 kinesthetic 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 kinesthetic in their way of memorization.

**Fig. 2.9 Best way of Quran memorization**

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 kinesthetic 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 kinesthetic in their way of memorization.
Fig. 2.10 Quran being in Arabic, understand the language before memorizing

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.

**Fig. 2.11 Begin to understand Arabic in the further stage**
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.

**Fig. 2.12 System of recognition for being a Hafiz**
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.
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.

Fig. 2.17 Obliged to the leader for being a Hafiz
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<tr>
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<td>97%</td>
<td>3%</td>
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</tr>
<tr>
<td>34</td>
<td>97%</td>
<td>3%</td>
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Out of 79 participants.

<table>
<thead>
<tr>
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<th>B</th>
<th>C</th>
<th>D</th>
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<td>18</td>
<td>96%</td>
<td></td>
<td>1%</td>
<td>3%</td>
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<td>19</td>
<td>72%</td>
<td>8%</td>
<td>11%</td>
<td>9%</td>
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<td>71%</td>
<td>29%</td>
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<td>38%</td>
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<td>77%</td>
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<tr>
<td>24</td>
<td>77%</td>
<td>23%</td>
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</table>
6.2: Hypothesis Testing

Hypothesis 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 Bohra 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 fulfill 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.
**Hypothesis 2**

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

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

**The management system of Dawoodi Bohra leaders for maximum literacy rate through Quranic Education**, 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 Mubarakah  
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.
Hypothesis 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 bohra 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.
Hypothesis 4

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

<table>
<thead>
<tr>
<th>Area</th>
<th>Houses</th>
<th>People</th>
<th>Huffaz</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhule</td>
<td>120</td>
<td>455</td>
<td>1</td>
</tr>
<tr>
<td>Shirpur</td>
<td>60</td>
<td>309</td>
<td>3</td>
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<td>Sakri</td>
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<td>Pimpalner</td>
<td>12</td>
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<tr>
<td>Dahiwel</td>
<td>7</td>
<td>50</td>
<td>0</td>
</tr>
<tr>
<td>Korid</td>
<td>8</td>
<td>24</td>
<td>0</td>
</tr>
<tr>
<td>Boradi</td>
<td>5</td>
<td>29</td>
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</tbody>
</table>

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.
6.3 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.
6.4 Module

For Qur’anic memorization of 30\textsuperscript{th} chapter i.e. Juz Amma

Purpose: A simple module for anyone to follow under some supervision which will not only help memorize the 30\textsuperscript{th} 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.
Chapter 6.5: 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.
6.6 Research Methodology and Work Plan

The researcher randomly started contacting the Dawoodi Bohra community people and also Qur’anic teachers in the community and observed that there is a system in management in the community in any areas of work. Same was the case in the field of Quranic education. The researcher observed that this was because of the leadership of a single person guiding the community. The researcher decided to study about this Quranic education system of the spiritual leaders in the Dawoodi Bohra Community formulating certain objectives. For the purpose of the study, the researcher started reviewing the literatures from the online journals, websites and printed journals. As a result of this reviewing, the researcher formulated the hypothesis and tried to understand the limitation that could be faced during the work of the research. The researcher started collecting primary as well as secondary data in the most possible ways relevant to the study. For the purpose of random survey, questionnaires were designed in two sections. The first questionnaire was related to the specific area of the research work where as the second questionnaire related to the Dawoodi Bohras who had memorized the entire Quran. Personal interviews were also taken to collect qualitative data. Field surveys were done to study the system managed for the purpose of education. Expert interviews were taken from various educational and relevant departments.

On the basis of the data collected, it was analysed and interpreted. Study in depth was done about the relevant issues of management. The researcher also studied the flow of knowledge among these leaders and their belief system in regard to Mohammed, the prophet of Islam. On the basis of the findings, the conclusions were made. As per the objectives of the study a module was designed that could help the community members in memorization of Quran in their home towns.
Work Plan

Interaction with Quranic teachers & Dawoodi Bohra Community

Formulation of objectives

Literature review

Formulation of Hypothesis

Findings of limitation

Collection of Data

Primary Data
  - Field
  - Expert
  - Random
  - P. interviews
  - Questionnaire

Secondary Data
  - Relevant
  - Books

Data Analysis

Study in Depth

Findings

Conclusion

Module

Fig. No. 9 Work Plan
Research methodology of the work done is as follows:

**DATA COLLECTION**

**Primary Data:**

Primary data is the first hand data which was collected by the researcher directly from the field. The researcher had intended to collect the primary data by filling up the Schedule from the actual field along with the structured and unstructured interviews as per the requirement. Appropriate Data was collected at various different levels.

a) Personal Interview survey method will be used for the collection of primary data from the relevant Dawoodi Bohra official departments.

b) As well as Expert opinion survey method was used as per the requirement of the study.

c) Field survey was done to understand the education system.

d) Convenience sampling survey was done in the Dawoodi Bohra Sect people of Dhule District and also in the Hufffaz among Dawoodi Bohras.

e) Quantitative as well as qualitative data was collected for the purpose of the study.

f) Audio and video recordings of the Dawoodi Bohra spiritual leader were also a source of collecting primary data as per requirements of the study.

**Secondary data**

The major sources of secondary data for the present study were:

- Reference Books of Various Authors etc.
- Research report, Articles and publications
- Journals, Magazines, Newspapers.
- World Wide Web (Internet)

The secondary data was collected through surfing the websites for the literature review purpose. Also certain related information was searched through related websites which could provide the proper and best information.
The researcher had to visit the related offices and institutes of Dawoodi Bohras in Surat and Mumbai to achieve the related information i.e. secondary data.

Personal and telephonic interviews were taken for the same purpose from the responsible officials in order to be very precise about the information.

Related books which gave information about the Dawoodi Bohras were also read.

Audios and videos were heard and seen to get information about the leaders.

4.2) Sampling Methodology

Section A
Population: Approximate 1000
Intended Sample size: 300
Responded Sample size: 202
Sample source: Questionnaire
Sampling Method: Convenience random survey

Section B
Population: 1042 (Till 2014 year)
Intended Sample size: 100
Responded Sample size: 72
Sample source: Questionnaire
Sampling Method: Convenience random survey

The primary data was collected in 2 sections. In the section A, more than 300 questionnaires were distributed randomly to the Dawoodi Bohras of Dhule district of the age, 18 years and above. It was randomly distributed to the males and females. Out of it only 202 responded of which 118 were females and 54 were males.
In the section B the Primary data was randomly collected from specified people who had memorized the entire Quran. Initially a Google form was mailed to 100 Huffaz of which only 30 responded. Then again hard copy of the Questionnaire was distributed to many of the Huffaz at an occasion where they had gathered in Surat with a target to complete at least 100 respondents. Only 79 responded which included males and females.

Personal and telephonic interviews were taken to get the primary information from the respondents which could help the researcher in the thesis.